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THE LEGENDS OF  
THE JEWS

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INDEX



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# THE LEGENDS OF THE JEWS

BY

LOUIS GINZBERG

VII

## INDEX

BY

BOAZ COHEN



PHILADELPHIA

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## CONTENTS

	PAGE
Preface .....	vii
Index A—General .....	1
Index B—Passages cited	
A. Ancient Bible Versions.....	517
B. Apocrypha .....	529
C. Pseudepigrapha .....	531
D. Hellenistic Literature.....	541
E. Tannaitic Literature.....	551
F. Talmud and Minor Treatises .....	551
G. Midrashim .....	553
H. Medieval Hebrew Commentators.....	563
I. Other Medieval Writings.....	580
J. New Testament.....	583
K. New Testament Pseudepigrapha .....	585
L. Church Fathers and Medieval Christian Writers....	586
M. Greek and Latin Writers.....	598
N. Oriental Literature .....	599
Index of Hebrew and Aramaic Words.....	601
Index of Piyyutim .....	612



## PREFACE

In preparing the Index, I endeavored to make it as complete and comprehensive as possible in order to facilitate the use of the inexhaustible fund of Agadic material deposited in the *Legends of the Jews*. Embarrassed with a superabundance of materials I was obliged to make abridgments in order to keep the volume within practical compass. Consequently I often combined several items under one heading, e. g. under "Aaron, virtues of," there are thirteen references embracing the following items: generosity, II. 329; piety, III. 168, 189, 210, 316, 334; modesty, III. 183, 328; VI. 81; simplicity, III. 324, lover of peace, III. 328; VI. 97; popularity, VII. 113.

With regard to the arrangement of the material in the Index, the following is to be noted. As a leading principle I grouped the items under a given heading in accordance with the order in which they are found in the volumes, e. g., Aaron comforts the Messiah, I. 23; Aaron, breast-plate of, II. 31. This system was properly chosen because it was a rule that could be followed with the greatest consistency. It must be avowed that this method has its shortcomings, as it often led to an incongruous association of facts. A precedent, however, for this method is to be found in the index to Frazer's *Golden Bough*. Since no amount of ingenuity would permit absolute consistency, it was necessary not infrequently to deviate from this procedure, particularly in case of larger topics, such as, Israel, Torah, Angels, or Moses. In such instances it was deemed best to classify the items according to a logical principle. For example, in regard to Moses, the facts that were related to one another in thought were brought together, thus,

Moses and Israel, Moses and the Torah, and so on. Quite often it was found expedient to arrange the items in alphabetical sequence, e. g., God, abode of, attributes of; under attributes, are listed the various attributes—eternity to vengeance—and then the article continues with “back of”, “blessing of”, etc.

It was impossible to adhere to any one of these methods in all cases, and in many instances the various methods were combined into one. For example, under Angels many items were listed alphabetically, e. g., Angel of the abysses, Angel of the Arabot, etc. Another group relating to the characteristics of angels were put together, e. g., Angels, appearance of, beauty of, etc. Various items pertaining to the relation of the angels to biblical characters, e. g., Angels and Aaron, etc., were arranged alphabetically. In this particular heading I merged Angel and Angels for reasons of expediency, whereas throughout the Index I always separated the singular from the plural.

Under the heading Proverbs and Sayings, pp. 390–393, I cited the proverbs in full and listed them in alphabetical order according to the principal word of each sentence, e. g., accuser, anger, etc.

The Index of Passages lists all the passages unless otherwise indicated. It was found inadvisable to cite all the references to the Talmud and Midrash because of their great number, and accordingly only those passages which are explained in the notes are cited.

In the Index of Hebrew and Aramaic phrases, the verbs are mostly arranged according to roots.

In general I was guided by the language of the author for the headings in the Index. For example, under Shekinah, I listed separately Shekinah, glory of, light of, radiance of, and splendor of, which represent the Hebrew *זיו השכינה*. In some cases I made a choice between competing terms.



I adopted "justice" rather than "righteousness" for צדק, as it more clearly conveys the sense of the Hebrew word to the English reader.

The plan and purpose of the *Legends of the Jews* has been thoroughly expounded by Prof. Ginzberg in his introductions to vols. I and V. Suffice it to say that this work represents the greatest single contribution to the study of the Agada within a century. Its significance lies not only in its unsurpassed collection of materials from all out of the way sources, but also in the fact that it paves the way for numerous monographs in the various fields of theology, folklore, superstition, customs and legends. In an extensive review of the *Legends* in the *JQR*, N. S., vol. 24, Prof. Bernard Heller of Budapest has presented an appreciation of the value of the *Legends* for further researches into the field of the Agada. I merely wish to stress the fact that the complete collection of references to Josephus, Philo, Hellenistic Literature and the Church Fathers will help the critical student in the study of the historical development of the Agada, which has hardly been begun.

In conclusion I wish to express my profound thanks to Professors Louis Ginzberg and Alexander Marx for helpful suggestions in the course of the compilation of the Index, and to Mr. Maurice Jacobs, Executive Secretary of the Jewish Publication Society of America for his many courtesies in connection with the publication of the volume.

BOAZ COHEN

January 1st, 1938



# INDEX

## A

- Aaron comforts the Messiah, **I.**, 23  
 Aaron, breastplate of, the 12 stones of, **II.**, 31  
 Aaron, one of the three leaders of Israel, **II.**, 61  
 Aaron died by a kiss from the Shekinah, **II.**, 148  
 Aaron, the corpse of, not ravaged by worms, **II.**, 148  
 Aaron, one of the prophets, **II.**, 188, 283, 323, 329; **III.**, 121, 429; **V.**, 421  
 Aaron rebuked Israel in Egypt for worshiping idols, **II.**, 188; **III.**, 457; **V.**, 379  
 Aaron, Job contrasted with, **II.**, 226  
 Aaron, the etymology of the name of, **II.**, 261; **V.**, 396; **VI.**, 223  
 Aaron as high priest, **II.**, 253, 263, 328; **III.**, 167, 187, 286, 288-289, 293, 294, 296, 303, 304, 306, 307, 328; **V.**, 422; **VI.**, 74, 77, 106  
 Aaron, priesthood of, Korah denied the divine origin of, **III.**, 289; **VI.**, 101  
 Aaron danced at the re-marriage of Amram, **II.**, 262  
 Aaron, weeping of, **II.**, 267  
 Aaron called Moses Abi-zanoah, **II.**, 269  
 Aaron, the leader of Israel in Egypt, **II.**, 283; **V.**, 407  
 Aaron bore the Urim and Thummim on his breast, **II.**, 329  
 Aaron, the virtues of, **II.**, 329; **III.**, 168, 180, 183, 189, 210, 316, 324, 328, 334; **VI.**, 97, 81, 113  
 Aaron, Moses taught the Ineffable Name to, **II.**, 330  
 Aaron performed miracles, **II.**, 341  
 Aaron, three of the Egyptian plagues inflicted by, **II.**, 341, 348, 349, 351;  
 Aaron, revelations from God to, details concerning, **II.**, 341; **III.**, 79, 108, 210, 216, 256; **V.**, 426; **VI.**, 45, 75, 77, 79  
 Aaron at the left hand of God, **II.**, 362  
 Aaron laid aside an earthen vessel full of manna before the Ark, **III.**, 48  
 Aaron, prince of the tribe of Levi, **III.**, 60; **III** 306, 457; **VI.**, 25  
 Aaron, Jethro welcomed by, **III.**, 64  
 Aaron assisted Moses in judging Israel, **III.**, 68  
 Aaron compared to the moon, **III.**, 75  
 Aaron, Golden Calf made by, details concerning, **III.**, 121, 123-4, 168, 306, 323; **VI.**, 51, 68  
 Aaron, one of the seven pious in the time of Moses, **III.**, 134; **IV.**, 158; **V.**, 12  
 Aaron instructed by Moses in the Torah, **III.**, 144  
 Aaron, eight priestly garments of, **III.**, 168, 322  
 Aaron, beard of, **III.**, 179  
 Aaron quieted by a heavenly voice, **III.**, 179  
 Aaron distinguished by God on Sinai, **III.**, 182  
 Aaron, installation of, into office, **III.**, 182-3, 210  
 Aaron frightened by the horned altar, **III.**, 183  
 Aaron, priestly blessing bestowed upon Israel by, **III.**, 184  
 Aaron, Elisheba the wife of, **III.**, 187; **V.**, 258, 393; **VI.**, 210  
 Aaron acknowledged the justice of God, **III.**, 190, 215, 314, 325; **VI.**, 111, 112  
 Aaron could not take part in the burial of his sons, **III.**, 190  
 Aaron corrected Moses when he forgot the law, **III.**, 192  
 Aaron, Moses commanded to tell certain laws to, **III.**, 192  
 Aaron, gigantic strength of, **III.**, 212  
 Aaron consecrated the Levites, **III.**, 212

- Aaron not included in the census of the Levites, **VI.**, 81
- Aaron allotted to the sons of Kohath their tasks, **III.**, 228, 229-230
- Aaron slandered Moses, **III.**, 256; **VI.**, 90
- Aaron in a state of uncleanness when addressed by God, **III.**, 257
- Aaron, conduct of, as peacemaker, **III.**, 191, 309, 323; **III.**, 328-329; **VI.**, 75, 107, 111, 113
- Aaron not reproached by God in Moses' presence, **III.**, 257
- Aaron interrupted God in His speech, **III.**, 258
- Aaron tried in vain to cure Miriam of her leprosy, **III.**, 259
- Aaron, leprosy of, **III.**, 259; **VI.**, 91
- Aaron pleaded with Moses to pray in behalf of Miriam, **III.**, 260
- Aaron prepared incense against the plague, **III.**, 304, 305; **VI.**, 105
- Aaron locked up the Angel of Death in the Tabernacle, **III.**, 306
- Aaron, Israel's affection for, **III.**, 309, 323, 327, 328; **VI.**, 107, 111, 113
- Aaron loved by Israel more than Moses, **III.**, 323
- Aaron, the sin of, **III.**, 314, 326; **VI.**, 109
- Aaron, burial-place of, **III.**, 316
- Aaron not permitted to enter Palestine, **III.**, 320, 321
- Aaron greeted Moses daily, **III.**, 322; **VI.**, 111
- Aaron, the description of the last hours of, **III.**, 324-325, 445; **VI.**, 111-112
- Aaron, position of, inherited by his son, **III.**, 326
- Aaron buried by Moses, **III.**, 326
- Aaron, death of, Israel is suspicious concerning, **III.**, 327; **VI.**, 162
- Aaron, soul of, the abode of, **III.**, 327, 446; **V.**, 32
- Aaron, the funeral songs intoned for, **III.**, 327
- Aaron, deification of, **III.**, 327; **VI.**, 112
- Aaron, floating coffin of, **III.**, 327
- Aaron, mourning for, **III.**, 328, 334; **VI.**, 113, 114
- Aaron overpowered the angel of death, **III.**, 327, 329; **VI.**, 113
- Aaron, name of, 80,000 youths bore the, **III.**, 329
- Aaron, merits of, clouds of glory accompanied Israel for, **III.**, 49, 330; **VI.**, 20, 113
- Aaron, grave of, the disappearance of, **III.**, 330; **VI.**, 113
- Aaron, death of, gave courage to the enemy to attack Israel, **III.**, 331, 332; **VI.**, 114
- Aaron died sinless, **III.**, 444
- Aaron, death of, details concerning, **III.**, 445, 446, 457; **VI.**, 112, 117
- Aaron symbolized by David's pebbles, **IV.**, 87; **VI.**, 251
- Aaron, Elijah's relation to, **IV.**, 233
- Aaron, the redeemer of Israel, **V.**, 375
- Aaron commanded to address the Israelites, **V.**, 426
- Aaron will not be anointed in the time to come, **VI.**, 72
- Aaron removed the ashes from the altar, **VI.**, 81
- Aaron, merits of, the two sons of, saved because of, **VI.**, 106
- Aaron, refusal of, to pronounce the blessing at the banquet in Paradise, **VI.**, 273
- Aaron compared to Zadok, **VI.**, 279
- Aaron compared to Ezra, **VI.**, 441
- Aaron and his sons observed the Torah, **III.**, 127
- Aaron and his sons, priestly rules of, **III.**, 167
- Aaron and his sons, instructed in the priestly laws, **III.**, 168
- Aaron and his sons, seven days consecration of, **III.**, 179, 180, 181
- Aaron and his sons not permitted to mourn Nadab and Abihu, **III.**, 191
- Aaron and his sons dwelt in the eastern part of the Tabernacle, **III.**, 236
- Aaron, four sons of, the decree of death originally passed on, **III.**, 306; **VI.**, 105
- Aaron, two sons of, saved by Moses' prayer, **III.**, 306; **VI.**, 105

Aaron, sons of, attended Joshua's lectures, **III.**, 466  
 Aaron and his four sons, the piety of, **VI.**, 56  
 Aaron, sons of, Moses' anger at, **VI.**, 146  
 Aaron and his sons, the things given to the charge of, **III.**, 229, 324  
 Aaron, see also Moses and Aaron.  
 Aaron, rod of, the time of the creation of, **I.**, 83  
 Aaron, rod of, the miracles performed by, **II.**, 335, 336, 349; **V.**, 411; **VI.**, 106  
 Aaron, rod of, miraculous blossoming of, **III.**, 162-163, 306-307; **VI.**, 106, 107  
 Aaron, rod of, the Ineffable name engraved upon, **III.**, 306  
 Aaron, rod of, the possessors of, **III.**, 307; **VI.**, 106, 107  
 Aaron, rod of, disappearance of, at the destruction of the Temple, **III.**, 307  
 Aaron, rod of, the Nile smitten by, **V.**, 428  
 Aaron, rod of, identified with the rod of Moses, **VI.**, 106, 108, 170  
 Aaron, rod of, identified with Judah's rod, **VI.**, 106  
 Aaron, rod of, identical with Arum, **VI.**, 170  
 Aaron, rod of, hidden by Josiah, **VI.**, 377.  
 Ab, the events that occurred in, **IV.**, 400; **VI.**, 117  
 Ab, the first of, the flood began to subside from the, **I.**, 163  
 Ab, seventh of, the Temple seized by the enemy on the, **VI.**, 394  
 Ab, eighth of, the announcement of the herald on the, **III.**, 281  
 Ab, ninth of, the demons are most active from the 17th of Tammuz until the, **III.**, 186  
 Ab, ninth of, the events that occurred on the, **III.**, 276, 281, 384, 394; **VI.**, 384, 468  
 Ab, tenth of, the events that occurred on, **I.**, 163; **VI.**, 394  
 Ab, fifteenth of, the origin of the festival of, **III.**, 282; **VI.**, 98, 213, 308

Ab, twenty-eighth of, Moses descended from heaven on the, **III.**, 133  
 Ab, twenty-ninth of, Moses ascended heaven on the, **VI.**, 56  
 Ab Bet Din, the position of Jonathan, **IV.**, 76.  
 Abaddon, in the third Earth, **I.**, 10  
 Abaddon, a compartment of Hell, **I.**, 15; **II.**, 313  
 Abaddon, the punishment of the wicked in, **II.**, 313  
 Abaddon, Samuel looked for Moses in, **III.**, 476  
 Abagtha, one of the angels of confusion, **IV.**, 374.  
 Abal, father of Daniel, **VI.**, 432.  
 Abarim, Mount, Moses looked at Palestine from, **III.**, 418, 443  
 Abarim, Moses died on, **III.**, 445; **VI.**, 161  
 Abarim, the books of the Amorites hidden under, **IV.**, 22; **VI.**, 182  
 Abarim, Phinehas' stay on, **IV.**, 214  
 Abarim identified with Mt. Nebo, **VI.**, 162.  
 Abbahu, beauty of, **V.**, 80.  
 Abba Kolon made the settlement of Rome possible, **VI.**, 280.  
 Abba Saul, a grave-digger, **III.**, 343-344.  
 Abbreviation of theophorous names, **V.**, 152  
 Abbreviation misunderstood, **VI.**, 221.  
 Abbreviations in the Yerushalmi, **VI.**, 146.  
 Abdamon, a Tyrian wise man, **IV.**, 142.  
 Abdon, ruled during a very peaceful time, **VI.**, 204  
 Abdon waged war with the Moabites, **IV.**, 46, 47  
 Abdon, Micah a contemporary of, **VI.**, 210-211.  
 Abel, see also Cain and Abel  
 Abel, the burial place of, **I.**, 100, 101, 102; **V.**, 126  
 Abel, no creature could rest in the earth until the return of, **I.**, 100-101  
 Abel, blood of, Cain drank, **I.**, 107  
 Abel, Cain's hostility toward, the reason for, **I.**, 107, 108, 109; **V.**, 108, 137, 138  
 Abel, sacrifice of, consumed by fire, **I.**, 107; **V.**, 137



- Abel slain in spite of Adam's precautions, I., 107
- Abel, the meaning of the name of, I., 107; V., 135, 138
- Abel death of, the cause of, I., 109; V., 137, 139-140, 147; VI., 247
- Abel, killed by Cain, I., 109, 344; II., 222; V., 139
- Abel showed mercy unto Cain, I., 109, 110; V., 139
- Abel stronger than Cain, I., 109
- Abel, soul of, could not soar heavenward I., 110
- Abel, soul of, the accuser of Cain, I., 110; V., 142
- Abel, corpse of, the earth punished for retaining, I., 111, 112, 113; V., 140
- Abel buried by Adam and Eve, I., 113; V., 125, 126
- Abel, dog of, guarded his corpse from birds and animals, I., 113
- Abel born in Adamah, I., 114
- Abel, the type of the pious, I., 108; II., 203; V., 142
- Abel slain in Damascus, I., 152; V., 139, 172
- Abel, the site of the altar of, I., 166; III., 371
- Abel, blood of, sucked up by the earth, III., 31; VI., 103
- Abel, the judge in the heavenly court, V., 129, 142
- Abel, the celestral origin of, V., 133, 138
- Abel and Cain were twins, V., 135
- Abel, twin sisters of, V., 134, 138
- Abel favored by God, V., 137
- Abel, offering of, the nature of, V., 137
- Abel, the length of the life of, V., 136, 148
- Abel was childless and unmarried, V., 54, 138
- Abel, soul of, came back in the persons of Jacob and Moses, V., 142
- Abel, blood of, bubbled in the site where he was slain, V., 140
- Abel, remains of, were not received by the earth until Adam's burial, V., 140, 142
- Abel should have reared four generations, V., 144
- Abel of Beth-maacah, the conduct of, IV., 285
- Abel of Beth-maacah, Sheba killed by the people of, VI., 304.
- Abel-Meholah, Levi pastured flocks in, II., 194
- Abel-Meholah, the birth-place of Elisha, VI., 343.
- Abezi-thibod, an evil spirit, VI., 293
- Abezi-thibod drowned in the Red Sea, VI., 293
- Abezi-thibod, the etymology of, VI., 293.
- Abi Gedor, the name given to Moses, II., 270
- Abi Gedor, the meaning of the name of, II., 270.
- Abi Soco, the name given to Moses, II., 270.
- Abi Yisreel, one of the seven pious men, IV., 42.
- Abi Zanoah, the name given to Moses by Aaron, II., 269
- Abi Zanoah, the meaning of the name of, II., 269-270.
- Abiathar, a priest of Anathoth, the lineage of, IV., 62, 258; VI., 242
- Abiathar, Urim and Thummim refused to answer, VI., 279
- Abiathar, the removal of, from the high priesthood, VI., 279
- Abiathar, the Amora, consulted Elijah, III., 172; IV., 218.
- Abidan, the prince of the tribe of Benjamin, III., 221
- Abidan, son of Gideoni, III., 221
- Abidan, the meaning of the name of, III., 221.
- Abiel, merits of, IV., 66
- Abiel, grandfather of Saul, VI., 66.
- Abiezer, one of the high priests, VI., 220.
- Abigail, wife of Nabal, IV., 117; VI., 275
- Abigail, a prophetess, IV., 117, 118
- Abigail, piety of, IV., 117; VI., 275
- Abigail, beauty of, IV., 117; V., 80; VI., 273, 275
- Abigail, mother of Chileab, IV., 118
- Abigail supervises a class of women in Paradise, IV., 118; V., 33.
- Abihu, see also Nadab and Abihu
- Abihu, Jethro welcomed by, III., 64
- Abihu, one of the seventy elders, III., 250.
- Abijah, king of Israel, piety of, IV., 183
- VI., 305

- Abijah made pilgrimages to Jerusalem, **IV.**, 183; **VI.**, 308
- Abijah, the illness of, **VI.**, 305
- Abijah, king of Judah, the wickedness of, **IV.**, 183; **VI.**, 305
- Abijah, king of Judah, war of, against Jeroboam, **IV.**, 183
- Abijah insulted Ahijah, **IV.**, 183; **VI.**, 308.
- Abijah, king of Judah, Ahijah executed by, **VI.**, 305
- Abijah, king of Judah, identical with Abijam, **VI.**, 307.
- Abijah, the Ephraimite Messiah a son of, **VI.**, 308.
- Abijah, son of Samuel, an unworthy judge **VI.**, 229.
- Abijam, identical with Abijah, **VI.**, 307.
- Abika, a hero in the war against Nebuchadnezzar, details concerning, **IV.**, 302; **VI.**, 391.
- Abilat, the father of Gedidah, **II.**, 298.
- Abimael, the father of Hadorah, **II.**, 39
- Abimael, the grandson of Shem, **II.**, 39.
- Abimelech, the title of the kings of the Philistines, **V.**, 373.
- Abimelech, the angel raised a sword to strike, **I.**, 258, 259; **V.**, 244
- Abimelech, dream of, **I.**, 258, 259
- Abimelech and Sarah, **I.**, 258, 259, 260, 275, 290; **II.**, 92
- Abimelech and Abraham, **I.**, 258, 259, 260, 261, 270, 291; **III.**, 52; **V.**, 244, 245; **VI.**, 208
- Abimelech and his subjects healed of their diseases, **I.**, 258, 261; **V.**, 244
- Abimelech saw the smoke from the ruins of Sodom, **I.**, 259-260
- Abimelech, God withheld, from sinning, **I.**, 259
- Abimelech, king of Gerar, the piety of, **I.**, 260; **IV.**, 89; **V.**, 244; **VI.**, 201
- Abimelech and Isaac, **I.**, 262, 322, 323, 324; **II.**, 273; **V.**, 279, 281-2
- Abimelech, astrological knowledge of, **I.**, 322; **V.**, 279
- Abimelech desired to beget pious children, **V.**, 244
- Abimelech, the story of, identical with that of Pharaoh in the Bible, **V** 244.,
- Abimelech, the high opinion of the Rabbis of, **V.**, 244
- Abimelech, host of, Phicol the captain of, **I.**, 262
- Abimelech, the women at the court of, gave birth to sons, **V.**, 244
- Abimelech, the barren wife of, bore a child, **I.**, 261; **V.**, 245
- Abimelech spoke of adultery as a peccadillo, **V.**, 280
- Abimelech, the death of, the date of, **I.**, 290
- Abimelech of Isaac's time identified with A. of Abraham's time, **V.**, 280
- Abimelech stricken with leprosy, **I.**, 324
- Abimelech, house of, robbed by night, **I.**, 324
- Abimelech, the age of, at his death, **I.**, 290
- Abimelech succeeded by Benmelek, **I.**, 290-291
- Abimelech, Pharaoh spent some time in the court of, **V.**, 360
- Abimelech, Jacob did not take refuge with, the reason why, **I.**, 349
- Abimelech, the name also of Achish, **IV.**, 89.
- Abimelech, son of Gideon, details concerning, **IV.**, 41; **VI.**, 201, 202.
- Abimenes, king of Kittim, **II.**, 166
- Abimenes executed Hadad, **II.**, 166.
- Abinadab, son of Saul, **IV.**, 76; **VI.**, 237, 244
- Abinadab identical with Ishvi, **IV.**, 76
- Abinadab, advice of, followed by Saul, **VI.**, 237.
- Abiram, see also Dathan and Abiram
- Abiram, the son of Pallu, **II.**, 281
- Abiram, one of the 70 elders, **III.**, 250
- Abiram, Dathan the brother of, **V.**, 405.
- Abishag, the beauty of, **V.**, 80, 261
- Abishag, the Shunammite woman a sister of, **IV.**, 242
- Abishag, Adonijah's desire to marry, **VI.**, 277
- Abishag, David's failure to marry, the reason for, **VI.**, 278.
- Abishai, the cousin of David, **IV.**, 108
- Abishai, miraculous journey of, to the Philistines, **IV.**, 108; **V.**, 260
- Abishai, the use of the Name of God by, **IV.**, 108, 109
- Abishai, the names of the persons slain by, **IV.**, 108, 109; **VI.**, 271

- Abishai, learning of, **IV.**, 113; **VI.**, 271
- Abishai, piety of, **IV.**, 113; **VI.**, 271
- Abishai died in the plague, **IV.**, 113
- Abishai, David assisted by, **VI.**, 268
- Abishai, the sin of, **VI.**, 271
- Abishai, the defective spelling of the name of, in the Bible, **VI.**, 271.
- Abkat Rokel, the authorship of, **V.**, 196-197.
- Ablution before praying, **V.**, 213.
- Abner slew Asahel, **I.**, 59-60; **IV.**, 73, 126,
- Abner, son of the witch of Endor, **IV.**, 70, 73
- Abner, relation of, to Saul, **IV.**, 70, 71, 73, 88; **VI.**, 236, 240
- Abner, the slayers of, **IV.**, 73, 125, 127; **VI.**, 271, 277
- Abner, the gigantic size and strength of, **IV.**, 73, 91
- Abner tried in vain to restrain Saul from killing the priests of Nob, **VI.**, 240
- Abner refused to destroy the priests of Nob, **IV.**, 74; **VI.**, 240
- Abner, the saintly character of, **IV.**, 74
- Abner, the learning of, **IV.**, 74; **VI.**, 240
- Abner, head of the Sanhedrin, **IV.**, 75; **VI.**, 240
- Abner, view of, concerning the law regarding intermarriage with Moabitish women, **IV.**, 88
- Abner, the etymology of, the name of, **VI.**, 240
- Abner, the sins of, **IV.**, 74; **VI.**, 240
- Abner, death of, the cause of, **VI.**, 240
- Abner, funeral of, attended by David, **VI.**, 278
- Abner, death of, David suspected in connection with, **VI.**, 278.
- Abodah Zarah, the meaning of the term, **IV.**, 50.
- Abortions, the cause of, **II.**, 109, 112.
- Abraham, see also Patriarchs;
- Abraham, Isaac, and Jacob; see Patriarchs, the;
- Abraham set apart from all mankind, **I.**, 14
- Abraham possessed the book of Razel, **I.**, 157
- Abraham possessed the book of Adam, **V.**, 118
- Abraham and the tower of Babel, **I.**, 175; **V.**, 198, 202.
- Abraham, faith of, in God, **I.**, 176, 201, 202, 218; **II.**, 215; **V.**, 227, 228; **VI.**, 151
- Abraham, the lack of faith of, **II.**, 10, 338 **III.**, 89, 480; **V.**, 220, 228; **VI.**, 35
- Abraham saved from the fire, **I.**, 176, 202, 203, 206, 216, 217, 240, 252, 317, 422; **II.**, 130, 256, 346; **III.**, 133, 467; **V.**, 163, 198, 212, 213, 214, 215, 246; **VI.**, 417
- Abraham, prayer of, when placed in the catapult, **I.**, 200-201; **V.**, 212
- Abraham tempted by Satan in vain, **I.**, 200, 276, 277; **V.**, 230
- Abraham superior to the pious of his time, **I.**, 201
- Abraham, the angels sat with, in the fiery furnace, **I.**, 201
- Abraham, the difference in age between, and his brothers, **I.**, 202; **V.**, 214
- Abraham, Sarah superior to, in prophetic powers, **I.**, 203
- Abraham, the number of the adherents of the religion of, **I.**, 203
- Abraham, the prognostication concerning, **I.**, 186, 204
- Abraham, the servant of God, **I.**, 185, 193, 194, 197, 201; **V.**, 207, 208, 381; **VI.**, 147
- Abraham, the friend of God, **I.**, 269, 281, 284, 301, 303, 305, 306, 320; **IV.**, 306; **V.**, 208; 210, **VI.**, 126, 397
- Abraham designated as the elect of God, **VI.**, 245
- Abraham, the prophet of God, **I.**, 199, 215, 219, 235, 244, 259; **V.**, 240
- Abraham, the father of proselytes, **V.**, 233
- Abraham bore the title of the God-fearing one, **II.**, 124; **IV.**, 241; **V.**, 361
- Abraham, world created for the sake of, **I.**, 185; **V.**, 67
- Abraham received the reward of the 10 generations before him, **I.**, 185
- Abraham, Reu's prophecy concerning, **I.**, 185
- Abraham, piety of, **I.**, 185, 243, 292, 273, 306; **II.**, 233; **III.**, 206; **V.**, 258-9, 260, 267

- Abraham, the parents of, see Terah and Emtelai;
- Abraham in the cave, details concerning, I., 188, 209
- Abraham, the face of, the splendor of, I., 188, 307
- Abraham discovers the true faith, I., 189, 212-213; V., 210
- Abraham, the precociousness of, I., 189, 190, 191, 192; V., 210
- Abraham, weeping of, I., 189, 300, 301, 304
- Abraham cared and helped by the angels, I., 189, 193, 198, 232, 241; V., 209, 213, 215, 225
- Abraham sucked milk from his finger, I., 189; V., 210
- Abraham, the conception of God of, I., 191-192, 194, 196, 232, 271, 281; IV., 306; V., 225
- Abraham, the first appearance of, in public, I., 193-194
- Abraham, missionary activity of, I., 193, 194, 195-198, 203, 205, 217, 219, 231, 232, 233, 242, 270, 271, 273, 281; V., 216, 220, 233; VI., 143
- Abraham, the power of the voice of, I., 194
- Abraham completed in one day a forty day's journey, I., 194
- Abraham, the native city of, I., 194; III., 17; V., 211; VI., 307
- Abraham mocked at Nimrod for claiming divine worship, I., 196
- Abraham and Nimrod, relations between, I., 194, 197, 200, 203, 204, 205, 206, 208, 215; II., 272-3; III., 344; V., 203, 218, 276; VI., 119
- Abraham mocks and breaks idols, I., 194, 197, 198, 211-212-213, 214, 215; V., 215, 216, 217, 218
- Abraham in prison, details concerning, I., 198, 199, 215
- Abraham could not be cut with a sword, I., 199
- Abraham hid in the house of Noah and Shem, I., 205
- Abraham, white hair of, turned black, at the birth of Isaac, I., 206
- Abraham, the money coined by, I., 206; V., 216
- Abraham, the kingship of, details concerning, I., 206, 232; V., 216
- Abraham, the birth of, celebrated by a feast, I., 207
- Abraham, at the birth of, a star in the east swallowed up 4 stars, I., 207, 216
- Abraham, light at the birth of, V., 213
- Abraham, the mule of, I., 210; II., 327
- Abraham blessed by Terah, I., 210
- Abraham unwilling to leave his native land, I., 217; V., 219
- Abraham, ten temptations of, I., 217, 221, 421; II., 225-226, 347; III., 133, 206; IV., 425; V., 218, 383, 426
- Abraham, mariners indebted to, for successful voyages, I., 218
- Abraham, blessing of, fulfilled in the future world, I., 218
- Abraham, shield of, God praised as the, I., 218; V., 219
- Abraham respected the rights of the Canaanites, I., 220
- Abraham prevented his camels from trespassing, I., 220, 227
- Abraham, the teachers of, I., 221, 225, 233; V., 187, 210, 225, 417
- Abraham, modesty of, in refraining from looking at Sarah, I., 221; V., 388
- Abraham, the length of the stay of, in Egypt, I., 224
- Abraham and Lot, I., 227, 228, 231, 249, 256, 257; III., 343, 344, 373; V., 224, 231, 240; VI., 119, 243
- Abraham lived in peace with all the world, I., 228
- Abraham, Canaan promised to, I., 185, 228, 250, 281-2, 284, 288, 289, 294, 312, 317, 402; II., 93-4, 233, 249, 280, 339, 361; III., 70, 145, 276, 315, 379; IV., 306, 426-7; V., 256, 432, 437; VI., 420
- Abraham believed to be sterile, I., 228
- Abraham called a sterile mule by Og, I., 263; II., 123
- Abraham, the disciples of, called themselves Abraham, I., 231
- Abraham ate unleavened bread on Passover, I., 231
- Abraham employed the pious only in war, I., 231

- Abraham, war of, against the four kings, I., 229, 230, 231; IV., 267, 441; V., 224, 225, 230
- Abraham returned all the property he seized in war, I., 232, 233, 234; III., 423
- Abraham refused divine honors, I., 232
- Abraham, large quantity of food and drink of, I., 232
- Abraham, strength of, failed at Dan, I., 232
- Abraham, the gigantic stature of, I., 232, 304; V., 225, 267
- Abraham, dust thrown by, changed into swords, I., 232; IV., 203
- Abraham, the arrows and stones hurled against, were ineffective, I., 232
- Abraham feared the resentment of Shem, I., 233
- Abraham, the partner of God in the possession of the world, I., 233
- Abraham had the privilege of asking of God whatever he would have, I., 234; VI., 282
- Abraham and his descendants, priesthood given over to, I., 234
- Abraham protected by God in Damascus, I., 234
- Abraham commanded not to rely on astrology, I., 235; V., 175, 227
- Abraham, astrological knowledge of, I., 235
- Abraham, the reward of, for his good deeds, I., 235, 243, 245, 281, 288, 292; V., 226-227, 257; VI., 172
- Abraham, the reviving of the animals by, I., 236; V., 229
- Abraham, covenant of pieces made with, details concerning, I., 235-236; II., 318, 372; III., 206; V., 437; VI., 77
- Abraham, revelations granted to, at the covenant of pieces, I., 235, 236-7; V., 229
- Abraham and Hagar, I., 237, 238, 239, 264, 298; V., 230, 232, 264
- Abraham, Sarah's complaint against, I., 238; V., 238
- Abraham, the circumcision of, I., 239, 240, 241, 262; IV., 360; V., 233; VI., 151
- Abraham, revelations of God to, details concerning, I., 240, 241; II., 317; V., 219, 227, 233
- Abraham, the hospitality of, I., 241, 243, 253, 257, 270-271, 281, 300; II., 252; III., 43, 479; V., 235, 248, 383; VI., 20
- Abraham, house of, the four gates of, I., 241, 270; V., 248
- Abraham entertains the Angels, I., 241, 289, 302; III., 66, 142; V., 234, 235; VI., 47, 60, 206
- Abraham unable to stand erect in the presence of God before his circumcision, I., 241; V., 234; VI., 128
- Abraham, the method of, of detecting idolators, I., 242
- Abraham withheld his blessing from Isaac, I., 243, 299; III., 453; V., 266; VI., 153
- Abraham ate bread only in a clean state, I., 243
- Abraham taught his guests to say Grace after meals, I., 243, 271; V., 248
- Abraham, the plea of, for the cities of sin, I., 250-251, 252; III., 134; V., 258
- Abraham saved from Amraphel, I., 252
- Abraham, the morning prayers of, the time of, I., 256
- Abraham went to Gerar on account of the destruction of Sodom, I., 257
- Abraham and Abimelech, I., 258, 259, 260, 261, 269, 270, 291; II., 272-3; IV., 94; V., 244, 245; VI., 208
- Abraham, the first man whose prayer for the benefit of another was fulfilled, I., 261
- Abraham, the persons who resembled, I., 262, 291, 292, 295, 311; II., 123; V., 224, 259, 360; VI., 47, 275
- Abraham, the age of, at the birth of Isaac, I., 262
- Abraham, feast of, at the circumcision of Isaac, I., 262, 263, 272; V., 248
- Abraham willed all his possessions to Isaac, I., 264, 290, 344; V., 266
- Abraham and Ishmael, I., 243, 264, 266, 267, 268, 269, 276; V., 230, 246
- Abraham, piety of, doubted by the heathen, I., 269



- Abraham gave Beer-sheba its name, I., 270
- Abraham, Isaac the favorite son of, I., 272, 274; V., 249, 267
- Abraham accused by Satan, I., 272-3; V., 249
- Abraham offered no sacrifices since the birth of Isaac, I., 273
- Abraham, priesthood of, I., 274; V., 218
- Abraham tries to hide the Akedah from Sarah, I., 274
- Abraham, Eliezer the faithful servant of, I., 276, 297; V., 224, 260, 262
- Abraham dried the brook, I., 278
- Abraham, unconscious prophecy of, I., 279; V., 250
- Abraham expected to live a few days only after the Akedah, I., 280
- Abraham, the repetition of the name of, I., 281, 317; V., 251
- Abraham, the experiences of, at the Akedah I., 281, 282, 283, 284, 286; III., 55; V., 251; VI., 23
- Abraham did not pray at the death of Sarah, I., 287
- Abraham consoles the people at the death of Sarah, I., 288
- Abraham bought the field and cave of Machpelah, I., 288, 289, 290
- Abraham saw Adam and Eve in the Cave of Machpelah, I., 289
- Abraham, the covenant of, with the children of Heth, I., 289; IV., 92;
- Abraham prayed for Adam, I., 290
- Abraham carried Eve back to her place in the cave, I., 290
- Abraham, the first to show signs of old age, I., 291; V., 258
- Abraham overtaken by old age after the death of Sarah, I., 291
- Abraham soothed Adam, I., 291
- Abraham, the blessings of, in his old age, I., 291
- Abraham, the wisdom of, sought by the kings, I., 292
- Abraham had a foretaste of the world to come, I., 292
- Abraham observed the entire Torah, I., 292; V., 187, 235, 259
- Abraham, virtues of, I., 292, 300-301; V., 216, 259, 267
- Abraham, the new teachings of the heavenly academy disclosed to, I., 292
- Abraham, the name of the daughter of, I., 292; V., 258
- Abraham, happiness of, incomplete while Isaac was unmarried, I., 292
- Abraham, the greatest blessing of, I., 292; V., 258
- Abraham, the precious stone suspended from the neck of, the powers of, I., 292
- Abraham, the three friends of, I., 293
- Abraham, the resolution taken by, after the Akedah, I., 293
- Abraham did not attach much importance to aristocratic stock, I., 293
- Abraham, the manner of the oath he imposed upon Eliezer, I., 294; V., 260
- Abraham set Eliezer free, I., 297
- Abraham, sons of the concubines of, details concerning, I., 298; V., 265, 266
- Abraham, experiences of, with Michael before his death, I., 299, 300, 301, 302, 303, 305
- Abraham informed of his impending death, I., 299, 300, 302, 317
- Abraham heard a tree speaking with a human voice, I., 300; V., 266
- Abraham recited Grace after meals, I., 301
- Abraham, the body of, shall remain on earth for 7,000 ages, I., 302
- Abraham, the ascension of, to heaven, I., 302, 303, 304, 305; V., 229
- Abraham not shown the whole earth, the reason why, I., 304
- Abraham shown the whole earth by Michael, I., 305
- Abraham, at the bidding of, thieves were devoured by wild animals, I., 303, 305
- Abraham consented to die, I., 303
- Abraham, the earth swallowed up would-be murderers at the request of, I., 303-304
- Abraham had no compassion on the wicked, I., 304
- Abraham interceded for the wicked in this world, I., 304, 306
- Abraham, prayer of, saved the soul equal in sins and virtues, I., 304

- Abraham feared he could not enter the narrow gate of heaven because of his size, **I.**, 304
- Abraham perceived the Angel of Death, **I.**, 305
- Abraham surpassed Job in piety, **I.**, 305
- Abraham unique among men, **I.**, 305
- Abraham refused to surrender his soul to Michael, **I.**, 305
- Abraham, the heavenly voice spoke to, **I.**, 305
- Abraham, sin of, forgiven, **I.**, 305
- Abraham brought into Paradise, **I.**, 306
- Abraham, soul of, worshiped God in heaven, **I.**, 306
- Abraham, soul of, brought up to heaven by Michael, **I.**, 306
- Abraham, soul of, removed by God, **I.**, 306
- Abraham refused to die, **I.**, 306; **V.**, 77
- Abraham, servants of, died when they looked at the Angel of Death, **I.**, 306
- Abraham, servants of, the resurrection of, **I.**, 306
- Abraham, bosom of, **I.**, 306; **V.**, 268
- Abraham will sit at the gate of Hell on the day of Judgment, **I.**, 306; **V.**, 267
- Abraham will not suffer the circumcised to enter Hell, **I.**, 306
- Abraham will intercede for the wicked in the world to come, **I.**, 306
- Abraham, garments of, studded with gems, **I.**, 307
- Abraham, the story of, and the Jews of Hebron, **I.**, 307-308
- Abraham, progenitor of thirty nations, **I.**, 311; **V.**, 203
- Abraham consulted by Rebekah in regard to her pains, **I.**, 314
- Abraham admonished Rebekah to guard over Jacob, **I.**, 316
- Abraham bade Jacob not to marry a Canaanite, **I.**, 317
- Abraham placed two of Jacob's fingers upon his eyes before he died, **I.**, 317
- Abraham, death of, the age of man shortened at the, **I.**, 318; **V.**, 276
- Abraham, the cause of the premature death of, **I.**, 318; **V.**, 83
- Abraham more beloved by God than any man, **I.**, 320
- Abraham, the life of Isaac a faithful reflex of, **I.**, 321
- Abraham the first to set aside the priestly portion, **I.**, 323; **V.**, 279
- Abraham and the Philistines, **I.**, 323; **III.**, 7; **V.**, 244
- Abraham, servants of, dug Isaac's well, **I.**, 323
- Abraham, the names given to the wells by, restored by Isaac, **I.**, 324
- Abraham obtained water after three diggings, **I.**, 324
- Abraham, the name of, details concerning, **I.**, 324; **V.**, 232, 233, 276
- Abraham will not aid Israel at the day of Judgment, **I.**, 325; **III.**, 149; **V.**, 280
- Abraham, priestly garments of, **I.**, 332
- Abraham, blessing of, bestowed upon Jacob, **I.**, 343
- Abraham, the promise to Jacob greater than that made to, **I.**, 352
- Abraham made a covenant with the Jebusites, **I.**, 375
- Abraham, the descendants of, the debt of, **I.**, 379; **V.**, 303
- Abraham blessed by the angels that visited him, **I.**, 386
- Abraham, flocks of, vexed by the Shechemites, **I.**, 403
- Abraham, Job compared himself to, **I.**, 421
- Abraham, tent of, Judah encountered Tamar at the gate of, **II.**, 34
- Abraham, angel of, protected Joseph, **II.**, 46
- Abraham killed nine kings of Elam, **II.**, 92-93
- Abraham, the prophecy of, concerning Israel's redemption, **II.**, 179
- Abraham, Rotheus of the family of, **II.**, 209; **V.**, 295
- Abraham spoke Hebrew, **II.**, 214
- Abraham caused the Shekinah to come down from the seventh heaven, **II.**, 260
- Abraham, the donkey used by, **I.**, 210; **II.**, 327
- Abraham, celestial throne of, the greatest of all, **II.**, 314; **V.**, 419

- Abraham, Isaac studied more Torah than, **II.**, 315
- Abraham reserved the Torah for Isaac, **V.**, 265
- Abraham, night divided itself for, **II.**, 347
- Abraham, Pharaoh knew, by sight, **II.**, 360
- Abraham glorified the name of God, **II.**, 346
- Abraham, Og knew, by sight, **V.**, 360
- Abraham, merits of, the things that happened on account of, **III.**, 16, 312; **V.**, 186, 207, 267, 278, 419, 432; **VI.**, 18, 47, 414
- Abraham in possession of Miriam's well, **III.**, 52
- Abraham, the water of the well rose of its own accord for the sheep of, **III.**, 53
- Abraham did not bear false witness, **III.**, 82
- Abraham did not covet, **III.**, 82
- Abraham never took the name of God in vain, **III.**, 82
- Abraham conquered the evil desire, **III.**, 206; **VI.**, 77
- Abraham, one of the seven pious, **III.**, 226; **IV.**, 158; **V.**, 12
- Abraham made a bed out of Eliezer's tooth, **III.**, 344
- Abraham saddled his own ass in order speedily to fulfill the commandments, **III.**, 363; **VI.**, 126
- Abraham, words of admonition of, before his death, **III.**, 348
- Abraham, the number of sacrifices offered annually by, **III.**, 369
- Abraham, altar erected by, **III.**, 369
- Abraham left Aram laden with blessings, **III.**, 373
- Abraham, the rock upon which the world is built, **III.**, 374
- Abraham, the tradition of family purity of, **III.**, 390
- Abraham composed Psalms, **III.**, 462
- Abraham, the cause of Israel's bondage in Egypt, **III.**, 480; **VI.**, 166
- Abraham, the father of the pious, **IV.**, 115
- Abraham, Elkanah compared to, **IV.**, 57
- Abraham, the age of, at the time of the Akedah, **IV.**, 308
- Abraham dissuaded the twenty two letters of the alphabet from testifying against Israel, **IV.**, 307; **VI.**, 397
- Abraham, prayer of, in behalf of Israel, **IV.**, 307; **VI.**, 397-398
- Abraham identical with Ethan, **IV.**, 130 **VI.**, 283
- Abraham inferior to Solomon in wisdom, **IV.**, 130
- Abraham contrasted with David, **V.**, 220
- Abraham compared with the other patriarchs, **V.**, 207, 239, 275
- Abraham superior to Enoch, **V.**, 157
- Abraham compared with Noah, **V.**, 157, 179
- Abraham born in Marheshwan, **IV.**, 155
- Abraham, the benedictions recited by, at his deliverance from fire, **IV.**, 360
- Abraham, the prophecy concerning Esther given to, **IV.**, 384-385
- Abraham, five years deducted from, given to David, **V.**, 83; **VI.**, 246
- Abraham when sick, visited by God, **V.**, 90
- Abraham, ram of, nature of, **V.**, 116
- Abraham, one of the members of the Messiah's council, **V.**, 130
- Abraham conquered the kings by means of Methuselah's sword, **V.**, 165
- Abraham one of the 12 pious men, **V.**, 197
- Abraham, the slaves of, **V.**, 203, 235, 260, 314
- Abraham chosen out of 20 generations, **V.**, 207
- Abraham, age of, when he recognized God, **V.**, 209, 210
- Abraham recognized God through his own reasoning, **V.**, 217, 218, 384
- Abraham, the star of, the appearance of, **V.**, 209
- Abraham kissed by God, **V.**, 210
- Abraham composed the Sefer Yezirah, **V.**, 210
- Abraham composed a book on Idolatry, **V.**, 222
- Abraham studied three years by himself, **V.**, 210
- Abraham washed before praying, **V.**, 213
- Abraham, children thrown into fire shortly before the birth of, **V.**, 215

- Abraham entrusted to the care of Nahor, V., 216
- Abraham left his father at the age of fourteen, V., 217
- Abraham, invention of, to make seeds safe against the ravens, V., 217
- Abraham, the three crowns of, V., 219
- Abraham praised and blamed for going to Egypt, V., 220
- Abraham commanded to leave Haran because of their wickedness, V., 220
- Abraham, preaching of, the inhabitants of Haran wicked in spite of, V., 220-221
- Abraham accompanied by Pharaoh four steps, V., 222
- Abraham stayed 5 years in Egypt, V., 222
- Abraham learned magic from the Egyptians, V., 222
- Abraham called the Hebrew, V., 224
- Abraham friendly with the inhabitants of Sodom, V., 224
- Abraham, the three disciples of, V., 224
- Abraham referred to in Ps. 110, V., 224-225
- Abraham, law promulgated by, concerning spoils, became obsolete in later times, V., 225
- Abraham and the sun, V., 225
- Abraham, the three sins of, V., 228
- Abraham commanded to make his children study the Torah, V., 228
- Abraham clad in the garment of glory V., 229
- Abraham remained five years in Haran, V., 230
- Abraham informed by Jaol of the course of human history, V., 230
- Abraham had no children with Sarah, at first, the reason why, V., 232
- Abraham, hesitation of, in complying with a divine command, V., 233
- Abraham, Mamre gave pious advice to, V., 233
- Abraham, the numerical value of, V., 233
- Abraham, circumcision of, details concerning, V., 233, 234, 245, 253, 259
- Abraham feared the lack of guests, V., 234
- Abraham punished for suspecting the angels to be Arabs, V., 234
- Abraham served milk first and then meat to his guests, V., 235
- Abraham, oak of, details concerning, V., 235; VI., 67
- Abraham assisted the heavenly court which tried the Sodomites, V., 238
- Abraham, the opinion of, equal in weight to that of the sixty myriads of angels, V., 238
- Abraham, God waited for, until he accompanied his guests, V., 239
- Abraham, thirty pious men like, in every generation necessary for the existence of the world, V., 239
- Abraham, the true seed of, Isaac's descendants, V., 246
- Abraham accompanied his guests a short distance at their departure, V., 248
- Abraham superior to Job, V., 248, 383, 389
- Abraham contrasted with Balaam, VI., 126
- Abraham tempted by Sammael, V., 249
- Abraham, the hero in the Akedah incident, V., 249, 251
- Abraham accused by the angels, V., 249
- Abraham observed all the sacrificial ceremonies while preparing to offer Isaac, V., 251
- Abraham, God promised not to test him or Isaac in the future, V., 252
- Abraham, the temptations assigned to, assigned to Job, V., 252
- Abraham, the eulogy spoken by, upon Sarah, V., 255
- Abraham, relatives of, died at the time of Sarah's death, V., 257
- Abraham, burial of, V., 257, 267
- Abraham made a feast at the recovery of Isaac from his first illness, V., 258
- Abraham, the first to suffer pain, V., 258
- Abraham, the first to distribute in his lifetime his possessions among his children, V., 258
- Abraham observed only the seven Noachian laws and circumcision, V., 259
- Abraham, the observance of the Sabbath by, V., 313
- Abraham, garments of, V., 259

- Abraham, the wisdom of, spread by Eliezer, V., 260
- Abraham, the road shrank for the sake of, V., 260
- Abraham, the head of an academy, V., 260, 274
- Abraham, camels of, did not enter a place of idols, V., 261
- Abraham did not give Sarah's tent to any of his concubines, V., 263
- Abraham, the three wives of, V., 264, 265
- Abraham, the Greeks descendants of, V., 266
- Abraham, the power of bestowing blessings conferred upon, V., 266
- Abraham drew up a document to obviate disputes among his children, V., 266
- Abraham, blessing of, bestowed upon Isaac, V., 266
- Abraham, the mourning for, V., 267
- Abraham strewed fragrant herbs over the house, V., 267
- Abraham, covenant of, the designation for circumcision, V., 267
- Abraham instructed Jacob, V., 274
- Abraham, the seven pious men who preceded, V., 274
- Abraham, one of the five pious men, V., 360
- Abraham should have been the father of the twelve tribes, V., 274-275
- Abraham created for the merits of Jacob, V., 275
- Abraham, dream of, V., 276
- Abraham, a proselyte, V., 291
- Abraham informed by Michael concerning the birth of Isaac, V., 305
- Abraham, the history of, paralleled in the history of Jacob, V., 318
- Abraham, debt of, paid off by the descendants of Jacob, V., 320
- Abraham, the resignation of, to God's will, V., 349
- Abraham, assisted by God in the time of famine, V., 346
- Abraham, the treatment received by, at the hands of the Egyptians, V., 359
- Abraham indulgent with his children, V., 378
- Abraham served God out of love, V., 382
- Abraham, the words carelessly uttered by, V., 382
- Abraham lived in a wicked environment, V., 384
- Abraham, Jethro descended from, V., 411
- Abraham honored by the Canaanites, VI., 2
- Abraham, sins of, V., 35, 309
- Abraham, the special virtue of, VI., 97
- Abraham, birth of, the date of, VI., 119
- Abraham, three good traits of, VI., 126
- Abraham, prayer of, to avert Israel's future misfortune at Ai, VI., 175
- Abraham, story of, similar to that of Jair and the pious men, VI., 202
- Abraham turned the evil desire into good, VI., 272
- Abraham the name originally for Jeremiah, VI., 385
- Abraham, the queen of Sheba descended from, VI., 389
- Abraham, weeping of, over the destruction of the Temple, VI., 398
- Abraham willing to suffer martyrdom, VI., 458
- Abraham and Isaac, the sights seen by, on Moriah, V., 278
- Abraham and Isaac, the difference in attitude of the Philistines toward, V., 278
- Abraham and Isaac, the inhabitants of Canaan came to condole with, I., 290.
- Abraham and Sarah, the whole world came to, at the birth of Isaac, I., 206
- Abraham and Sarah, the lack of faith of, I., 244; V., 237
- Abraham and Sarah, merits of, Jacob protected by, V., 305
- Abraham and Sarah, the change of names of, brought about a change in the fortunes of, V., 232
- Abraham Gaon, understood the language of trees, V., 61.
- Abraham ben David, disciple of Elijah, IV., 229; VI., 337.
- Abraham Gedaliah, editor of the Yalkut, VI., 200.
- Abraham b. Isaac, disciple of Elijah, IV., 229; VI., 337.
- Abraham, the Testament of, the Jewish character of, V., 266.

Abram, details concerning the name of, I., 207; V., 232, 276.

Abrogation of the Mosaic Law, V., 48; VI., 174, 319.

Absalom not with David and his sons in the third division of Paradise, I., 22

Absalom inquires from the Messiah about the end, I., 23

Absalom, the hair of, details concerning, I., 59; IV., 104-105; VI., 266

Absalom, David's great love for, IV., 72; VI., 267, 268

Absalom, the heinous crime committed by, IV., 95

Absalom, rebellion of, IV., 94, 105, 381-382; VI., 266

Absalom, the gigantic size of, IV., 104

Absalom, a Nazarite for life, IV., 105

Absalom in charge of ten Gentile nations in Hell, IV., 106

Absalom seated on a throne in Hell, IV., 107

Absalom forfeited his share in the world to come, IV., 106; VI., 241

Absalom, death of, the cause of, I., 60; IV., 106; VI., 267, 279

Absalom, children of, died at an early age, IV., 107; VI., 268

Absalom burnt the field of grain belonging to Joab, IV., 107

Absalom, severed head of, reattached to his body, IV., 107

Absalom, name of, the efficacy of the eightfold repetition of, IV., 107

Absalom, Joab's readiness to join, IV., 127

Absalom, beauty of, V., 80; VI., 238

Absalom brought into paradise, VI., 267

Absalom, fate of, corresponded to his sins, VI., 267

Absalom, children of, the insignificance of, VI., 268

Absalom compared to Adonijah, VI., 275

Absalom, maternal grandfather of Asa, VI., 308.

Absinthe mixed with wine, II., 43.

Abtalion, one of the leaders of the Pharisees, VI., 195.

Abtalion, the ancestor of, IV., 270; VI., 195, 364

Abtalion, king of Baalbek, VI., 364.

Abyss, location of, I., 10, 11; V., 27

Abyss, stones of, I., 8; V., 113

Abyss, the stone anointed by Jacob, sunk into the, I., 352

Abyss, darkness brooded upon the, at the time of creation, II., 372

Abyss, one party of the Egyptians shaken into, III., 28

Abyss, water of, threatened to flood the earth, III., 99; IV., 96

Abyss, a shard with God's Name engraven on it, laid over the, III., 99; IV., 96

Abyss, Satan looked for the Torah in the, III., 118

Abyss, water comes from, III., 335; V., 59, 182

Abyss, Korah's 'sons dwell in the, III., 476; VI., 165

Abyss, Sammael looked for Moses in the, III., 476

Abyss, the beginning of the, IV., 96

Abyss, waters of, the sinking of the, IV., 96

Abyss opened up beneath Absalom, IV., 106

Abyss, lower, the waters of, poured into upper, V., 39; VI., 10

Abyss, Leviathan lies on the, V., 49

Abyss, Satan flies about in the air above the, V., 85

Abyss formed on the first day of creation, V., 107

Abyss, the Gehenna, V., 229

Abyss, the earth opened up as deep as the, V., 317

Abyss, gates of, opened at Moses' request, VI., 158

Abyss, the pot of magic herbs placed at the, VI., 258

Abyss, the fish travelled through the, VI., 390

Abysses, the angels of, I., 84; V., 39.

Abyssinian legend, the Shamir in, VI., 299.

Abzur accompanied Mordecai, IV., 437.

Academies, the scattering of Doeg's ashes in, IV., 76

Academies in the time of Hezekiah open day and night, IV., 267

Academies, demons present at the discussions in the, VI., 299

Academies, see also House of Study.



- Academy of Sura, Rab the founder of, V., 403
- Academy of Huldah, in Jerusalem, VI., 377
- Academy of Methuselah, V., 176
- Academy of Akiba at Bene Berak, VI., 462
- Academy of Shem, the sons of Japheth will be proselytes in, I., 170; V., 192
- Academy of Shem—Melchizedek, Abraham studied in, V., 225
- Academy of Shem and Eber, see also Shem and Eber, academy of,
- Academy of Mordecai in Shushan, IV., 383
- Academy of R. Judah ha-Nasi attended by Elijah, IV., 219
- Academy, president of, Joab the, IV., 125
- Academy, Abraham the head of an, V., 260, 274
- Academy erected over the grave of Baruch, IV., 324
- Academy opened by Jacob in Sukkot, I., 394, 395; II., 119; V., 358
- Academy, Jacob bade his sons to establish an, II., 140
- Academy, Ephraim the head of the, II., 138
- Academy of Tiberias, III., 461
- Academy, terrestrial, Asmodeus present at, IV., 166
- Academy, heavenly, see also Heavenly academy
- Academy, heavenly, the admittance of Judah into the, III., 456
- Academy, heavenly, Asmodeus took part in the discussions of, IV., 166
- Academy, heavenly, the citation of Meir's opinions in the, IV., 220
- Academy, heavenly, secret lore taught in the, IV., 230
- Academy heavenly, Elkanah brought to the, IV., 230
- Academy, heavenly, the study of the Torah in the, IV., 218 VI., 332
- Academy, heavenly, fiery chariots used to ascend to, VI., 332.
- Academy, see also Bet ha-Midrash
- Acco, plenty of fish in, II 335
- Acco, Solomon's son-in-law a native of, IV., 176.
- Accuser, Satan the, V., 171
- Accuser of Israel, Elijah as, IV., 200 201; VI., 321.
- Achan, crimes of, IV., 8, 22, 99—100
- Achan gained the world to come by his confession, II., 143; IV., 9, 22; VI., 176, 182
- Achan, execution of, IV., 9
- Achan identical with Zimri, VI., 174
- Achan and his family, the fate of VI., 176
- Achan, etymology of the name of, VI., 177.
- Acheron, the river, Adam carried off to, I., 99—100.
- Achish, king of the Philistines, IV., 89
- Achish the body guard of, IV., 89
- Achish, the piety of, IV., 89
- Achish called also Abi-melech, IV., 89
- Achish, wife and daughter of, the insanity of, IV., 90.
- Achuzan, the place whence Enoch was taken up, I., 137; V., 162
- Achuzan, Methuselah and his brothers built an altar in, I., 137; V., 117, 162
- Achuzan, Jerusalem called, V., 117, 162
- Achuzan, Melchizedek the priest and king of, V., 162
- Achuzan, the etymology of, V., 162.
- Acquisition, Halifin a form of, VI, 194.
- Acra, Sambation located near, VI., 407.
- Acrostic psalms, the favorite ones of David, VI., 263
- Acrostics, proverbs composed in, VI., 401
- Acrostics, the book of Lamentations composed in, VI., 401.
- Ad, father of Shadad, IV., 164.
- Adah, wife of Lamech, I., 117
- Adah, the two sons of, I., 117.
- Adah, Esau changed the name of his second wife to, I., 340
- Adah, the meaning of the name of, I., 340
- Adah called also Basemath, V., 287.
- Adam, body of, see also Man.
- Adam, dog and cat of, I., 36, 37
- Adam, sin of, the cause of death in the world, I., 40, 86, 102; II., 225; III., 423, 427; V., 115, 129, 134; VI., 148

- Adam, death of, the cause of, **III.**, 480; **V.**, 129, 130
- Adam, creation of, details concerning, **I.**, 54-55, 59, 60, 82, 83; **V.**, 64, 71, 72-73, 78, 79, 106, 107, 108, 117, 126, 127, 136, 162; **VI.**, 30, 111
- Adam, physical perfections of, possessed in part by few men after him, **I.**, 59, 60, 91; **IV.**, 293; **V.**, 78, 79, 80
- Adam, body of, dimensions of, **I.**, 59, 60, 76, 86; **V.**, 79, 80, 86, 99, 113, 126
- Adam, beauty of, **I.**, 60; **V.**, 80
- Adam, the history of mankind revealed to, **I.**, 60, 90, 91; **V.**, 82, 118
- Adam informed of the length of man's life, **I.**, 61
- Adam names the animals except the fishes, **I.**, 61, 62, 63; **II.**, 323; **V.**, 59, 83
- Adam, the appointed span of life of, was 1,000 years, **I.**, 61
- Adam, David indebted for his life to, **I.**, 61, 76; **IV.**, 82; **VI.**, 246
- Adam lived 930 years, **I.**, 61, 76, 93; **III.**, 207; **VI.**, 305
- Adam, Satan's machinations against, **I.**, 62, 63, 88, 89, 95; **V.**, 84, 85, 86, 100
- Adam triumphs over Satan, **I.**, 63, 64, 100
- Adam weeps at the sight of Satan, **I.**, 88
- Adam, names of, **I.**, 62, 68-69; **V.**, 72, 78, 90
- Adam, a prophet, **I.**, 62, 122; **V.**, 83, 167
- Adam, the contact of, with angels, **I.**, 62, 64, 68, 75, 81, 155, 156; **V.**, 70, 83, 86, 93-94, 177
- Adam refuses the worship of the creatures, **I.**, 64
- Adam praised God when he first beheld the world, **I.**, 64; **V.**, 62
- Adam, first wife of, Lilith, **I.**, 65, 68
- Adam, two faces of, **I.**, 66; **V.**, 89
- Adam discerned the nature of woman, **I.**, 68
- Adam supervises the first portal before Arabot, **I.**, 69, 84
- Adam commanded to study the Torah in the Garden of Eden, **I.**, 70, 95
- Adam, the food permitted to, **I.**, 71, 166; **V.**, 93, 189
- Adam, dominion of, over the animals, **I.**, 71, 79, 90, 94-95, 98, 147; **V.**, 118, 119, 122, 169; **VI.**, 289
- Adam, machinations of the serpent against, **I.**, 72, 80, 86, 90; **V.**, 116; **VI.**, 159
- Adam, the trees except the fig refused to give him leaves, **I.**, 75; **V.**, 115
- Adam called a thief by the trees, **I.**, 75; **V.**, 290
- Adam did not die on the day he sinned, **I.**, 75; **V.**, 98
- Adam, excuse of, for sinning, **I.**, 76-77; **V.**, 91
- Adam, the punishment of, **I.**, 74, 77, 79, 80, 97, 100; **III.**, 279; **V.**, 100, 102, 114; **VI.**, 154, 423
- Adam, the witnesses against, **I.**, 97; **V.**, 102
- Adam, decay of the corpse of, **I.**, 79; **V.**, 184
- Adam, garments of, details concerning, **I.**, 79, 82, 177, 332; **II.**, 139; **V.**, 42, 80, 97, 103, 104, 109, 276, 284, 366
- Adam banished from Paradise on account of sin, **I.**, 80, 81, 82, 85, 88; **II.**, 49, 293; **V.**, 105, 106, 112, 113, 114, 127
- Adam, resurrection of, **I.**, 81, 101; **V.**, 127, 380;
- Adam judged and absolved on New Year's Day, **I.**, 82
- Adam, the things brought from paradise by, **I.**, 82, 87, 93; **V.**, 83, 106; **VI.**, 66
- Adam, the prototype of his descendants, **I.**, 82; **V.**, 87
- Adam ascended Arabot the first Sabbath, **I.**, 84
- Adam protected by the Sabbath, **I.**, 85, 86; **V.**, 112, 141
- Adam composed a psalm in honor of the Sabbath, **I.**, 85, 86; **V.**, 112
- Adam, the slaying of, would destroy the sanctity of the first Sabbath, **I.**, 85
- Adam commanded to observe the Sabbath and the sacrifices, **V.**, 93
- Adam composed psalms, **I.**, 85, 86, 112; **III.**, 462; **V.**, 112
- Adam, face of, splendor of, **I.**, 86; **V.**, 78, 112, 113
- Adam taught how to produce light, **I.**, 68



- Adam could survey the world by the celestial light, **I.**, 86
- Adam enjoyed seven gifts before the fall, **I.**, 86
- Adam, repentance of, **I.**, 76, 80, 87-89, 90; **V.**, 112, 114, 115, 116, 127;
- Adam enters into paradise, **I.**, 81, 82; **V.**, 106
- Adam given the Torah instead of the tree of life, **I.**, 81
- Adam bids the fishes to grieve with him, **I.**, 87-88
- Adam, holidays celebrated by, **I.**, 89
- Adam brought the first sacrifice, **I.**, 89, 285
- Adam feared his body would be used for idolatrous purposes, **I.**, 288
- Adam noticed the days grow longer after the winter solstice, **I.**, 89; **V.**, 116
- Adam, humility of, **I.**, 90
- Adam, the creation of God's own hand, **I.**, 90; **II.**, 225; **V.**, 93, 160, 382
- Adam prays for knowledge, **I.**, 91
- Adam, books of, details concerning, **I.**, 91, 92, 136, 150, 154, 155, 156; **III.**, 154; **V.**, 82, 84, 117, 118, 177; **VI.**, 63
- Adam, sickness of, **I.**, 92, 93, 94; **V.**, 118, 119
- Adam, family of, did not know what suffering was, **I.**, 93
- Adam, house of prayer of, **I.**, 93, **V.**, 117, 119
- Adam, Michael's message reported to, **I.**, 94
- Adam bewails his approaching death, **I.**, 94
- Adam, ten curses pronounced against, **I.**, 97; **V.**, 122
- Adam, soul of, the abode of, **I.**, 99, 100, 101; **V.**, 127
- Adam, death of, the date of, **I.**, 101; **V.**, 127, 169
- Adam, grave of, **I.**, 101, 102; **V.**, 125, 126, 127, 162
- Adam, corpse of, conversation between God and, **I.**, 100, 101; **V.**, 184
- Adam, corpse of, dissolved by the waters of the Deluge, **I.**, 163
- Adam, the judge of the departed, **I.**, 102
- Adam committed one sin, **I.**, 102
- Adam objected to taking the blame for the death of the pious, **I.**, 102
- Adam in the east during Eve's pregnancy, **I.**, 105, 106
- Adam tried to avert the death of Abel, **I.**, 107
- Adam instructed his sons to offer their sacrifices on the 14th of Nisan, **I.**, 107
- Abraham buried Abel, **I.**, 113; **V.**, 125, 126
- Adam terrified by the flames of the ever-turning sword, **I.**, 113
- Adam transported to the various earths, **I.**, 113, 115
- Adam had sexual intercourse with demons and animals, **I.**, 118; **V.**, 87
- Adam, burial of, the participants in, **I.**, 128, 289; **V.**, 125, 126, 127
- Adam, sin of, revealed to Enoch, **I.**, 135
- Adam, creation of, revealed to Enoch, **I.**, 135
- Adam, curse of, the duration of, **I.**, 146, 147; **V.**, 169
- Adam and the story of Sanmael, **I.**, 154, 155
- Adam, fasting of, **I.**, 155
- Adam excelled by Enoch in wisdom, **I.**, 156
- Adam, the altar of, the site of, **I.**, 166; **III.**, 371; **V.**, 117
- Adam, ruler of the world, **I.**, 166
- Adam, vine of, found by Noah, **I.**, 167
- Adam became intoxicated on the grape, **I.**, 168
- Adam misled by a palm-tree, **V.**, 98
- Adam forfeited the tree of life, **V.**, 113
- Adam, one of the seven pious men, **I.**, 274; **III.**, 226; **IV.**, 158; **V.**, 12, 150
- Adam buried in the Cave of Machpelah, **I.**, 288-290; **V.**, 256
- Adam, Abraham prayed for and soothed, **I.**, 290, 291
- Adam, the removal of the feeling of shame from, **I.**, 290
- Adam, the first-born of the world, **I.**, 332
- Adam, Job contrasted with, **II.**, 225
- Adam had only one wife, **II.**, 241
- Adam, the rod possessed by, **II.**, 291, 293
- Adam, the names of the teachers of, **II.**, 322-323; **V.**, 83, 417

- Adam, only one commandment given to, **III.**, 85
- Adam, piety of, **III.**, 207; **V.**, 115; **VI.**, 31
- Adam, fall of, **I.**, 86-87; **III.**, 278-297; **V.**, 85, 143
- Adam compared with Moses, **III.**, 467, 479; **VI.**, 166
- Adam, the first and second created out of a virgin, **V.**, 72
- Adam, the second, angels worship, **V.**, 85
- Adam, soul of, all souls part of, **V.**, 75
- Adam, Torah revealed to, **V.**, 78
- Adam, five crowns of, **V.**, 78
- Adam, the first creation, **V.**, 79
- Adam called God by the Tetragrammaton, **V.**, 83
- Adam was taught how to eat, **V.**, 83-4
- Adam, earth taken from the body of, became inhabited, **V.**, 86
- Adam, part of the body of, transformed into earth, **V.**, 86
- Adam created androgynous, **V.**, 88, 89
- Adam died after he ceased working, **V.**, 92
- Adam, a heretic, **V.**, 99
- Adam created circumcised, **V.**, 100, 268, 273
- Adam removed the mark of circumcision, **V.**, 99-100
- Adam not included among the cursed, **V.**, 101
- Adam, the civilization of the world goes back to, **V.**, 83, 105, 113
- Adam sinned on the first day of creation, **V.**, 106
- Adam, 87 days old when Eve entered paradise, **V.**, 106
- Adam, divine nature of, before his fall, **V.**, 112
- Adam, the number of blessings bestowed upon, **V.**, 113
- Adam brought down light by means of his finger-nails, **V.**, 113
- Adam, asceticism of, **V.**, 115, 148
- Adam, ox offered by, the nature of, **V.**, 116
- Adam, abode and gate of, after the expulsion from paradise, **I.**, 86-87, 90, 123; **V.**, 112, 117
- Adam mastered 72 kinds of wisdom, **V.**, 118
- Adam, the number and the names of the sons and daughters of, **V.**, 120, 134, 138, 146
- Adam, last prayer of, **V.**, 124
- Adam, death of, mourned by the heavenly bodies, **V.**, 125
- Adam, one of the four pious men, **V.**, 126, 127
- Adam, unfavorable view of, the origin of, **V.**, 127
- Adam, glorification of, by the Gnostics, **V.**, 127
- Adam, merits of, seldom alluded to in the liturgy, **V.**, 127
- Adam will be excluded from the future world, **V.**, 127
- Adam, day of death of, celebrated by his descendants, **V.**, 128
- Adam, mourning first introduced upon the death of, **V.**, 128
- Adam, one of the members of the Messiah's council, **V.**, 130
- Adam, stay of, in paradise, duration of, **I.**, 69-71, 82; **V.**, 106, 118, 134
- Adam, age of, when Cain and Abel were born, **V.**, 134
- Adam, the ability of, to run soon after birth, **V.**, 135
- Adam, manner of, in slaughtering his sacrifices, **V.**, 139
- Adam learned to bury the dead from the jackdaw, **V.**, 143
- Adam, the son of God, **V.**, 156
- Adam instructed Seth in the Torah, **V.**, 187
- Adam, body of, removed to Noah's ark, **V.**, 184
- Adam condemned by a heavenly court, **V.**, 238
- Adam observed the Torah, **V.**, 259
- Adam cursed the horse with the donkey, **V.**, 323
- Adam prevented from being the father of the 12 tribes, **V.**, 332
- Adam failed to pass God's test, **VI.**, 125, 368
- Adam inferior to Solomon in wisdom, **IV.**, 130; **VI.**, 283
- Adam, death of, the vision seen by Seth at the, **VI.**, 164
- Adam, the impurity of the earth after giving birth to, **VI.**, 294

- Adam described as the creature of God, VI., 386
- Adam gave the expected answer to the question put to him by God, VI., 421-422
- Adam, features of, retained by one who shows compassion for the poor, VI., 424
- Adam, forehead of, Emet written on, VI., 402
- Adam unconscious of Eve's creation, I., 67-68
- Adam tempted by Eve to sin, I., 67, 74; III., 85; V., 134
- Adam called Eve Ishah, I., 68; V., 90
- Adam called Eve his never silent bell, I., 68; V., 90
- Adam was presented with Eve only after he asked for her, I., 77; V., 86
- Adam, ingratitude of, in accusing Eve, I., 77; V., 100
- Adam refused to slay Eve, I., 87
- Adam learned the language of animals from Eve, V., 91, 94
- Adam, prayers of, in behalf of Eve, I., 106
- Adam avoided intercourse with Eve, after Abel's death, I., 118, 120
- Adam returned to Eve because of the exhortations of Lamech's wives, I., 120
- Adam separated himself from Eve for 130 years, V., 115
- Adam, seven days older than Eve, V., 106
- Adam and Eve, wedding of, celebrated with pomp, I., 68; V., 90
- Adam and Eve heard the blowing of the trumpet by Michael, I., 97
- Adam and Eve forbidden to have sexual relations in paradise, I., 105; V., 134
- Adam and Eve refused to remain in the cave when Abraham entered, I., 290
- Adam and Eve ate lentils after the death of Abel, I., 319
- Adam and Eve not created together, V., 86, 88
- Adam and Eve receive bodies at the time of the fall, V., 103
- Adam and Eve did not enter paradise simultaneously, V., 106
- Adam and Eve died as saints, V., 115
- Adam and Eve, Enoch finds in Hell, V., 160
- Adam Kadmon, the doctrine of, partly coincides with the conception of microcosm, V., 64, 94
- Adam, apple of, the origin of the term of, V., 97
- Adam, the plant, V., 298
- Adam, the man of the mountain, I., 31.
- Adamah, one of the 7 earths, I., 10, 113
- Adamah, Adam created of, I., 61
- Adamah, the spirits born of Adam dwell in, I., 113
- Adamah, Cain, Abel and Seth born in, I., 114
- Adamah, Adam's stay in, I., 115.
- Adan, singular of Adne, V., 50.
- Adar, Moses born and died in, IV., 401; VI., 464
- Adar, first of, the date of Moses' death, VI., 167
- Adar, sixth day of, Moses served Joshua until the, III., 437, 439
- Adar, sixth of, Moses born on the, V., 397
- Adar, seventh day of, the date of Moses' birth and death, III., 317, 436-437, 439; V., 397; VI., 167
- Adar, thirteenth day of, the Jews were to be exterminated on, IV., 412
- Adar, twenty third of, Aaron and his sons consecrated on, III., 179; VI., 73
- Adar, second, magic has no power over men born in the, VI., 465
- Adares, king of Arabia, IV., 153.
- Adarshan, the ruler of the world, V., 200.
- Adataneses, the name of Japheth's wife, I., 171.
- Adataneses, a city built by Japheth, I., 171
- Adataneses, the location of, I., 171; V., 146.
- Adiabene, Helena the queen of, VI., 412.
- Adiaphotus, V., 135.
- Adiel, son of, David's treasurer, VI., 246
- Adiel, father of Nazbat, IV., 82; VI., 246.
- Adikam, the son of Pharaoh, details concerning, II., 297-298, 299.
- Adinah, wife of Laban, I., 327.
- Adinah, the wife of Levi, II., 38.
- Adinah, the daughter of Jacob, II., 38.

- Admah, Shinab the father of, I., 230.  
 Admah, Zabnak, judge of, I., 246  
 Admah, the cruelty of the city of, I., 250.  
 Admatha, a prince of Persia, IV., 377.  
 Adne Sadeh, I., 31; V., 50.  
 Adod, father of Sedecla, VI., 236.  
 Adon, the daughter of Ephlal, II., 39  
 Adon, the wife of Asher, II., 39.  
 Adonai, one of the sacred names of God, details concerning, I., 62; II., 319, 339; III., 158.  
 Adonai Elohe Israel, the authorship of, VI., 450.  
 Adoni-bezek, details concerning, IV., 29; VI., 186.  
 Adoniah, the wife of Kikanos, II., 286, 287.  
 Adoniah, the wife of Moses, details concerning, II., 286, 287, 288.  
 Adonijah, the pretender to the throne, IV., 118  
 Adonijah, the suppression of the rebellion of, IV., 125; VI., 277  
 Adonijah compared to Absalom, VI., 275  
 Adonijah, the premature death of, VI., 267  
 Adonijah, desire of, to marry Abishag, VI., 277  
 Adonijah, Solomon ordered the execution of, VI., 277-278.  
 Adoniram, one of the 70 elders, III., 250.  
 Adoption of Asenath by Potiphar, II., 38, 76; V., 337  
 Adoption of Moses by Bithiah, II., 271; V., 398  
 Adoption of the sons of Merab, IV., 116; VI., 274  
 Adoption of Serah, V., 359.  
 Adorah, Esau died and was buried at, I., 419, 421; V., 321  
 Adorah, an Edomite city, V., 321.  
 Adoram, the Edomite, killed by Jacob, I., 418; V., 321.  
 Adriatic Ocean, Hiram's palace erected over, VI., 424.  
 Adriel, five sons of, IV., 116  
 Adriel, brother-in-law of Michal, IV., 116.  
 Adullam, Barsan the king of, II., 32  
 Adullam, Judah married in, II., 37  
 Adullam, the residence of Hirah, II., 37  
 Adullam, cave of, Lot's daughters obtained the wine in, V., 243  
 Adullam, David took refuge at, VI., 254.  
 Adulterer, hated by God, II., 46  
 Adulterers only damned eternally in Hell, VI., 42.  
 Adultery, the prohibition of, one of the Noachian laws, I., 397  
 Adultery committed by a priest's daughter, the punishment for, II., 35  
 Adultery, Joseph accused of and guarded against, II., 126, 183; III., 82  
 Adultery, forbidden in the Decalogue, III., 102, 103, 105, 113  
 Adultery, fourfold, III., 102; VI., 43  
 Adultery leads to the violation of the Ten Commandments, III., 102-103; VI., 43  
 Adultery as grievous as idolatry, III., 104  
 Adultery, the woman suspected of, the law concerning, III., 130, 175; IV., 295; VI., 15  
 Adultery, woman guilty of, died after tasting the dust of the Tabernacle, VI., 76  
 Adultery, the Egyptians would rather commit murder than, V., 221  
 Adultery committed by Ishmael, V., 246  
 Adultery, Abimelech spoke of, as a peccadillo, V., 280  
 Adultery, committed by Ham's wife, VI., 117  
 Adultery, Achan accused of, VI., 175  
 Adultery, David's mother suspected of, VI., 247  
 Adultery, punishment for, I., 303, 305; III., 102; VI., 43  
 Adultery punished by leprosy, VI., 266.  
 Aeol, harp of, VI., 262.  
 Aesculapius traveled with forty magicians, I., 174.  
 Aesop, Joseph identified with, VI., 402.  
 Af, the angel of destruction, details concerning, II., 308; III., 124; V., 57, 416; VI., 53  
 Af and Hemah, details concerning, II., 308, 328; V., 424; VI., 53.  
 Africa named after Ephraim, I., 298.  
 Africa, Agnias the king of, II., 155, 157; V., 372  
 Africa, the climate and water of, II., 160

- Africa, troops of, as numerous as sand, **II.**, 161
- Africa, the residence of the Girgashites, **VI.**, 10; **VI.**, 178
- Africa, the journey of the rich man's son to, **IV.**, 131
- Africa, Carshena a prince of, **IV.**, 377
- Africa, diamonds and pearls from, **IV.**, 424
- Africa, veils of Ahasuerus came from, **IV.**, 435
- Africa, the emigration of the Amorites to, **VI.**, 177
- Africa, North, the species of locust eaten by the Jews of, **VI.**, 314
- African alphabet employed by the Hamites, **V.**, 194
- Africans defeated by Zepho, **II.**, 161.
- Afrira, the ruler of the abode of the Cainites, **V.**, 143.
- Agag defeated by Saul, **III.**, 223; **IV.**, 67
- Agag killed by Samuel, **IV.**, 68; **VI.**, 233
- Agag, the ancestor of Haman, **IV.**, 68, 397, 398, 422
- Agag, the title of the kings of the Amalekites, **V.**, 373
- Agag and his wife spared by Saul, **VI.**, 233
- Agag, father of Edad, **VI.**, 234.
- Agate, the stone of Gad, **IV.**, 24.
- Age of man, shortened in the time of Abraham and David, **I.**, 318; **V.**, 276
- Age of man, the average, fixed as seventy years, **V.**, 82-83
- Age of majority, twenty years the, **V.**, 281, 406.
- Ages of man, the number of, **I.**, 20; **V.**, 9, 30
- Agnias, king of Africa, details concerning, **II.**, 155-156, 157, 158, 159, 161-163, 165; **V.**, 372.
- Agogian alphabet employed by the Hamites, **V.**, 194.
- Agrat, daughter of Mahlat came out Wednesday and Saturday nights, **V.**, 39.
- Agriculture, see also Cultivation of the soil
- Agriculture, implements of, invented by Noah, **I.**, 147, 167; **V.**, 190
- Agriculture, laws of, observed by Job, **V.**, 383
- Agriculture, laws of, alluded to in the phrase "dust of Jacob," **VI.**, 131
- Agriculture not practiced before Noah's time, **I.**, 147; **V.**, 168-169
- Agriculture, the inhabitants of Canaan devoted to, **I.**, 219
- Agriculture caused injury to various men, **V.**, 190
- Agriculture, an honorable trade, **V.**, 190
- Agriculture, the inhabitants of Seir experts in, **V.**, 323.
- Agrimus, the first born of the demons, **I.**, 141
- Agrimus entreated Methuselah to desist from killing the demons, **I.**, 141
- Agrimus identical with Anglo-Mainyu, **V.**, 166.
- Agunot in the time of Rehoboam, **IV.**, 183.
- Agur, the attribute of Solomon, **VI.**, 277.
- Ahab put on sackcloth as a sign of mourning, **II.**, 31; **IV.**, 419
- Ahab and Elijah, **III.**, 458; **IV.**, 196, 273; **VI.**, 317, 321
- Ahab, wealth and power of, **IV.**, 186; **VI.**, 311
- Ahab compared with Jeroboam, **IV.**, 186
- Ahab, idolatry and wickedness of, **IV.**, 186, 241
- Ahab liberal towards scholars, **IV.**, 186, 189
- Ahab, the great learning of, **IV.**, 186; **VI.**, 311, 376
- Ahab, a cosmocrator, **IV.**, 186; **V.**, 199, 200; **VI.**, 310
- Ahab, the children of, **IV.**, 186; **VI.**, 311
- Ahab, victory of, over the Arameans, the cause of, **IV.**, 186-187; **VI.**, 311
- Ahab, the mitigation of the punishment of, **IV.**, 187
- Ahab liberated Benhadad, **IV.**, 187; **VI.**, 313
- Ahab, victory of, over Benhadad, **VI.**, 310
- Ahab and Naboth, **IV.**, 187-188; **VI.**, 311
- Ahab, trial of, in the heavenly court, **IV.**, 187; **VI.**, 312
- Ahab, armor of, **IV.**, 188
- Ahab, death of, **IV.**, 188, **VI.**, 312, 313
- Ahab forfeited his share in the world to come, **IV.**, 188; **VI.**, 241, 313
- Ahab, the mourning for, **IV.**, 188

- Ahab, instigated to sin by Jezebel, **IV.**, 188-189; **V.I.**, 313
- Ahab, chariot of, spattered with blood, **IV.**, 189
- Ahab compared with his son Joram, **IV.**, 189
- Ahab weighed every day, **IV.**, 189
- Ahab, court of, Obadiah an official at the, **IV.**, 240; **VI.**, 345, 255
- Ahab, this world created for, **V.**, 68
- Ahab, the missile thrown at, **VI.**, 252
- Ahab joined by Jehoshaphat in war, **VI.**, 310
- Ahab, repentance of, **VI.**, 312
- Ahab, blood of, licked by dogs, **VI.**, 312
- Ahab, punishment of, the rejoicing of the army in the, **VI.**, 313
- Ahab, dynasty of, destroyed by Jehu, **VI.**, 353
- Ahab and Zedekiah, the false prophets, **IV.**, 336, 337; **VI.**, 436.
- Ahasuerus sold Israel to Haman over a meal, **II.**, 17
- Ahasuerus, the Gentiles in the time of, had absolute sway over the Jews for seventy days, **II.**, 150
- Ahasuerus gave Mordecai five changes of raiment, **III.**, 204
- Ahasuerus and Solomon's throne, **IV.**, 160, 368, 369; **VI.**, 297-298, 452, 454
- Ahasuerus, incited by Elijah against Haman, **IV.**, 202;
- Ahasuerus, father of Darius, **IV.**, 366; **VI.**, 452
- Ahasuerus, the kingship and wealth of, **IV.**, 366, 367; **VI.**, 451
- Ahasuerus, feast of, details concerning, **IV.**, 366, 367; **VI.**, 451-452
- Ahasuerus did not offend the religious feelings of his guests, **IV.**, 370; **VI.**, 454
- Ahasuerus abolished the Persian custom of compulsory drinking at a feast, **IV.**, 372; **VI.**, 454
- Ahasuerus, the ancestors of, **IV.**, 373; **VI.**, 451, 455
- Ahasuerus, the folly of, **IV.**, 374, 375, 379-80, 424; **VI.**, 452; **VI.**, 472
- Ahasuerus, the extent of the kingdom of, **IV.**, 378-379 **V.**, 200; **VI.** 298 452, 457
- Ahasuerus, punishment of, for refusing permission to rebuild the Temple, **IV.**, 378-379, 429, 441; **VI.**, 457
- Ahasuerus, the seven councilors of, **IV.**, 380; **VI.**, 457
- Ahasuerus, oath taken by, **IV.**, 378
- Ahasuerus, the manner of choosing a wife adopted by, **IV.**, 380, 389
- Ahasuerus never had intercourse with Esther, **IV.**, 388
- Ahasuerus, hatred of the Jews entertained by, **IV.**, 406, 413; **VI.**, 467
- Ahasuerus, the edict against the Jews issued by, **IV.**, 410-412; **VI.**, 466-467
- Ahasuerus, the cause of the insomnia of, **IV.**, 433; **VI.**, 475
- Ahasuerus, the name of the secretary of, **IV.**, 434; **VI.**, 476
- Ahasuerus, the dream of, **IV.**, 434; **VI.**, 475
- Ahasuerus, the insignia of, **IV.**, 435
- Ahasuerus talked to Esther through an interpreter, **IV.**, 441; **VI.**, 478
- Ahasuerus wanted Esther to appear as Haman's accuser, **IV.**, 442; **VI.**, 478
- Ahasuerus, revocation of the edict against the Jews by, **IV.**, 445-447; **VI.**, 480
- Ahasuerus, the Mede, **VI.**, 63
- Ahasuerus, one of the five wicked men, **VI.**, 360
- Ahasuerus, the etymology of the name of, **VI.**, 451
- Ahasuerus, war between the king of Macedonia and, **VI.**, 452; 461
- Ahasuerus, marriage of, to Vashti, **VI.**, 452
- Ahasuerus, the designations given by Esther to, **VI.**, 472
- Ahasuerus made a derogatory remark about Esther, **VI.**, 473
- Ahasuerus, blindness of, **VI.**, 474.
- Ahaz delivered Hezekiah to the fire of Moloch, **I.**, 33
- Ahaz accorded the privilege of asking God what he would, **I.**, 234; **IV.**, 130
- Ahaz paid tribute to Sennacherib, **II.**, 126
- Ahaz, share of, in the world to come, **IV.**, 264; **VI.**, 241, 294, 353, 361
- Ahaz, respect of, for Isaiah, **IV.**, 264
- Ahaz, the punishment of, **IV.**, 264-265
- Ahaz, war of, against Pekah, **IV.**, 264-265



- Ahaz forbade the study of the Torah, **IV.**, 264, 266; **VI.**, 360
- Ahaz, the sins of, **IV.**, 264, 266; **VI.**, 360, 371, 376, 378
- Ahaz, one of the five wicked men, **VI.**, 360
- Ahaz, modesty and chastity of, **VI.**, 360
- Ahaz, the burial of, **IV.**, 266; **VI.**, 368
- Ahaz, funeral of, the miraculous shortening of the day on the, **VI.**, 367.
- Ahaziah, the wickedness of, **IV.**, 257
- Ahaziah has no share in the world to come, **VI.**, 241, 294, 353
- Ahaziah, troops of, devoured by the heavenly fire, **III.**, 244
- Ahaziah consulted Baal-Zebul about his illness, **VI.**, 348
- Ahaziah, violent death of, **VI.**, 267.
- Ahiah, son of Shemhazai, details concerning, **III.**, 340; **V.**, 170; **VI.** 117.
- Ahiezer, the prince of the tribe of Dan, details concerning, **III.**, 222, 250
- Ahijah, Solomon's scribe, the death of, **IV.**, 175
- Ahijah, the prophet of Shiloh, a Levite, the date of birth and learning of, **IV.**, 180; **VI.**, 220, 305
- Ahijah and Jeroboam, **IV.**, 180, 181, 257; **VI.**, 305, 307, 308
- Ahijah, the cause of the blindness of, **V.**, 281
- Ahijah, acquainted with the crowns of the Hebrew letters, **VI.**, 220
- Ahijah, consulted by Aho, **VI.**, 305
- Ahijah, insulted and executed by Abijah, king of Judah, **IV.**, 183; **VI.**, 305, 308
- Ahijah, the martyrdom of, **VI.**, 396
- Ahijah, teacher of Israel Baal Shem Tob, **VI.**, 305
- Ahijah, Elijah, the disciple of, **VI.**, 317
- Ahijah, the longevity of, **VI.**, 305.
- Ahikam, father of Gedaliah, **VI.**, 396.
- Ahimaaz, one of David's spies, **IV.**, 381.
- Ahimaaz appointed to high office by David, **VI.**, 268
- Ahiman, strongest of the giants of Palestine, **III.**, 268, 273; **V.**, 256.
- Ahimelech, high priest of Nob, **IV.**, 75 **VI.**, 243.
- Ahinoam, one of the 70 elders, **III.**, 250.
- Ahira, prince of the tribe of Naphtali, **III.**, 222.
- Ahiram, Elhi changed to, **II.**, 189.
- Ahiramites, the repentance of, **II.**, 189.
- Ahithophel and David, **III.**, 194; **IV.**, 94, 95-96; **VI.**, 256, 257
- Ahithophel, supernatural wisdom of, **III.**, 414; **IV.**, 94; **VI.**, 256
- Ahithophel lost his share in the world to come, **III.**, 414; **IV.**, 95; **VI.**, 146, 241, 242
- Ahithophel, share of, in Absalom's rebellion, **IV.**, 94
- Ahithophel, grandfather of Bath-sheba, **IV.**, 94, 95
- Ahithophel, death of, **IV.**, 94, 96, 241; **VI.**, 258
- Ahithophel, vices of, **IV.**, 95, 96; **VI.**, 241, 257
- Ahithophel misled by astrologic signs, **IV.**, 95
- Ahithophel planned to become king, **IV.**, 95, 96
- Ahithophel, the will of, **IV.**, 96-97; **VI.**, 258
- Ahithophel, fortune book of, **IV.**, 97
- Ahithophel contrasted with Joab, **IV.**, 97
- Ahithophel, teacher of Socrates, **V.**, 197; **VI.**, 97
- Ahithophel transmitted the crowns of the Hebrew letters, **VI.**, 220
- Ahithophel, head of the Sanhedrin, **VI.**, 256
- Ahithophel composed three prayers every day, **VI.**, 257
- Ahithophel always had good dreams, **VI.**, 264.
- Ahitub, one of the 70 elders, **III.**, 250.
- Ahriman, see also Angro Mainyu
- Ahriman created the noxious animals, **V.**, 60.
- Ahumai, one of the names of Bezalel, **III.**, 156.
- Ai, the misfortune of Israel at, foreseen by Abraham, **I.**, 219
- Ai, defeat of Israel at, details concerning, **II.**, 100; **IV.**, 8; **V.**, 55; **VI.**, 175.
- Ain, the initial word of Erwah, immorality, **I.**, 6
- Ain, the initial word of Anawah, humility, **I.**, 6
- Ain in Zaphenath-paneah, the meaning of, **II.**, 76.
- Aina, the wife of Rotheus, **II.**, 209.

- Air, Lilith vanished into the, I., 65  
 Air, element of, prolific of life, II., 341  
 Air, darkness identified with, V., 7-8  
 Air, angels reside in, V., 22  
 Air, Behemoth and Leviathan live in the, V., 45  
 Air, birds swim in, V., 46  
 Air, Adam made of, V., 72  
 Air, Satan and Samael fly about in, V., 85  
 Air, Eliezer and the camels lifted up in, V., 261  
 Air, one of the four elements, VI., 42  
 Air, ark suspended in the, VI., 257.  
 Air, see also Mid-air  
 Ajalon, the standstill of the sun at, IV., 17.  
 Aisha, the name of Ishmael's and Mohammed's wife, V., 247  
 Akedah, a description of, I., 279; IV., 426; V., 237  
 Akedah, the date of, I., 283; V., 252, 253, 255  
 Akedah, the site of, I., 285, 293; II., 327; V., 253, 255; VI., 271  
 Akedah, Satan gave Sarah a fictitious report of the, I., 286  
 Akedah, Jacob took twelve stones from the, I., 350  
 Akedah in the Piyyut, V., 249; VI., 472  
 Akedah, Abraham is the hero of the, V., 249, 251  
 Akedah, two daily sacrifices brought in remembrance of, V., 253  
 Akedah, Philo's comments upon, V., 254  
 Akedah, the significance of, V., 254.  
 Akiba, member of the first class in Paradise, I., 21; V., 30  
 Akiba explained the meaning of the crowns and dots upon the letters of the Torah, II., 325; III., 115  
 Akiba, discussions of, Moses could not follow, III., 115  
 Akiba, martyrdom of, III., 115; IV., 210  
 Akiba, the poverty of, IV., 207  
 Akiba cheered by Elijah, IV., 208  
 Akiba, the conversation between Tineius Rufus and, VI., 407  
 Akiba, fable of the lion, dog and lizard of, V., 60  
 Akiba, view of free will held by, V., 66  
 Akiba, explanation of, why God allows the powers of nature to work on the Sabbath, V., 111  
 Akiba, grave of, the light shining over the, V., 256  
 Akiba, the view of, concerning Job, V., 389  
 Akiba, things not known to Moses revealed to, VI., 48  
 Akiba, daughter of, the legend about, VI., 336  
 Akiba, a propagandist for the Bar Kokbeba revolt, VI., 408  
 Akiba, view of, concerning the Ten Tribes, VI., 408  
 Akiba, academy of, in Bene Berak, VI., 462  
 Akiba, the ancestry of, VI., 462.  
 Akra de Agma, earth of, used for Adam's privates, V., 72.  
 Akraziel, the heavenly herald, III., 419; VI., 147.  
 Akuz, the name of Adikam, II., 298.  
 Akuzit, the daughter of Pharaoh, II., 297  
 Albano and Rome, the cross-road between, II., 159.  
 Alenu, Joshua the author of, VI., 180, 449  
 Alenu, the origin of the verses at the end of, VI., 468.  
 Aleph rewarded to be the first word of the Decalogue, I., 8  
 Aleph did not ask to be the means of creation, I., 8  
 Aleph in Asenath, the meaning of, II., 76  
 Aleph dissuaded from testifying against Israel, IV., 307  
 Aleph, significance of the three letters of the Hebrew word, V., 62.  
 Alet, the wife of Judah, II., 36; V., 336.  
 Alexander the Great, in Jewish legend, V., 18, 47, 92, 265; VI., 282, 285, 291, 351, 453  
 Alexander the Great, a reminiscence of the history of, VI., 195  
 Alexander the Great, the ruler of the world, V., 199, 200  
 Alexander the Great, tables of Seth's descendants in India, in the time of V., 150.  
 Alexandria, the way it is referred to by the rabbis, VI., 297



- Alexandria, Nebuchadnezzar undecided whether to attack, **IV.**, 301
- Alexandria, the export of cows and swine from, **IV.**, 328; **VI.**, 415.
- Alexandrian Judaism attached great importance to the Akedah, **V.**, 254
- Alexandrians, the inaccurate pronunciation of Hebrew by the, **V.**, 393.
- Alfar'anit, the wife of Pharaoh, **II.**, 272, 297; **V.**, 402, 413.
- Alinus, son of Eliezer, in charge of one company of Jacob's people, **I.**, 383; **V.**, 304.
- Alit, see Alet.
- 'Al Ken Nekawweh Leka, the authorship of, **VI.**, 449.
- Allophyl, Kenaz fought against the, **VI.**, 183.
- Almond bone of the human body destroyed by the waters of the deluge, **V.**, 184
- Almond bone called Luz, **V.**, 363
- Almond oil given as a gift to Joseph, **II.**, 91
- Almond tree at the entrance of Luz, **IV.**, 30
- Almonds, Aaron's rod brought forth, details concerning, **I.**, 83; **III.**, 162-163, 306, 307; **VI.**, 106
- Almonds ripen early, **III.**, 307
- Almonds, symbolical meaning of, **III.**, 307; **VI.**, 106
- Almonds, rods of, used by Jacob, **VI.**, 107.
- Al-Mutadhid, the Calif, the appearance of Elijah in a dream to, **VI.**, 334.
- Allegorical interpretation of the signs of the zodiac, **V.**, 16
- Allegorical interpretation of the seven compartments of Hell, **V.**, 20
- Allegorical interpretation of the four ages of the just, **V.**, 30
- Allegorical interpretation of the Leviathan and Behemoth, **V.**, 42, 44, 46, 49
- Allegorical interpretation of the creation of Eve out of Adam's rib, **V.**, 89
- Allegorical interpretation of Paradise, **V.**, 91, 105
- Allegorical interpretation of the fall of Adam, **V.**, 121, 124
- Allegorical interpretation of the legend of Cain, **V.**, 133-4, 147
- Allegorical interpretation of Zipporah, **V.**, 423
- Allegorical interpretation of the tree which sweetened the waters of Marah, **VI.**, 14, 15
- Allegorical interpretation of the speaking of Balaam's ass, **VI.**, 128
- Allegorical interpretation of the Song of Songs, **VI.**, 301
- Allegorical interpretation of the resurrection in the time of Ezekiel, **VI.**, 421
- Allegorical interpretation of the story of Joshua, the High priest, **VI.**, 427.
- Aloes, Zuleika perfumed her house with, **II.**, 53
- Aloes strewn in the path of Joseph, **II.**, 74
- Aloes given to Dinah by Joseph, **II.**, 114.
- Alofernes in possession of Solomon's throne, **VI.**, 453.
- Alphabet, **I.**, 5-8
- Alphabet of Ben Sira, see Ben Sira, Alphabet of,
- Alphabet, letters of, descended from the crown of God, **I.**, 5
- Alphabet, celestial, engraved with a pen of flaming fire, **I.**, 5
- Alphabet, letters of, save Bet refused as means of creation, **I.**, 8
- Alphabet, Hebrew, allotted to Shem, **I.**, 173; **V.**, 194
- Alphabet, Hebrew, the 22 letters of, dissuaded from testifying against Israel, **IV.**, 307
- Alphabet, letters of, quote verses, **V.**, 6
- Alphabet, letters of, mystic theory of, combined with pedagogic Haggadah, **V.**, 6
- Alphabet, Hebrew forms of, discussed in Christian literature, **V.**, 6
- Alphabet, Hebrew, the number of the letters of, divisible by three, **VI.**, 30
- Alphabets, the number of, **I.**, 173.
- Altar erected by Aaron, **III.**, 123-124
- Altar, horned, Aaron frightened by, **III.**, 183
- Altar given unto the charge of Aaron, **III.**, 324; **VI.**, 81

- Altar of Abraham, site of, **I.**, 219, 273, 280, 283, 285; **III.**, 369
- Altar, the center of Abraham's missionary activities, **I.**, 219
- Altar, Abraham circumcised on the site of the, **I.**, 240
- Altar not built by Abraham since the birth of Isaac, **I.**, 273
- Altar, dust for Adam's body taken from, **I.**, 55; **V.**, 125
- Altar, Adam's grave on the site of, **V.**, 126
- Altar erected by Adam, the site of, **I.**, 89, 166, 285; **V.**, 117
- Altar erected by Balaam, **III.**, 369, 371, 372, 453; **VI.**, 129
- Altar of Cain and Abel, the site of, **I.**, 107, 166, 285
- Altar of an Egyptian Temple, Asenath placed on, **V.**, 337
- Altar used by Elijah, **VI.**, 319
- Altar of Enoch's sons, the site of, **V.**, 117
- Altar erected in Trans-Jordania by the tribe of Gad, **III.**, 222
- Altar dedicated to an idol used by Gideon, **VI.**, 200
- Altar, plan of, known to Haggai, **IV.**, 354
- Altar, Jacob erected at Bethel an, **I.**, 412; **V.**, 317
- Altar, Israel offers sacrifices on, **I.**, 68
- Altar erected to Baal by Jair, **IV.**, 42
- Altar of incense concealed by Jeremiah, **IV.**, 320; **VI.**, 410
- Altar, Job sacrificed upon, **II.**, 231
- Altar built by Kenaz, **IV.**, 23
- Altar of the Temple destroyed by Manasseh, **IV.**, 278; **VI.**, 372
- Altar of Methuselah, site of, **I.**, 137; **V.**, 162
- Altar shook at the time of Methuselah's election, **V.**, 165
- Altar of Micah, **VI.**, 210
- Altar built by Moses, **III.**, 63, 88, 89, 163; **VI.**, 34
- Altar of Moses, hidden by Solomon, **VI.**, 378
- Altar of Noah, the site of, **I.**, 166, 285; **V.**, 188, 253
- Altar of Noah, demolished by the builders of the Tower, **V.**, 253
- Altar, destroyed by the flood rebuilt by Noah, **V.**, 253
- Altar, erected by the Patriarchs, **III.**, 372
- Altar, erected by Saul, **VI.**, 233, 319
- Altar of Shiloh, **VI.**, 210
- Altar, erected by Solomon, **III.**, 163
- Altar, brazen, withdrawn from use by Solomon, **VI.**, 156
- Altar of the Tabernacle, the heavenly fire on, **III.**, 245; **VI.**, 86
- Altar, location of, known to Zechariah, **IV.**, 354; **VI.**, 440
- Altar of brass, symbolic meaning of, **III.**, 163
- Altar of gold used daily, **III.**, 163
- Altar of gold, spices and incense offered on, **III.**, 163
- Altar of gold, symbolical meaning of, **III.**, 163
- Altar of incense of the Tabernacle, **III.**, 149
- Altar of incense in the Temple, **III.**, 214
- Altar, the inner, the expiatory sacrifice offered once a year on the, **I.**, 283
- Altar, the inner, of the Temple, the foundation of, **I.**, 283
- Altar, celestial, has jewel with the name of the Messiah, **I.**, 3
- Altar, the place of atonement, **I.**, 55
- Altar, one of the most miraculous parts of the Tabernacle, **III.**, 161
- Altar, the materials used in the construction of, **III.**, 161, 162
- Altar, the perpetual fire on the, **III.**, 162, 163
- Altar, dimensions of, **III.**, 166
- Altar, the symbolical meaning of, **III.**, 166.
- Altar, sacrifices offered on the, **III.**, 205
- Altar covered with brazen plates, **III.**, 303, 309
- Altar erected by the seven pious men, **III.**, 371
- Altar, iron tools not used in erecting an, **III.**, 166
- Altar, wine used on the, **IV.**, 443
- Altar, horns of the, oath taken by, **VI.**, 382
- Altar, the offering of burnt offerings upon the, **III.**, 458
- Altar erected on Mt. Ebal, **IV.**, 6
- Altar, corpse near the site of the, **V.**, 126

- Altar, the Christian, the place of the crucifixion, **V.**, 126
- Altar, site of, in the center of the earth, **V.**, 193
- Altar, erection of the, in Trans-Jordania, **VI.**, 180
- Altar, tears shed by the, **VI.**, 443.
- Altitude, one of the seven limitations, **V.**, 9.
- Alukah, one of the divisions of Hell, **II.**, 311.
- Alush, Dathan and Abiram violated the Sabbath at, **III.**, 297
- Alush, manna descended for the first time at, **VI.**, 18
- Alush, the law concerning the Sabbath revealed at, **VI.**, 18.
- Amalek incited Pharaoh's counselors, **V.**, 11, 64.
- Amalek, one of Pharaoh's counselors, **V.**, 394
- Amalek, Esau enjoined upon, the destruction of Israel, **III.**, 55; **VI.**, 23
- Amalek carried out the advice given by Esau, **III.**, 331; **VI.**, 114
- Amalek, the meaning of the name of, **III.**, 55; **VI.**, 23
- Amalek lured many Israelites to his camp, **III.**, 56-57
- Amalek, ingratitude of, **III.**, 56; **VI.**, 24
- Amalek mutilated the dead, **III.**, 57, 60
- Amalek jeered at the ceremony of circumcision, **III.**, 57; **VI.**, 24
- Amalek, education of, Eliphaz neglected the, **III.**, 63; **VI.**, 23
- Amalek, misdeeds of, never forgotten by God, **III.**, 62
- Amalek took part in the destruction of Jerusalem, **III.**, 62, 332; **VI.**, 25
- Amalek, created after all the seventy nations, **III.**, 63
- Amalek undertook to destroy the whole world, **III.**, 63
- Amalek, the first to descend to Hell, **III.**, 63
- Amalek, the successful adversaries of, **III.**, 223; **VI.**, 80
- Amalek, destruction of, ordered by God, **III.**, 332; **IV.**, 67; **VI.**, 114, 230
- Amalek, cities of, dedicated to God, **III.**, 333
- Amalek, incited by Balaam against Israel, **III.**, 354, 411; **VI.**, 124
- Amalek, Haman compared with, **IV.**, 409
- Amalek, the ancestor of Haman, **I.**, 338; **IV.**, 410, 419, 422, 430, 446-447; **VI.**, 462
- Amalek, a designation for Rome, **V.**, 272; **VI.**, 24, 25
- Amalek, incited by Timna to slay Israel, **VI.**, 23
- Amalek, the size of the army of, **VI.**, 23, 24
- Amalek stands for Christianity, **VI.**, 24
- Amalek, identified with Sammael, **VI.**, 24
- Amalek, warriors of, did not know the time of their birthday, **VI.**, 25
- Amalek, army of, Jethro was in the, **VI.**, 26
- Amalek, Arad identified with, **VI.**, 113
- Amalek joined Canaan in his attack on Israel, **VI.**, 114
- Amalek, a great astrologer, **VI.**, 464.
- Amalekite, slain by David, **III.**, 63
- Amalekite garb, Joab clothed in, **IV.**, 99
- Amalekites, capital of, captured by Joab, **IV.**, 98-101
- Amalekites, Israel's battles with, **I.**, 423; **III.**, 47, 54, 55, 60, 62, 65, 272, 331, 332; **IV.**, 3; **VI.**, 3, 23, 45-46, 95, 169-170
- Amalekites, the number of, killed by Joshua, **IV.**, 407; **VI.**, 466
- Amalekites, Saul's victory over and failure to destroy, **III.**, 146; **IV.**, 67, 71, 411; **VI.**, 319
- Amalekites, David's experiences with the, **IV.**, 91, 101; **V.**, 313.
- Amalekites, killed by the Jews in the time of Esther, **VI.**, 480
- Amalekites, compared to a dog, **III.**, 55
- Amalekites, the first to declare war on Israel, **III.**, 56
- Amalekites, the dwelling place of, **III.**, 56, 272, 283, 392; **V.**, 313
- Amalekites were great magicians, **III.**, 60; **IV.**, 233; **VI.**, 24
- Amalekites, not admitted as proselytes, **III.**, 62; **VI.**, 480
- Amalekites, disguised themselves as Canaanites and Ammonites, **III.**, 332; **VI.**, 114

Amalekites, Agag the king of the, **IV.**, 67

Amalekites, the title borne by the kings of, **V.**, 373

Amalekites, the woman of Gibeah sinned with the, **VI.**, 212

Amalekites changed themselves into animals, **VI.**, 233.

Amalthea, the horn of, **V.**, 389.

Amalthas, the name of Job's daughter, **II.**, 242; **V.**, 389.

Amasa, one of Saul's adjutants, details concerning, **IV.**, 70, 71, 75, 89, 125, 127; **VI.**, 236, 240.

Amaziah, king of Judah, details concerning, **IV.**, 259, 260, 267; **VI.**, 355, 357

Amaziah, general of, died in Morviedero, **VI.**, 355

Amaziah the priest, Amos denounced by, **IV.**, 211, 260; **VI.**, 348

Amaziah, Amos killed by the son of, **VI.**, 357

Amen, animals of the ark respond with, **I.**, 39

Amen, the response of, used in Paradise, **IV.**, 116.

Amethyst, the stone of Benjamin, **III.**, 233

Amethyst, the stone of Naphtali, **IV.**, 24.

Amidah chanted by R. Hayya and his sons, **IV.**, 219-220

Amidah, the fixation of the, **IV.**, 359.

Amidah, the first benediction of, **V.**, 219; **VI.**, 469

Amidah, nineteen benedictions of, **VI.**, 13

Amidah, the regulations concerning the, **VI.**, 217

Amidah, Hannah's second prayer an abridged form of, **VI.**, 219

Amidah, Moses the author of, **VI.**, 449.

Amilabes, the meaning of, **V.**, 135.

Amittai, Jonah the son of, **III.**, 448

Amittai, the etymology of, **VI.**, 318.

Ammiel, son of Gemalli, one of the twelve spies, **III.**, 265.

Ammihud, the father of Elishama, **III.**, 221; **VI.**, 80.

Amminadab, the father of Elisheba and Nahshon, **III.**, 187, 221.

Ammishaddai, father of Ahiezer, **III.**, 222.

Ammon, the six sons of, **I.**, 291

Ammon, Naomi a descendant of, **III.**, 351

Ammon, the meaning of the name of, **III.**, 351

Ammon, gods of, **II.**, 334

Ammon, the capital of, **III.**, 348; **IV.**, 170; **VI.**, 259, 300

Ammon, lands of, partly captured by Og, **III.**, 352

Ammon, Getal, the king of, **IV.**, 43

Ammon saved on account of Naamah, **VI.**, 300

Ammon and Moab married Canaanitish wives, **I.**, 257, 291; **III.**, 348.

Ammonites, the conquerors of the Arameans, **II.**, 26; **IV.**, 185

Ammonites aided the Moabites, **II.**, 166

Ammonites, Nahash, the king of, **III.**, 146; **IV.**, 66

Ammonites, Israel not permitted to harm, **III.**, 351, 352; **IV.**, 182; **VI.**, 122

Ammonites, Hanun, the king of, **IV.**, 106

Ammonites, Amalekites disguised as, **VI.**, 114

Ammonites forfeited their claim to kind treatment from Israel, **VI.**, 256

Ammonites, the sword of, **VI.**, 256

Ammonites, the idol of, **VI.**, 256

Ammonites, Joab rushed from the land of the, to assist David, **VI.**, 268

Ammonites and Moabites tried to destroy Israel by means of Balaam's curse, **I.**, 257

Ammonites and Moabites, the ingratitude of, **I.**, 257; **VI.**, 355

Ammonites and Moabites, four prophets proclaim the punishment of, **I.**, 257; **VI.**, 109

Ammonites and Moabites, the sins of, recorded four times in the Bible, **I.**, 257

Ammonites and Moabites, wars of, against Israel, **I.**, 257; **II.**, 126; **III.**, 32; **IV.**, 185, 314-315

Ammonites and Moabites, the prohibition to intermarry with, **III.**, 348, 405; **IV.**, 66, 315; **VI.**, 142, 143

Ammonites and Moabites tempted Israel to sin, **III.**, 405

- Ammonites and Moabites defeated by David, *IV.*, 411
- Ammonites and Moabites, the abode of, *V.*, 243
- Ammonites and Moabites conquered by Sennacherib, *VI.*, 365.
- Ammonitess, Naamah was an, *I.*, 257; *IV.*, 170, 171.
- Amnon, exculpation of, *IV.*, 119
- Amnon, premature death of, *VI.*, 267
- Amnon, the misdeed of, *VI.*, 276.
- Amon, son of Manasseh, the details concerning, *IV.*, 281; *VI.*, 267, 376.
- Amoraic sources, the use of Edom for Rome frequently met with in, *V.*, 272
- Amoraic period, Tiberias the main seat of Jewish learning in Palestine in the, *V.*, 368.
- Amoraim knew little of the Hasmoneans, *VI.*, 156.
- Amoram, the daughters of, *II.*, 39.
- Amorite, Moriah rendered by the Peshitta, *V.*, 253.
- Amorites, Palestine provisionally granted to, *I.*, 173
- Amorites fought Jacob and his sons, *I.*, 401, 408, 410, 411; *II.*, 16, 90, 93, 139; *V.*, 314, 316, 317, 321
- Amorites, the numerous cities of, *I.*, 402; *III.*, 346
- Amorites, Joshua's war with the, *II.*, 357; *III.*, 32, 61
- Amorites, the abode of *III.*, 56, 273
- Amorites, Israel defeated by the, in the time of Moses, *III.*, 284
- Amorites died of fright upon hearing the names of the Israelites, *III.*, 284; *V.*, 317
- Amorites, annihilation of, at Arnon, *III.*, 337-338; *VI.*, 116
- Amorites, Sihon and Og, kings of the, *III.*, 340, 342, 346
- Amorites smitten with convulsions, *III.*, 342
- Amorites, the strength of the army of the, *III.*, 346
- Amorites as giants, *III.*, 346; *VI.*, 120
- Amorites killed by the hornets, *III.*, 347; *VI.*, 120, 252
- Amorites, the war between Moab and the, *III.*, 352; *VI.*, 122
- Amorites, the effect of Moses' death upon the, *III.*, 402
- Amorites, the holy nymphs of the, *IV.*, 22, 25
- Amorites, Books of, details concerning, *IV.*, 22, 23; *VI.*, 182
- Amorites, Kenaz fought against the, *IV.*, 25, 26; *VI.*, 183
- Amorites, the blinding of the, *IV.*, 26; *VI.*, 183
- Amorites, the immorality of, *V.*, 238; *VI.*, 177
- Amorites punished by God Himself, *V.*, 241
- Amorites, the generation of, *V.*, 247
- Amorites delayed the burial of a pious man, *VI.*, 93
- Amorites cursed by Balaam, *VI.*, 122, 124
- Amorites, emigration of, to Africa, *VI.*, 177
- Amorites were magicians, *VI.*, 167
- Amorites, ways of the, a designation for superstitious practices, *VI.*, 178.
- Amos, the name of the slayer of, *IV.*, 262; *VI.*, 357
- Amos a stammerer, *IV.*, 261; *VI.*, 358
- Amos, the time of the activity of, *IV.*, 261; *VI.*, 355, 356, 357
- Amos, one of the members of the Mesiah's council, *V.*, 130
- Amos, called the man of God, *VI.*, 178
- Amos, one of the eight post-exilic prophets, *VI.*, 314
- Amos, the prophet, defended by Joash, *VI.*, 348
- Amos, father of Isaiah, *VI.*, 357.
- Amoz, the father of Isaiah, details concerning, *II.*, 34; *VI.*, 357, 375.
- Amram born on the same day as Jochebed, *II.*, 197, 261
- Amram, president of the Sanhedrin, *II.*, 258; *V.*, 394
- Amram made one brick daily for the Egyptians, *II.*, 260, 261
- Amram caused the Shekinah to descend from the second heaven, *II.*, 260
- Amram married for the sake of heaven *V.*, 396

- Amram, marriages of, details concerning, II., 262; III., 253; V., 396; VI., 89
- Amram, divorced his wife, II., 258-9, 262; III., 253; VI., 89
- Amram, the prophetic dream of, II., 263
- Amram, faith of, in God, II., 265; V., 394-5
- Amram called Moses Heber, II., 269
- Amram, voice of, God revealed Himself to Moses in the, II., 305; V., 416
- Amram, God of, God revealed Himself at first as the, II., 320
- Amram, a prophet, II., 323
- Amram, the services of, in behalf of Israel, II., 323
- Amram, son of, a derogatory appellative for Moses, III., 69, 109, 110, 118, 176, 177, 178, 273, 297, 310, 312; 349, 384, 432, 464, 468, 472, 476, VI., 27, 71, 95, 102
- Amram, one of the seventy elders, III., 250
- Amram, piety of, II., 253, 259, 260; V., 395
- Amram, God revealed several laws to, III., 256; V., 396
- Amram, one of the seven pious men, IV., 158
- Amram and Jochebed, the noblest of their time, V., 395
- Amram, devotion of, to the study of the Torah, VI., 260
- Amram, the premature attempt of the exodus of, VI., 2
- Amram died in Palestine, VI., 2
- Amram, participated in the war of Egypt against Canaan, VI., 2
- Amram died untainted by sin, VI., 245
- Amram, priesthood given to, VI., 260
- Amram, one of the seven whose terms of life overlapped one another, VI., 305.
- Amraphel, identified with Nimrod, I., 29; V., 223; V., 199, 201, 216, 223
- Amraphel, identical with Ninus, V., 201, 223
- Amraphel, Abraham saved from, I., 252
- Amraphel, Og the only giant that escaped, III., 345; VI., 120
- Amraphel, the etymology of, V., 223.
- Amthelai, Abraham's mother, V., 389.
- Amulets of gold on Asenath's neck, II., 76
- Amulets hanging from Joseph's neck, II., 17, 38; V., 337
- Amulets, inscriptions used on, I., 66; II., 312; V., 123.
- Amzara, the name of Noah's wife, V., 179.
- Anafah, the wrathful one, the name of the heron, V., 59.
- Anah, the son of Zibeon, details concerning, I., 423-424.
- Anak inhabited Kiriath-arba, III., 268
- Anak, sons and daughters of, were giants, III., 268, 274
- Anak, children of, in Hebron seen by the spies, III., 272
- Anakim touched the sun with their necks, I., 151.
- Anam, Ashwerosh the son of, I., 225.
- Anan, R., pupil of Elijah, IV., 214-215; VI., 330.
- Anamnesia, Jewish view of, V., 77
- Anamnesia, Platonic and Cabalistic doctrine of, V., 77.
- Anani, the name of the Messiah, VI., 381.
- Anathema, see Herem and Ban
- Anathoth, priest of, Abiathar described as, VI., 242
- Anathoth, the residence of Jeremiah, IV., 297, 303
- Anathoth, John of, an adherent of Belchira, VI., 373.
- Anatomical division of the human body, VI., 77.
- Androgynous, Adam created, V., 88, 89
- Androgynous man and Philo, V., 89.
- Anenu, prayer of, recited on fast-days, VI., 472.
- Aner, advised Abraham against circumcision, I., 239
- Aner, partook of the banquet of Abraham, I., 243
- Aner, present at Sarah's burial, I., 290
- Aner, a disciple of Abraham, I., 293; V., 224.
- Angels, see also Archangel and Hayyot.
- Angel of Abraham protected Joseph, II., 46
- Angel of the abysses, I., 84
- Angels of Arabot, I., 386

- Angels, avenging, sit in judgment of the Gentiles, *IV.*, 106
- Angel of Babylon, *I.*, 351
- Angels of the beasts, *I.*, 84; *V.*, 61
- Angel of the birds, *I.*, 84
- Angel of the bush, *V.*, 417
- Angel of the Cherubim, *I.*, 84
- Angels of the clouds and rains, *II.*, 306-307
- Angels of Confusion, the names of, *IV.*, 374
- Angels of the day, *III.*, 378
- Angel of Death casts one pair of each kind of animals into the water, *I.*, 40
- Angel of Death outwitted by the fox and the cat, *I.*, 40, 41, 42
- Angel of Death, conversation of, with man about to die, *I.*, 58-59; *V.*, 77
- Angel of Death, the identity of, *I.*, 306; *II.*, 308; *III.*, 475; *V.*, 16, 26, 56, 57, 123, 312; *VI.*, 153, 162
- Angel of Death, the crown of, *I.*, 306
- Angel of Death terrifies the wicked, *I.*, 306
- Angel of Death, the Torah a weapon against the, *III.*, 44, 120, 278; *IV.*, 114, 239; *VI.*, 51, 97, 271, 343, 367
- Angel of Death at the time of the revelation, *III.*, 107
- Angel of Death, sword of, *III.*, 426; *VI.*, 149
- Angel of Death compared to a reaper, *III.*, 305
- Angel of Death in the guise of a beggar, *IV.*, 227, 228, 229; *VI.*, 336
- Angel of Death, creation of, *V.*, 16
- Angel of Death at the Akedah, *V.*, 254
- Angel of Death traverses the world in eight strokes, *VI.*, 326
- Angel of Death and the dogs, *VI.*, 328
- Angel of Death overpowered by Aaron, *III.*, 306, 327, 329; *VI.*, 113
- Angel of Death kills the servants of Abraham, *I.*, 306
- Angel of Death and Eve, *I.*, 74
- Angel of Death, Gabriel the assistant of, *V.*, 57; *VI.*, 160
- Angel of Death and Joshua b. Levi, *V.*, 32
- Angel of Death gave Moses a remedy against death, *III.*, 114, 305
- Angel of Death, compelled by Moses to do his bidding, *VI.*, 160
- Angel of Death, Noah's escape from, *V.*, 182
- Angel of Death, Shadad powerless against, *IV.*, 165
- Angel of Death, power and limitations of, *I.*, 40, 305, 306, 348; *II.*, 148, 308, 309; *III.*, 35, 225, 326, 435, 448, 452; *IV.*, 30, 175, 200-201; *V.*, 51, 254, 257; *VI.*, 46, 150, 153, 160, 186, 321
- Angel of Death, the form and features of, *I.*, 305, 306; *IV.*, 227; *V.*, 123, 312
- Angels of Death, the number of, *V.*, 57; *VI.*, 160
- Angel of the deep, *V.*, 153
- Angel of the deserts, *I.*, 84
- Angels of Destruction, the abode of, *I.*, 5, 16; *V.*, 242
- Angels of Destruction punish the wicked, *I.*, 10, 16, 57, 132; *II.*, 27, 310, 312, 313; *V.*, 377; *VI.*, 9
- Angels of Destruction, names of, *II.*, 308; *III.*, 124; *V.*, 416, 434; *VI.*, 77
- Angels of Destruction helped the Egyptian magicians, *II.*, 349
- Angels of Destruction fashioned of hail and fire, *II.*, 366
- Angels of Destruction, Israel protected against, *II.*, 373
- Angels of destruction, the number of, *III.*, 109
- Angels of destruction possess "joints," *V.*, 5
- Angels of destruction, the identity of, *V.*, 5, 104
- Angel of the earth, *V.*, 61, 160
- Angel of Edom, details concerning, *I.*, 351, 394; *V.*, 311, 312
- Angel of Edom, see also Angel of Esau
- Angel of Egypt, details concerning, *III.*, 14; *VI.*, 4, 293
- Angel of Esau, Jacob wrestled with, *I.*, 392; *V.*, 309
- Angel of Esau and the angels of Israel, the contest between, *III.*, 5, 8-9; *VI.*, 24
- Angel of Esau, Samael the, *V.*, 312



- Angel of the Face, the names of, **I.**, 412; **II.**, 305-306; **III.**, 114; **V.**, 157; **VI.**, 10, 173
- Angel of the Face executed Jannes and Jambres, **VI.**, 10
- Angel of the Face, ordered by God to destroy the world, **I.**, 14
- Angel of the Face, heard the voice behind the heavenly curtain, **III.**, 435
- Angel of the Face, Moses appealed to the, to pray for him, **III.**, 435
- Angels of fear in the seventh heaven, **V.**, 417
- Angels of Fire, the names of, **IV.**, 42, 262, 302, 322, 329; **VI.**, 202
- Angels of fire, other details concerning, **I.**, 133-134, 138; **IV.**, 202
- Angel of the fishes, **I.**, 84
- Angels of the four kingdoms, **I.**, 351
- Angels of grace in the seventh heaven, **V.**, 417
- Angel of Greece, **I.**, 351
- Angels, guardian, see Guardian angels
- Angel of Hell, the name of, **I.**, 84; **II.**, 310; **V.**, 70, 310; **VI.**, 265
- Angel of hail, the name of, **IV.**, 329; **VI.**, 417
- Angel of the Hayyot, **I.**, 84
- Angel of healing, **I.**, 54; **V.**, 71; **V.**, 330
- Angels of heaven, **II.**, 306; **V.**, 160
- Angels of the Hekalot, the number of, **V.**, 164
- Angel of the herbs, **I.**, 84
- Angel of hidden things, **V.**, 153
- Angel of the hills, **I.**, 83-84
- Angel of insomnia, **VI.**, 475
- Angels of the Jews, **III.**, 58-59; **VI.**, 24; see also, Guardian angels
- Angel of Joseph will destroy the angel of Esau, **III.**, 59; **VI.**, 24
- Angel of Justice, **I.**, 53
- Angel of the locusts, **I.**, 84
- Angel of the Lord resembles man, **V.**, 124
- Angel of the Lord, ark identical with the **VI.**, 81
- Angel of love compelled Judah to note Tamar, **II.**, 34; **V.**, 334, 335
- Angel of mankind, **V.**, 124
- Angel of Media, **I.**, 351
- Angel of mercy, details concerning, **I.**, 5, 52, 253, 353; **III.**, 363; **IV.**, 426; **V.**, 71, 377, 417; **VI.**, 127, 271
- Angel of the moon, **I.**, 84
- Angel of the mountains, **I.**, 83
- Angel of the night, details concerning, **I.**, 56; **III.**, 378; **V.**, 75, 153
- Angel of the Ofanim, **I.**, 84
- Angel of Orion, **I.**, 84
- Angels of Palestine, **I.**, 376; **V.**, 290
- Angel of paradise, **I.**, 84; **V.**, 71
- Angels of peace, **I.**, 53, 353; **II.**, 219, 221
- Angel of the planets, **V.**, 164
- Angel of Pleiades, **I.**, 84
- Angels of praise, **I.**, 16
- Angel of prayer, the name of, **V.**, 71
- Angel of pregnancy, **VI.**, 83
- Angel of rain, **V.**, 153
- Angels of the reptiles, **I.**, 84
- Angel of Reuben, **III.**, 58-59
- Angel of the rivers, **I.**, 83; **V.**, 61
- Angel of the Sabbath, **I.**, 84, 85; **V.**, 110
- Angels of Satan, **I.**, 64; **V.**, 85; **VI.**, 159
- Angels of the Sea, **I.**, 18, 156; **III.**, 25; **IV.**, 36, 37, 168; **VI.**, 8
- Angels of Simeon and Levi rebuffed, **III.**, 59
- Angel of the souls, **I.**, 56; **V.**, 76
- Angel of the stars, **V.**, 164
- Angels of storm, **I.**, 140; **IV.**, 322; **V.**, 153
- Angel of strength, **II.**, 199; **VI.**, 252
- Angels of terror, **III.**, 112
- Angel of the sun, **I.**, 84
- Angel of thunder, **V.**, 153
- Angel of the trees, **I.**, 84; **V.**, 61
- Angel of truth, **I.**, 52-53
- Angel of war, **V.**, 71
- Angel of the water, **I.**, 83; **IV.**, 302
- Angels of wind, **II.**, 306-307; **IV.**, 322
- Angels, the funeral song intoned for Aaron by the, **III.**, 327, 328
- Angels placed Abel's body on a stone, **I.**, 101
- Angels protected Abraham, **I.**, 66, 201, 258, 303, 306 386; **II.**, 314, **V.**, 212
- Angels visit Abraham, **I.**, 240, 241, 253 302; **III.**, 43, 66; **V.**, 234, 245; **VI.**, 47, 67
- Angel recalled God's command to Abraham to sacrifice Isaac, **III.**, 367
- Angels accuse Abraham, **V.**, 249



- Angels marveled at Abraham's privilege of serving with the heavenly court, **V.**, 238
- Angels and the expulsion of Adam and Eve from Paradise, **I.**, 75, 81, 82, 85, 97
- Angels and the burial of Adam, **I.**, 99, 100, 101; **V.**, 125, 127
- Angel, Adam begs for the oil of life from, **I.**, 93
- Angel taught Adam smithcraft and other arts, **V.**, 83
- Angels steal the books of Raziel from Adam, **I.**, 156
- Angels wished to burn Adam through envy, **I.**, 62, 155; **V.**, 84
- Angels and Adam, God established peace between, **I.**, 62
- Angels realized that Adam was human when he fell asleep, **I.**, 64
- Angels pretend to worship Adam, **I.**, 64, 156; **V.**, 177
- Angels danced at the wedding of Adam and Eve, **I.**, 68
- Angels create Adam, **V.**, 64
- Angels worship the second Adam, **V.**, 85
- Angels and Adam before the expulsion from Paradise, **I.**, 71; **V.**, 86, 93, 112, 118
- Angel struck a blow upon Ahasuerus' mouth, **VI.**, 473
- Angels felled trees in Ahasuerus' park, **IV.**, 442; **VI.**, 478
- Angels at the remarriage of Amram and Jochebed, **II.**, 262; **V.**, 396-7
- Angel, the blessing of, bestowed upon Asenath, **II.**, 173
- Angel carried Asenath to Egypt, **II.**, 38, 173; **V.**, 337
- Angels and God confuse the language of the builders of the Tower of Babel, **I.**, 180; **V.**, 205
- Angel and Balaam, **III.**, 366, 367, 372
- Angel perceived by Balaam's ass, **III.**, 363
- Angel took Baruch to the heavens, **IV.**, 323
- Angel, the appearance of the, at Belshazzar's banquet, **IV.**, 343
- Angel, Cain born of an, **I.**, 105
- Angels marry the Cainite women, **I.**, 151
- Angel protected Daniel from his enemies, **IV.**, 346; **VI.**, 435
- Angel blinded Darius, **IV.**, 347
- Angels came to David's assistance, **IV.**, 114; **VI.**, 255
- Angel wiped his sword on the garments of David, **IV.**, 113
- Angel changed the face of David, **VI.**, 252
- Angel burned the soul of Doeg, **IV.**, 76
- Angels dressed Eleazar, **VI.**, 112
- Angel appointed to guard Eliezer, **I.**, 294, 296
- Angel, Elijah after his translation changed to, **VI.**, 325
- Angels, Elijah superior to the, **VI.**, 326
- Angel, Elijah taken from the earth by an, **IV.**, 239; **VI.**, 343
- Angel, Elijah acted as an, **IV.**, 203, 206; **VI.**, 326
- Angel, Elijah the name of an, **VI.**, 324
- Angel, Elijah was originally an, **IV.**, 201
- Angels frightened Elkanah, **IV.**, 230
- Angels, relation of, to Enoch at his ascension, **I.**, 127, 129, 130, 131, 132, 134, 135, 137, 145; **V.**, 156, 158
- Angel, face of Enoch chilled by looking at, **I.**, 136-7
- Angels, relations to Enoch after his translation, **I.**, 130, 139-140; **V.**, 161, 163, 177
- Angel killed Er, **II.**, 33
- Angels helped Esther, **IV.**, 428, 442; **VI.**, 473
- Angels and Eve, **I.**, 88, 99, 102, 106
- Angels, Ezra's address to the, **VI.**, 159
- Angel cast Goliath on the ground, **IV.**, 88
- Angel, the signs given Gideon by the, **IV.**, 40
- Angel instructed Habakkuk to bring Daniel food, **IV.**, 348
- Angels and Hagar, **I.**, 239; **II.**, 325; **V.**, 232
- Angels conjured up by Hananiel, **IV.**, 302
- Angels and Isaac, **I.**, 281, 286, 296-297; **V.**, 254; **VI.**, 112
- Angels accuse Ishmael, **I.**, 265
- Angels assisted Israel, **II.**, 257; **III.**, 14, 21, 33, 347; **IV.**, 314
- Angels and Israel's praise of God, **I.**, 17, 334; **II.**, 373; **III.**, 32, 34; **V.**, 24; **VI.**, 12

- Angel was to lead Israel in the promised land, **III.**, 131, 132, 133
- Angels chant the praise of God at the redemption of Israel, **II.**, 374
- Angels protest against the presentation of the Torah to Israel, **V.**, 235
- Angels did not allow Israel to pray for Moses, **III.**, 434-435
- Angels, gifts given to the Israelites by the, **III.**, 92, 93, 95, 132, 237; **V.**, 438
- Angel slew 24,000 Israelites, **IV.**, 52
- Angels try to find out teachings of God from Israel, **V.**, 24
- Angels assisted Jacob, **I.**, 335, 351, 370, 376, 387-8, 391; **II.**, 4; **V.**, 284, 290, 300, 309
- Angel wrestled with Jacob, **I.**, 354, 384, 389, 414, 422; **II.**, 131, 137, 202; **III.**, 453, 480; **IV.**, 441; **V.**, 275, 306, 309, 310, 311, 316; **VI.**, 153
- Angels and Jacob, details concerning, **I.**, 350, 351, 382-3, 414; **II.**, 140, 191; **V.**, 169, 275, 291, 307, 346; **VI.**, 49
- Angels, attitude of the, towards Jeroboam, **VI.**, 305
- Angels and Job's daughters, **II.**, 241, 242
- Angels and Job, **II.**, 242; **V.**, 390
- Angel, Joseph protected by the, **II.**, 4, 68, 82, 112; **V.**, 328, 343, 344
- Angels changed Joseph's complexion, **I.**, 330
- Angel incited Joseph against his brethren, **II.**, 82, 83, 105; **V.**, 347
- Angel revealed to Joseph the iniquity of Zuleika, **II.**, 46
- Angel and Joshua, **IV.**, 7; **VI.**, 173
- Angels assisted Kenaz, **IV.**, 26; **VI.**, 183
- Angels and Levi, **II.**, 194, 195, 197
- Angels rescue Lot, **I.**, 253, 254, 255, 256; **II.**, 325; **V.**, 241, 290; **VI.**, 122
- Angels, the cave of Machpelah guarded by, **I.**, 289
- Angels, weeping of, over Methuselah's death, **I.**, 141
- Angels wished to doom Micah, **IV.**, 53; **VI.**, 210
- Angels and the death of Moses, **II.**, 306; **III.**, 461, 474; **V.**, 125; **VI.**, 162, 163, 165
- Angels, Moses compared with, **III.**, 124, 256, 258, 436, 478; **VI.**, 91, 149
- Angels, Moses the lord of the, **III.**, 403, 404
- Angels inimical to Moses, **III.**, 124, 137, 138, 143, 418; **V.**, 423; **VI.**, 46, 50, 57
- Angels, things learned by Moses from the, **III.**, 114; **IV.**, 306; **V.**, 25, 366, 417
- Angels visited Moses, **III.**, 132; **V.**, 416
- Angels, Moses and Aaron resembled the, **II.**, 332; **V.**, 425
- Angels, Moses afraid of the, **V.**, 417
- Angels pleaded in behalf of Moses, **II.**, 266, 282; **V.**, 398
- Angels fled at the sight of Moses in heaven, **III.**, 480; **VI.**, 166
- Angels did not hear the revelations destined for Moses, **III.**, 210
- Angels, Sammael inquired from the, concerning Moses, **III.**, 478
- Angels greet Moses in Paradise, **II.**, 313
- Angels passed in review before Moses, **III.**, 137
- Angel, Moses refused the aid of the, **IV.**, 7; **VI.**, 173
- Angels, consulted by Moses, **II.**, 280
- Angel carried away Moses from Egypt, **II.**, 283
- Angels became victims to the charms of Naamah, **V.**, 147
- Angel informed Naomi of the end of the famine in Palestine, **VI.**, 189
- Angel thrust Nadab and Abihu out of the holy of holies, **III.**, 191; **VI.**, 75
- Angel struck Nebuchadnezzar on his mouth, **IV.**, 330; **VI.**, 418
- Angels complained about Nimrod's slaughter of the babes, **I.**, 187
- Angels, Noah at birth resembled, **I.**, 145
- Angel present as Noah divided the earth, **I.**, 172
- Angel compelled Noah to marry, **V.**, 180
- Angel undid the knot made by the chief butler of Pharaoh, **II.**, 64
- Angel slew the first-born of Pharaoh, **V.**, 434
- Angel struck Pharaoh, **I.**, 224
- Angel helped Phinehas to kill Cozbi and Zimri, **III.**, 387

- Angels wanted to kill Phinehas, **III.**, 388  
 Angel appointed to guard Rebekah, **I.**, 294  
 Angel led Ruth to the field of Boaz, **VI.**, 191  
 Angel gave Samson's mother three injunctions, **III.**, 204; **V.**, 55  
 Angels led Samuel before the witch of En-dor, **VI.**, 236  
 Angels and Sarah, **I.**, 223, 224, 243, 244, 261; **V.**, 237  
 Angel protected Saul, **IV.**, 65, 67, 72, 91, 93; **VI.**, 231  
 Angels and Seth, **I.**, 93; **V.**, 149  
 Angel and Shem, **V.**, 197  
 Angels and the destruction of the Sodomites, **I.**, 253, 254, 255, 256, 350-351; **II.**, 219; **V.**, 239, 290  
 Angel disguised as Solomon occupied his throne, **VI.**, 300  
 Angels, Solomon's dominion over the, **VI.**, 289  
 Angel led Tob to the court, **IV.**, 34  
 Angel, bad, Leviathan regarded as, **V.**, 46  
 Angel, benign, attacked Moses, **V.**, 423  
 Angel, destroying, Satan called the, **V.**, 434  
 Angels ministering, **I.**, 10, 16, 17, 19, 84; **II.**, 323; **III.**, 315, 325, 326, 478; **VI.**, 76-77, 421  
 Angels rebellious, **I.**, 151; **V.**, 70, 107, 154, 158, 169  
 Angel, the severe, Gabriel regarded as, **V.**, 71  
 Angel, the tall, **II.**, 307; **V.**, 416  
 Angel, taurine, cause of the roaring of, **V.**, 39  
 Angels, watchers, Enoch sojourned with, **I.**, 125, 126, 127  
 Angel, winged, Ben Nez regarded as, **V.**, 47  
 Angels, the fallen, married women, **I.**, 124, 125, 126, 148, 151; **III.**, 269; **V.**, 108, 154, 155, 156  
 Angels, the fallen, Enoch's relation with, **I.**, 126, 127, 131  
 Angels, the fallen, the sins of, **I.**, 125, 127, 148; **V.**, 151, 154, 169, 170  
 Angels, the fallen, and Solomon, **IV.**, 150; **VI.**, 291  
 Angels, the fallen, the descendants of, **I.**, 125; **III.**, 269; **V.**, 108, 154  
 Angels, the fallen, the daily food of, **I.**, 149-150  
 Angels, the abode of the fallen, **I.**, 131; **V.**, 5, 117  
 Angels, the fallen, Naamah did not consent to gratify the desire of, **V.**, 147  
 Angels, the fallen, the names of, **I.**, 124, 125, 231; **III.**, 340; **IV.**, 150, 231; **V.**, 121, 123, 152, 154, 156, 160, 170; **VI.**, 124, 291  
 Angels, the fallen, punishment of, **I.**, 126, 147-151; **V.**, 117, 154, 170, 172  
 Angels, the fallen, in rabbinic literature, **V.**, 84, 153, 171  
 Angels, fall of, date of, **I.**, 124, **V.**, 153  
 Angels, fall of, Seth instructed concerning, **V.**, 149  
 Angels, fall of, other details concerning, **I.**, 124; **V.**, 54, 153, 154, 159, 171, 172; **VI.**, 299  
 Angels assume any form they please, **I.**, 81; **V.**, 108; **VI.**, 326  
 Angels in the guise of men, **I.**, 16, 241; **IV.**, 269; **V.**, 22, 155; **VI.**, 163, 200, 206  
 Angels disguised as warriors, **I.**, 391  
 Angel in the guise of a beggar, **VI.**, 339  
 Angel in the form of a rock, **VI.**, 435  
 Angels in the guise of fiery mountains, **I.**, 17  
 Angels in the guise of wind, **I.**, 16  
 Angels in the guise of millers, **IV.**, 269  
 Angel disguised as Esau, **V.**, 310  
 Angels in the guise of Haman's sons, **IV.**, 442  
 Angel in the guise of Moses, **V.**, 406; **VI.**, 34  
 Angels appeared in the guise of Arabs, **III.**, 66  
 Angels, two, **I.**, 106, 130, 131, 294, 350, 351, 376; **II.**, 4, 313; **III.**, 95; **V.**, 5, 76, 118, 290, 306; **VI.**, 236  
 Angels, three, in the guise of horsemen, **I.**, 382  
 Angels, three, **I.**, 65, 66, 102, 302, 382; **II.**, 319; **III.**, 66; **IV.**, 428; **V.**, 125; **VI.**, 473  
 Angels, five, **II.**, 325  
 Angels, eight, **I.**, 24

- Angels, twelve, I., 106  
 Angels, sixty, I., 20, 21; V., 238  
 Angels, seventy, I., 179, 181; II., 214, 314  
 Angels, seventy-one, I., 78  
 Angels, ninety-six, I., 24  
 Angels, hundred, I., 132  
 Angels, hundred and twenty, II., 314  
 Angels, two hundred, I., 131; V., 158  
 Angels, three hundred watch paradise, I., 132  
 Angels, 365, I., 24  
 Angels, thousand, I., 132  
 Angels, fifteen thousand, I., 132  
 Angels, eighteen thousand, destroyed the cities of sin, V., 241  
 Angels, 30,000, II., 306  
 Angels, 40,000, I., 391  
 Angels, fifty myriads of, II., 306  
 Angels, nine thousand myriads of, II., 366  
 Angels, millions of, II., 308  
 Angels praise God, I., 9, 17, 18, 20, 53, 84, 86, 97, 100, 132, 134; 334, 386, II., 306; III., 32, 257; IV., 263; V., 21, 24, 61, 93-4, 159-160, 229, 290-291, 306, 307, 417; VI., 12  
 Angels chant Hallel on Passover eve, I., 331  
 Angels, song of, silenced at sad periods in human history, III., 32; VI., 12, 165, 397  
 Angels, the song of, heard by the Assyrian army, IV., 269  
 Angels, singing of, causes the birds to sing their morning songs, V., 159  
 Angels serve God, I., 56, 181; II., 26, 366; III., 111, 137; IV., 305, 306; V., 3, 65, 69-70, 110, 209; VI., 9  
 Angels urge God to leave the earth, I., 124; V., 152  
 Angels lamented God's departure from heaven, III., 185  
 Angels, God's commands recalled by, III., 367  
 Angels change God's intentions, VI., 367  
 Angels call God by the name Adonai, I., 62  
 Angels presented themselves before God on a certain day, I., 272  
 Angels burned by the little finger of God, III., 110  
 Angels cannot behold the glory of God, III., 137; VI., 57  
 Angels subsist on the glory of the Shekinah, V., 21-22, 236; VI., 60  
 Angels, the difference between the presence of the Shekinah and that of the, VI., 56  
 Angels, appearance of, I., 88, 95, 136; V., 121  
 Angels, beauty of, V., 155; VI., 206  
 Angel, breath of, III., 366  
 Angels are ephemeral, V., 21, 24  
 Angels, eyes of, I., 14  
 Angels, faces of, I., 130; II., 306  
 Angel, feet of, V., 423; VI., 52, 301  
 Angel, fingers of, IV., 343  
 Angels, form, size and rapidity of, I., 253; V., 5, 22, 241  
 Angels, garments of, I., 18, 391; III., 117; V., 104  
 Angels, hands of, I., 136; II., 319; III., 403; V., 78  
 Angels, immortality of, III., 278; IV., 263  
 Angels, incorporeality of, I., 301; V., 21  
 Angels, invisibility of, I., 223; II., 306; III., 363; IV., 5, 343; VI., 127  
 Angels, joints of, V., 5, 308  
 Angels, nature of, I., 50; V., 21, 275  
 Angels, number of, V., 23; VI., 421  
 Angels, shoulders of, II., 175  
 Angels, splendor of, I., 19  
 Angels, stature of, V., 155  
 Angel, strength of, I., 385; II., 306; III., 55, 275; V., 306  
 Angels, tears of, I., 281, 328; V., 251  
 Angel, voice of, VI., 226  
 Angels, weeping of, I., 80, 281, 328; III., 474; IV., 306, 415, 424, 426; V., 251; VI., 397, 398, 472  
 Angel, number of wings of, I., 33, 63, 132; V., 52, 84, 110, 159  
 Angels, wisdom of, VI., 256  
 Angels, abode of, I., 9, 13, 17, 18, 123, 131, 133, 134, 179, 181; II., 308; III., 110, 178, 216, 454, 472, 478; V., 13, 22, 23, 91, 158, 335, 417-418

- Angels, names of, **I.**, 12, 17, 160; **IV.**, 302; **V.**, 152, 153, 310, 328; **VI.**, 91, 273
- Angels, creation of, **I.**, 13, 16, 63, 83; **III.**, 109, 162; **V.**, 7, 20, 21, 24, 34, 85; **VI.**, 17, 66
- Angels, classes of, **I.**, 16, 134; **III.**, 114; **V.**, 10, 22, 23, 24, 25, 48, 104, 159
- Angels, share of, in the creation of man, **I.**, 16, 50; **V.**, 69
- Angels differ as to the advisability of creating man, **I.**, 51, 52, 53, 54, 61, 281; **III.**, 110; **V.**, 69, 152, 170; **VI.**, 12, 46
- Angels consulted by God concerning the creation of man, **I.**, 52, 82; **V.**, 3, 5, 69, 70
- Angels descend to earth, **I.**, 16, 53, 68, 151, 386; **II.**, 28, 105; **V.**, 170, 306
- Angels, bathing of, **I.**, 17, 84; **III.**, 112
- Angels adorned with millions of fiery crowns, **I.**, 18
- Angels reward the pious, **I.**, 20, 304; **III.**, 330
- Angels in paradise, **I.**, 21, 22, 26, 100; **II.**, 314
- Angels attend the sun, **I.**, 24, 99, 132; **V.**, 159
- Angels, contest between the monsters and, **I.**, 28; **V.**, 43, 311
- Angels, a band of, commanded by Labbiel, **I.**, 54
- Angels rescued by Raphael's advice, **I.**, 54
- Angels and man, **I.**, 54, 92; **V.**, 70, 76
- Angels, the experiences of the embryo with, **I.**, 56, 57, 58, 262; **V.**, 77
- Angels compared to man, **I.**, 61; **V.**, 24, 65, 66
- Angels, powers and limitations of, **I.**, 61; **III.**, 367, 377; **V.**, 25, 69
- Angels, the name of the chief of, **I.**, 62-63, 84, 244, 385; **II.**, 137; **V.**, 70, 159, 164
- Angels sent to capture Lilith, **I.**, 65, 66
- Angels, the pious transformed into, **I.**, 69, 70; **V.**, 157
- Angels celebrate the Sabbath, **I.**, 83, 84, 85; **V.**, 110, 111
- Angels as intermediaries, **I.**, 88, 106, 126, 261, 281; **II.**, 266, 282; **V.**, 76, 160-161, 254, 390, 398
- Angels burn incense in heaven, **I.**, 99
- Angels, trumpets of, **I.**, 124; **V.**, 153
- Angels worship Metatron, **I.**, 139, 140
- Angels obliterated all the lines of writing on the earth, **I.**, 150
- Angels burnt the Assyrians, **I.**, 170
- Angels treated one another politely, **I.**, 242
- Angels pretended to eat, **I.**, 243; **V.**, 236
- Angels sometimes partake of food, **I.**, 301; **III.**, 142, 469; **IV.**, 147; **V.**, 235, 236; **VI.**, 17, 60, 206, 290
- Angels, food of, **II.**, 173; **III.**, 44, 246; **V.**, 236-374; **VI.**, 17, 86
- Angels, improper for, to deliver a message to a woman who is alone, **I.**, 244
- Angels slew the Philistines, **I.**, 258
- Angels ascended heaven by a ladder, **I.**, 351; **V.**, 290
- Angels seated in chariots, **I.**, 391
- Angels mounted on horses, **I.**, 391
- Angels remained outside of the Holy of Holies, **II.**, 226; **V.**, 382
- Angels, the pious compared to, **II.**, 184; **V.**, 46
- Angels compared to the pious, **III.**, 245; **V.**, 24; **VI.**, 418
- Angels, benediction recited by, **II.**, 320; **IV.**, 360; **V.**, 25
- Angels prepare manna, **III.**, 44, 116-117; **V.**, 374; **VI.**, 17, 49
- Angels guard the gates of Paradise and heaven, **III.**, 109, 479; **V.**, 377; **VI.**, 46
- Angels, the behavior of, **III.**, 110; **IV.**, 58; **V.**, 108; **VI.**, 91, 273, 306
- Angels and the Torah, **III.**, 110, 113, 114, 119; **V.**, 235; **VI.**, 47, 332
- Angels could be burnt by the heat of the breath of the Hayyot, **III.**, 112
- Angels, limited knowledge of, **III.**, 119, 423; **V.**, 8, 237, 367; **VI.**, 45
- Angels built the heavenly Temple, **III.**, 185
- Angels at Sinai, **III.**, 226, 230; **VI.**, 38, 81
- Angels, Zagzagel the teacher of, **III.**, 438
- Angels dropped seven gems into the sea, **IV.**, 23

- Angels destroyed the books of the Amorites, **IV.**, 23
- Angels, the blinding of the enemy by, **IV.**, 42; **VI.**, 184
- Angel brought about the plague, **IV.**, 113
- Angels, the wicked led from hell to paradise by, **IV.**, 116
- Angels and demons, **IV.**, 150; **V.**, 108, 196
- Angels stopped up the windows of heaven, **IV.**, 280
- Angels destroyed Jerusalem and burnt the Temple, **IV.**, 303, 322; **VI.**, 392, 393
- Angels, the Temple vessels carried away by, **IV.**, 320; **VI.**, 410
- Angels and Israel, **III.**, 113, 114, 213, 378, 434; **V.**, 5; **VI.**, 132
- Angels, pre-existence of, **V.**, 21
- Angels differentiated from archangels, **V.**, 21
- Angels, disappearance of, before the creation of the new world, **V.**, 21, 164; **VI.**, 214
- Angels, the attitude of the synagogue toward, **V.**, 21
- Angels in mystical literature, **V.**, 22
- Angels are like wind when performing their duties, **V.**, 22
- Angels, circumcision of, **V.**, 22, 66, 268-269
- Angels, things identical with, **V.**, 23; **VI.**, 6, 64, 197
- Angels, the cause of the defilement of, **V.**, 24
- Angels do not possess the evil inclination, **V.**, 24, 65
- Angels perish in the stream Dinur, reason for, **V.**, 25-26
- Angel called the Prince of the World, **V.**, 28
- Angels bring the crown of the sun to heaven, **V.**, 37
- Angels proud of their superiority to the animal world, **V.**, 69
- Angels, sword of, most men die by, **V.**, 78
- Angels, fire ministers to, **V.**, 87
- Angels appointed over everything on earth, **V.**, 110, 159
- Angels took care of the writings of the ante-deluvians, **V.**, 118
- Angels become sirens, **V.**, 152
- Angels gave Istchar wings, **V.**, 169
- Angels erected the ark, **V.**, 177
- Angels chose the Gentiles, **V.**, 204
- Angels, the worship of, forbidden to the Gentiles, **V.**, 205
- Angels bring food to needy saints, **V.**, 212
- Angels, presence of, at the Akedah, **V.**, 237
- Angels, attend to one task only, **V.**, 237
- Angels compose the heavenly court, **V.**, 238
- Angels punished for divulging a heavenly secret, **V.**, 306
- Angels may not seek protection in the cities of refuge, **V.**, 312
- Angels, titles given to, **V.**, 381; **VI.**, 418
- Angels proclaimed the power of repentance, **V.**, 418
- Angels do not understand Aramaic, **VI.**, 45
- Angels not permitted to sit in heaven, **VI.**, 47, 149
- Angels, the teachers of the chosen few, **VI.**, 47
- Angel with the label "Hesed," **VI.**, 48
- Angels, means used by, to distinguish between day and night, **VI.**, 49
- Angel inferior to the Messiah, **VI.**, 142
- Angels appointed at the beginning of each of the seasons, **VI.**, 204
- Angels, refusal of, to receive gifts, **VI.**, 206
- Angels, the deed signed by, **VI.**, 246
- Angels, offspring of, **VI.**, 293
- Angels, mark set upon the pious by, **VI.**, 392
- Angels need loving kindness, **VI.**, 392
- Angels kept guard over the Temple, **VI.**, 392.
- Anger, great vice of, **II.**, 207-208
- Anger, bad effect of, on Moses, **III.**, 51; **VI.**, 19
- Anger should not be shown without giving reason for, **III.**, 258
- Anger, consequences of, **IV.**, 218.
- Angias, **V.**, 372.
- Angro-Mainyu, Agrinus identical with, **V.**, 166

- Anibal, king of Africa, details concerning, **II.**, 166.
- Aniel, in charge of Venus, **V.**, 164
- Animal, see also Monsters
- Animal, Moses prayed to be converted into, **III.**, 450
- Animal, Nebuchadnezzar transformed into, **IV.**, 334, 339; **VI.**, 423, 428
- Animal, characteristics of, acquired by eating it, **V.**, 57
- Animal forms of the Hayyot, **V.**, 25
- Animals, angels of, pass before God on the first Sabbath, **I.**, 84
- Animals, Adam and Eve only found food fit for, **I.**, 87
- Animals, power of, over man, **I.**, 93, 94; **V.**, 119
- Animals, language of, the persons who understood, **I.**, 120; **IV.**, 138, 142; **V.**, 91, 94; **VI.**, 287-288, 289
- Animals, language of, not known to rabbis, **V.**, 101
- Animals, language of, must be kept secret, **VI.**, 287
- Animals, language of, **IV.**, 198; **V.**, 58, 61, 94, 332
- Animals, rebellion of, the duration of, **I.**, 147; **V.**, 168
- Animals, resurrection of, **I.**, 236; **II.**, 354; **V.**, 229, 252
- Animals, wild, lose their ferocity through the fear of Behemot, **I.**, 4
- Animals, wild, driven away by Adam, **I.**, 37
- Animals, wild, Cain protected from, **I.**, 112; **V.**, 141
- Animals, wild, men at the time of the fallen angels etc, **I.**, 125
- Animals, wild, watch the ark, **I.**, 158
- Animals, wild, had the upper hand at night, **II.**, 99
- Animals, wild, obey the saints, **II.**, 221; **V.**, 119, 120, 425; **VI.**, 435
- Animals, wild, sent against the Egyptians, **II.**, 342, 343, 346, 352; **V.**, 430
- Animals, wild, did not attack the Israelites, **II.**, 353
- Animals, wild, the Israelites feared, **III.**, 14
- Animals, wild, afraid of Sisera, **IV.**, 35
- Animals, the origin of the wildness of, **V.**, 119, 120
- Animals, wildness of, will disappear in Messianic times, **V.**, 120
- Animals, wild, slain by David, **VI.**, 248
- Animals, less numerous than fishes, **I.**, 26
- Animals, each species has a corresponding one in the water, **I.**, 26, 40
- Animals, king of, **I.**, 30, 71, 78; **IV.**, 83; **V.**, 48; **VI.**, 248
- Animals, creation of, **I.**, 30, 35, 83; **III.**, 481; **V.**, 66, 108
- Animals, characteristics of, appeared after creation, **I.**, 35, 37
- Animals pass in review before Leviathan, **I.**, 41
- Animals endowed with moral qualities, **I.**, 43
- Animals, purpose of, **I.**, 42, 43
- Animals named by Adam, **I.**, 61, 62; **II.**, 322-323; **V.**, 83, 84
- Animals praise God, **I.**, 45; **V.**, 61
- Animals, angels and Satan could not name, **I.**, 61, 63
- Animals, flesh of, Adam forbidden to eat, **I.**, 71, 166; **V.**, 93, 189
- Animals, flesh of, Noah permitted to eat, **I.**, 71, 166
- Animals knew the language of man, **I.**, 71
- Animals rule over the celestial spheres, **I.**, 73
- Animals, man's dominion over, **I.**, 71, 79, 90, 98; **V.**, 118, 119, 120, 122; **VI.**, 289
- Animals, Esau and Nimrod rulers over, **I.**, 319
- Animals, Jacob's rule over, **I.**, 335
- Animals, Solomon's dominion over, **IV.**, 134-5, 142, 144; **V.**, 188; **VI.**, 289
- Animals subject to Nebuchadnezzar, **IV.**, 333
- Animals taken in the ark of Noah, details concerning, **I.**, 38, 156, 157, 160, 166; **V.**, 177, 178, 180-181, 182, 187, 188
- Animals lick the pillar of salt all day long, **I.**, 255
- Animals, bees spring forth from the remains of, **V.**, 58



- Animals of Jacob perished, V., 311
- Animals in paradise divided between Adam and Eve, I., 94, 95
- Animals, food of, before and after the creation of Adam, I., 95
- Animals assemble at the cry of the frog, I., 120
- Animals, immortality of, I., 160; III., 194; VI., 76
- Animals slaughtered by Satan, I., 168; V., 190
- Animals fell down before Nimrod, I., 177
- Animals, the apertures of the body of, closed up in the land of the Philistines, I., 258; V., 244
- Animals, Michael never sat on, I., 300
- Animals, the magic effect of Nimrod's garments upon, I., 319
- Animals, the number of, Jacob separated as tithes, I., 387; V., 304
- Animals refused to become the property of Esau, I., 392
- Animals, evil of, I., 418
- Animals, attitude of, towards an oath, I., 418
- Animals, 120, rode away on Anah's donkeys, I., 423
- Animals, live, Joseph charged his brethren with eating, II., 5
- Animals of prey killed by Gad, II., 6
- Animals of the Ishmaelites refused to move in the storm, II., 22
- Animals worshiped by the Egyptians, II., 96, 122, 353, 367; V., 360
- Animals need no midwives, II., 253
- Animals, Hebrews compared to, II., 253
- Animals with a blemish are unfit for sacrifices, II., 302; V., 309
- Animals of the Egyptians afflicted with boils, II., 344
- Animals ate manna, III., 45, 49
- Animals employed in the Tabernacle possessed wisdom, III., 156; VI., 70
- Animals, hides of, the curtains of the Tabernacle made of, III., 200
- Animals located outside of the camp, III., 236
- Animals, slaughtered, the priestly share of, III., 291
- Animals, tithes of, belong to the priest, III., 291
- Animals, first-born of, belong to the priest, III., 291
- Animals consecrated, belong to the priest, III., 291
- Animals, the cure of the Israelites bitten by, III., 336
- Animals, muteness of, the reason for, III., 366; V., 101
- Animals, the ass the most stupid of, III., 366
- Animals, Sammaelinquired of, concerning Moses, III., 478
- Animal and its young, the law concerning the slaying of, IV., 67
- Animals, the separation of the young from their mothers, IV., 251; VI., 351
- Animals, folk-lore of, V., 58
- Animals, form of, Numa prohibited his people to represent the deity in, V., 402
- Animal, face of, the woman with, VI., 328
- Animals, carnivorous, punishment of, I., 167; V., 189
- Animals, carnivorous, did not exist before Adam's Fall, V., 93
- Animals, cruelty to, practiced by the Sodomites, I., 248
- Animals, cruelty to, Joseph charged his brethren with, II., 5, 6
- Animals, cruelty to, Zebulun cautioned his sons against, II., 205
- Animals, cruelty to, the pious refrain from, III., 309; VI., 107
- Animals, clean and unclean, the law concerning, III., 219, 478
- Animals, clean and unclean, Moses found it difficult to understand the difference between, II., 362
- Animals, clean, Ziz and Leviathan belong to, V., 43, 47-48
- Animals, clean, suckled the Israelitish children in Egypt, VI., 12
- Animals, clean, reside only in Palestine, IV., 317
- Animals, clean, left Palestine at the time of the exile, VI., 390
- Animals, clean, Tahash one of the, I., 34
- Animals, clean, seven pairs of, taken into the ark, I., 163-164



- Animals, unclean, the swine one of, **I.**, 358
- Animals, unclean, eaten during a famine, **IV.**, 191
- Animals, unclean, the punishment for eating, **II.**, 312
- Animals, unclean, two pairs of, taken into the ark, **I.**, 163-164
- Animals, unclean, described in the Bible in the negative, **V.**, 181
- Animals, domestic, their angel passed before God on the first Sabbath, **I.**, 84
- Animals, domestic, Shem took care of, in the ark, **V.**, 182
- Animals, aquatic, spat out of the ocean, **V.**, 27
- Animals, angel of death over, **V.**, 57
- Animals, the cause of the generation of, **V.**, 58
- Animals, serpent the wicked among, **V.**, 59
- Animals, hind the pious one of, **V.**, 59
- Animals ask hind to pray to God for rain, **V.**, 59
- Animals, contest of, fable of, **V.**, 60
- Animals, origin of the, **V.**, 60
- Animals superior to man in some respects, **V.**, 60
- Animals, noxious, created by Ahiriman **V.**, 60
- Animals, angels of, praise God, **V.**, 61
- Animals do not satisfy God, **V.**, 65
- Animals look downward, **V.**, 65
- Animals possessed evil inclinations, **V.**, 65, 66
- Animals, souls of, abode of, **V.**, 75
- Animals, Adam had unnatural relations with, **V.**, 87
- Animals, live, prohibition of eating parts of, **V.**, 93; **VI.**, 420
- Animals, tame in the Messianic era, **V.**, 102
- Animals, tame before the fall of man, **V.**, 102
- Animals, life-time of, not shortened, **V.**, 102
- Animals, shyness of, in the presence of a living man, **V.**, 120
- Animals copulated before the fall, **V.**, 134
- Animals, reward and punishment of, **V.**, 161, 189
- Animals must be bound at the time of slaughter, **V.**, 161
- Animals, except Tushlami gave up their previous manner of living after the flood, **V.**, 180
- Animals, existence of, depends upon the existence of man, **V.**, 180
- Animals lured men to the eating of meat, **V.**, 180
- Animals saved from the flood for the sake of Noah and his descendants, **V.**, 180
- Animals, corruption of, the reason for their destruction, **V.**, 180
- Animals, the sexual desires of, **V.**, 304
- Animals refuse to serve wicked masters, **V.**, 309
- Animals must be fed before one partakes of food, **V.**, 348
- Animals not permitted to be exported from Egypt, **V.**, 356
- Animals, Jacob's sons compared to, **V.**, 383
- Animals, the dog is the boldest among, **VI.**, 31
- Animals, holy spirit shed over, in the time to come, **VI.**, 64
- Animals, welfare of, Jacob instructed Joseph to inquire concerning, **VI.**, 107
- Animals, kindness to, the law concerning, **VI.**, 232-233
- Animals of the Amalekites, the slaying of, **VI.**, 233
- Animals, Amalekites transformed themselves into, **VI.**, 233
- Animals, demons in the shape of, **VI.**, 299
- Animals notice the presence of Elijah, **VI.**, 328
- Animals fear the man who has compassion for the poor, **VI.**, 424.
- Ankles, Judah cut off the feet of Jashub above the, **I.**, 409
- Ankles of the giants, the sun reached to, **III.**, 268
- Ankles, the waters of the flood reached Sihon and Og's, **III.**, 469
- Ankles of Og, Moses struck with his axe, **III.**, 346; **VI.**, 120.
- Annulment of David's marriage to Michal, **IV.**, 76, 116; **VI.**, 238, 239

- Annulment, see also Divorce.
- Ano, wife of Jeroboam, **VI.**, 304, 305.
- Anointing with oil, **I.**, 371
- Anointing of the Israelitish children, **III.**, 33
- Anointing of the high priests and kings, **III.**, 179; **IV.**, 57, 246; **VI.**, 72, 279, 284, 353
- Anointing, the description of the ceremony of, **VI.**, 72
- Anointing of the Messiah by Elijah, **VI.**, 340.
- Anoki, the first word of the Decalogue, an Egyptian word, **III.**, 94; **VI.**, 38
- Anoki used by God in his revelations to the patriarchs, **III.**, 95; **VI.**, 38.
- Anoko, one of Nimrod's magicians, interpreted his dream, **I.**, 204
- Anoko, the poet-philosopher Ibicus, **V.**, 215-216.
- Anpiel, Enoch carried to heaven under the guidance of, **I.**, 138.
- Ant, **V.**, 60.
- Ante-diluvians, see also Deluge, generation of
- Ante-diluvians did not suffer pain or disease, **I.**, 93; **V.**, 119
- Ante-diluvian babes could not be harmed by demons, **I.**, 152
- Ante-diluvians, precociousness of, **I.**, 152; **V.**, 135
- Ante-deluvians born after a few days of pregnancy, **I.**, 152
- Ante-diluvians committed robbery cunningly, **I.**, 153
- Ante-diluvians, longevity of, **V.**, 99, 155
- Ante-diluvians, astronomic studies of, **V.**, 149
- Ante-diluvians appeared naked in public, **V.**, 173
- Ante-diluvians, happy life of, **V.**, 173
- Ante-diluvians begot six children at one time, **V.**, 173
- Ante-diluvians given manna to eat, **V.**, 173
- Ante-diluvians, description of, **V.**, 173
- Ante-diluvian patriarchs lived in Palestine, **V.**, 178
- Ante-diluvians, books of wisdom of, at Sippara, **V.**, 203.
- Antioch, Daphne a suburb of, **IV.**, 284, 286.
- Antiochia, location of, **VI.**, 408.
- Antiochus **IV.**, punishment of, **VI.**, 99
- Antiochus, Jerusalem besieged by, **IV.**, 119.
- Antelope, the figure of, on the coin of Joshua, **V.**, 216
- Antelope, a fabulous species of, **V.**, 389.
- Anthropomorphism, **V.**, 186.
- Anthropomorphism, the attempt to remove, **V.**, 99
- Anthropomorphism, the objection to, in the book of Jubilees, **V.**, 236
- Anthropomorphisms used in Daniel, **VI.**, 413.
- Anti-Christ, credentials demanded from, **IV.**, 234
- Anti-Christ will kill Enoch and Elijah, **V.**, 140
- Anti-Christ descended from Dan, **V.**, 368; **VI.**, 24, 144
- Anti-Christian elements in Adam legend, **V.**, 93, 184
- Anti-Christian character of the alphabet of Ben Sira, **VI.**, 401
- Anti-Christian Haggadah, **V.**, 226, 273, **VI.**, 419
- Anti-Christian statement put into Balaam's mouth, **III.**, 380; **VI.**, 133
- Anti-Christian tendency in the Targum, **VI.**, 366
- Anti-Christian polemics, **VI.**, 72-73
- Anti-Christian riddle, **VI.**, 290
- Anti-Christian, see also Polemics.
- Antoninus discovered one of the hiding places of Joseph's wealth, **II.**, 125
- Antoninus, the legend of, **V.**, 246
- Antoninus, one of the proselytes, **VI.**, 412.
- Ants, honesty of, pattern for man, **I.**, 43
- Ants perforated the mountain lifted up by Og, **III.**, 346
- Ants, Solomon's encounter with, **IV.**, 163.
- Apes, see also Monkey
- Ape, man of the mountain a species of, **V.**, 50
- Ape, fable of, **V.**, 57
- Ape, the Sabbath-breaker transformed into, **VI.**, 85
- Apes, face of man resembled after the time of Enosh, **I.**, 123

- Apes, transformation of men into, V., 152  
 Apis, a magician, VI., 52  
 Apis cult, details concerning, VI., 52.  
 Apocalyptic books attributed to Elijah, VI., 331.  
 Apocrypha, conception of the microcosm in, V., 65.  
 Apogetic reasons for circumcision, V., 269  
 Apologetic fashion of Josephus, V., 409  
 Apologists, Jewish, V., 338.  
 Apostasy of Israel, II., 218; VI., 320, 372, 403  
 Apostasy after Methuselah's death, V., 165  
 Apostasy, punishment for, VI., 136.  
 Apostate, Jewish, killed in the campaign against Midian, III., 413; VI., 145  
 Apostates, Rab-shakeh one of the, VI. 370.  
 Apostles, Enoch taught the disciples of, V., 164.  
 Apotheosis of Enoch, V., 163.  
 Apple of paradise, the etrog, V., 97-98.  
 Apple-tree wanted to furnish the cross for Haman, IV., 443  
 Apple-tree symbolic of Israel, IV., 443  
 Apples, fragrant, dudaim were, II., 201  
 Apples could be plucked from the Red Sea, III., 22  
 Apples, the throwing of, on the Pentecost, IV., 404; VI., 465.  
 Apron tied on the waist of Joseph, II. 98.  
 Apsu is sweet water, V., 11  
 Apsu and the Deluge legend, V., 182.  
 Aquila, translation of, of Shaddai, V., 16.  
 Arab fashion of wearing earrings, III. 122  
 Arab, Elijah in the guise of, IV., 206, 208; VI., 327, 329  
 Arab, the story of, and Baruch's tomb, IV., 324  
 Arab prince, the conversion of, IV., 325  
 Arab custom of separating the young animals from their mothers, VI., 351  
 Arab, see also Arabs.  
 Arabia, the famine in the time of Joseph spread as far as, II., 79  
 Arabia, king of, had a portrait of Moses painted, II., 275  
 Arabia, king of, Moses visited by, II., 276  
 Arabia, Adares king of, IV., 153  
 Arabia, Ishmael a designation for, V., 223, 234  
 Arabia, Moses intended to seek refuge in, V., 408, 412.  
 Arabian prince, Meshullam ben Kalonymus conversed with, III., 246  
 Arabian Jews, the accusations lodged against, VI., 432.  
 Arabic legend, Abraham in, V., 218  
 Arabic legend, Adam in, V., 73, 79  
 Arabic legend, the book of Adam in, V., 84  
 Arabic legend, Ashmedai in, VI., 300  
 Arabic legend, David in, VI., 246  
 Arabic legend, Elijah in, VI., 317, 335  
 Arabic legend, Ezra in, VI., 446  
 Arabic legend, Ilagar in, V., 221  
 Arabic legend, Iledor in, V., 237  
 Arabic legend, Hiram in, VI., 425  
 Arabic legend, Jacob in, V., 290  
 Arabic legend, Jeremiah in, VI., 400  
 Arabic legend, Job in, V., 390  
 Arabic legend, Joseph in, V., 345, 350; VI., 51, 402  
 Arabic legend, Kenan in, V., 150  
 Arabic legend, Luz in, V., 363  
 Arabic legend, Melchizedek in, V., 226  
 Arabic legend, the infant Moses in, V., 402  
 Arabic legend, Nebuchadnezzar in, VI., 395, 402  
 Arabic legend, Pharaoh in, II., 78  
 Arabic legend, Rakyon in, V., 222  
 Arabic legend, Sambation in, VI., 407  
 Arabic legend, Solomon in, IV., 300; VI., 288, 389  
 Arabic legend, the Queen of Sheba in, IV., 300; VI., 289, 389  
 Arabic and Jewish legends, V., 35, 71, 82, 312  
 Arabic legends, the fallen angels in, V., 160  
 Arabic legend, the Fall of Satan in, V., 84  
 Arabic legend of the first illness, V., 258  
 Arabic legend, the miracle of the shrinking of the road in, V., 260

- Arabic legend, the talking of animals in, V., 332
- Arabic legend, the ant in, VI., 298
- Arabic legend, the genii in, VI., 299
- Arabic legend, the hoopoe in, VI., 299
- Arabic legend, the sleepers in, VI., 409
- Arabic legend, the land of the Blessed in, VI., 409
- Arabic, Torah proclaimed in, III., 454
- Arabic, the language of Paran is, III., 454
- Arabic literature, astronomy in, V., 175
- Arabic writers called Joseph al-Ziddik, V., 325
- Arabic general Ayyub, the monument of, V., 382
- Arabic influence upon medieval Hebrew literature, V., 381.
- Arabot, the seventh heaven, I., 84, 124; V., 11
- Arabot, souls of the pious remain forever in, I., 69, 70
- Arabot, state of, on the first Sabbath, I., 84
- Arabot, God abandoned, I., 124
- Arabot, Metatron the guardian of the treasures of, I., 139
- Arabot, the angels of, I., 386.
- Arabs worshiped the dust of their feet, I., 242
- Arabs, angels in the guise of, I., 242; III., 66; V., 234, 235
- Arabs, the violent methods of, IV., 89
- Arabs, hostility of, towards the Jewish captives, IV., 314, 315, 316
- Arabs conquered by Sennacherib, VI., 365
- Arabs, the name of the female demon among, V., 385.
- Arad, identical with Sihon, III., 340; VI., 117
- Arad, the headquarters of Othniel, IV., 29
- Arad defeated in Ab, IV., 400; VI., 117
- Arad, country of, dedicated by Israel to God, VI., 114
- Arad, king of, an Amalekite, VI., 113.
- Arakiel taught men the signs of the earth, I., 125.
- Aram, descent of, I., 298, 299; II., 32, 39; V., 232, 333
- Aram, Pétor named after, I., 299
- Aram, names of the children of, II., 32, 39; V., 333
- Aram, medical knowledge of, derived from Noah's book of medicine, I., 173-174.
- Aram, Laban the king of, I., 410
- Aram, Ben-hadad king of, II., 126
- Aram, princes of, the Ethiopians feared, II., 285
- Aram subdued by Moses, II., 288
- Aram, Jacob entered laden with blessings, III., 373
- Aram, Abraham left laden with blessings, III., 373
- Aram, Balaam brought from, to curse Israel, III., 373.
- Aram-naharaim, the wickedness of the inhabitants of, I., 219.
- Aram-zobah, Aram and his brethren settled in, I., 299.
- Aramaic, the language of Kadesh, III., 454
- Aramaic, Torah proclaimed in, III., 454
- Aramaic inscription written by the angel at Belshazzar's banquet, IV., 343
- Aramaic, the primitive speech, V., 206
- Aramaic original of the Prayer of Asenath, V., 374
- Aramaic, the prophets received the prophecies in, VI., 45
- Aramaic, angels do not understand, VI., 45
- Aramaic origin of the name Asmodeus, VI., 299
- Aramaic translation of the Haftarah, VI., 465.
- Aramean, meaning of, V., 270
- Arameans, Shobach one of the, IV., 93; VI., 179
- Arameans violated the covenant made with Abraham, IV., 94
- Arameans conquered by the Ammonites, IV., 185
- Arameans, Ahab's victory over, the cause of, IV., 186-187; VI., 311
- Arameans kept out of Palestine as long as Elisha was alive, IV., 246
- Arameans, Joash's victory over, IV., 259; VI., 348
- Arameans, Adoram one of, V., 321

- Arameans paid divine honors to Benhadad and Hazael, **VI.**, 348
- Arameans consulted Elisha about their king's illness, **VI.**, 348
- Arameans, the eastern, the chastity of, **V.**, 295.
- Ararat, the ark came to, **I.**, 178
- Ararat, Lubar one of the mountains of, **V.**, 186
- Ararat, the Ezra synagogue located near, **VI.**, 447.
- Araunah, owner of the Temple site in the time of David, **IV.**, 354; **VI.**, 293, 294
- Araunah, skull of, found on the site of the second Temple, **IV.**, 354; **VI.**, 440.
- Araunah, descendants of, **VI.**, 441.
- Araunah, site of Jerusalem, **V.**, 162.
- Arbat, the wife of Benjamin, **II.**, 39.
- Arbel, subdued by the sons of Jacob, **I.**, 411
- Arbel, the grave of Dinah, **V.**, 336.
- Arbitration practiced by David, **VI.**, 261.
- Arbot-Moab, the census of Israel taken at, **III.**, 391.
- Archangel, instructs Enoch thirty days and thirty nights, **I.**, 135
- Archangels, names of, **I.**, 9, 100, 102, 156, 242, 303; **IV.**, 128, 150, 176, 231, 268, 301, 334, 352; **V.**, 23, 45, 229
- Archangels, abode of, **I.**, 17, 133, 134
- Archangels, three, perform the last rites on Adam, **I.**, 100
- Archangels, four, accuse the giants before God, **I.**, 148
- Archangels, seven bands of, the activity of, **I.**, 133; **V.**, 159
- Archangel, the voice of, heard by Job, **II.**, 232
- Archangels different from other angels, **V.**, 21
- Archangels, number of, **V.**, 23, 24, 153; **VI.**, 82
- Archangels, relation of, to the planets, **V.**, 24
- Archangels identified with the Hayyot, **VI.**, 82.
- Archer, one of the 12 signs of the Zodiac, **IV.**, 401
- Archers of the Palmyrenes aided Nebuchadnezzar against Israel, **IV.**, 316; **VI.**, 406
- Archers of the Jews, the Ammonites wanted to slay, **VI.**, 232.
- Archimedes, the saying of, **VI.**, 239.
- Archite, Hushai was an, **IV.**, 105.
- Architects build a great house for Nimrod, **I.**, 187.
- Archives of Pharaoh, the things recorded in, **II.**, 127, 333; **III.**, 56; **VI.**, 24.
- Archonites, heresies of, **V.**, 133.
- Ard, a son of Benjamin, **II.**, 97.
- Ardites, a subdivision of Bela, **II.**, 189.
- Aridah, wife of Issachar, **II.**, 38.
- Ariel identical with Uriel, **VI.**, 293.
- Arimatha identified with Ramathaim, dwelling place of Samuel, **VI.**, 228.
- Arioch, Chedorlaomer forms an alliance with, **I.**, 230
- Arioch brought Daniel to Nebuchadnezzar, **IV.**, 390
- Arioch in charge of the transport of the exiles, **VI.**, 404
- Arioch, the name for Nebuzaradan, **VI.**, 404.
- Aristobulus, the war between Hyrcanus and, **VI.**, 394.
- Aristocracy, Samuel fond of, **VI.**, 230.
- Aristotle in Jewish legend, **V.**, 197, 403; **VI.**, 283.
- Ariuk, the guardian of Enoch's books, **I.**, 136; **V.**, 160.
- Ark, the holy, the location of, **I.**, 12; **V.**, 15
- Ark, capture of, by the Philistines, **I.**, 270; **IV.**, 62; **VI.**, 223, 228
- Ark accompanied Israel in the desert, **II.**, 183; **III.**, 243; **IV.**, 62; **VI.**, 85, 222
- Ark, the things laid before, **III.**, 48, 307
- Ark of the Temple, the concealment of, **III.**, 48, 158, 161; **IV.**, 282, 320; **VI.**, 410
- Ark, Holy, brought to welcome Jethro, **III.**, 64
- Ark, construction of, details concerning **III.**, 155, 156, 157, 176; **VI.**, 63, 64
- Ark, three caskets of, **III.**, 157
- Ark shaded by the cherubim, **III.**, 157

- Ark, miracles performed by, *III.*, 157; *VI.*, 116, 145
- Ark covered with blue cloth, *III.*, 157
- Ark, an image of the Throne of God, *III.*, 157
- Ark, contents of, *III.*, 157, 199–200, 205, 439; *VI.*, 62, 64, 65
- Ark, measure of, *III.*, 157; *VI.*, 64, 296
- Ark of the Tabernacle, used in the Temple, *III.*, 158
- Ark, staves of, the stretching of, *III.*, 163
- Ark, the bearers of, *II.*, 148; *III.*, 194, 396; *IV.*, 5; *VI.*, 81
- Ark carried on a wagon by David's order, *III.*, 194
- Ark, Holy, had to be borne on the shoulders, *III.*, 194, 395; *IV.*, 96
- Ark, golden crowns on, *III.*, 205
- Ark, the seat of mercy located upon, *III.*, 215
- Ark, the sons of Kohath were slain for feasting their eyes on, *III.*, 229; *VI.*, 81
- Ark was covered by Aaron and his sons, *III.*, 229; *VI.*, 81
- Ark, a pillar of cloud rested over, *III.*, 235
- Ark, Shekinah rested on, *III.*, 243
- Ark fetched from Gibeah to Zion, *III.*, 395; *IV.*, 95
- Ark leaped of itself into the air, *III.*, 395
- Ark always taken into battle except once, *III.*, 284, 409; *VI.*, 143
- Ark, the narrow space of, contained all Israel, *IV.*, 6, 52; *VI.*, 172
- Ark moved by itself, *IV.*, 6; *VI.*, 172
- Ark, 12 stones deposited by Kenaz in, *IV.*, 24
- Ark, lack of respect shown by Israel to, *IV.*, 63; *VI.*, 225, 275
- Ark, return of, by the Philistines, *IV.*, 63; *VI.*, 224
- Ark, return of, the rejoicing of Israel at, *IV.*, 63; *VI.*, 225
- Ark, the 7 men to be surrendered to the Gibeonites determined by, *IV.*, 111
- Ark, opening of, by the high priest, *IV.*, 146
- Ark, reappearance of, in the Messianic era, *IV.*, 234; *VI.*, 340
- Ark shown by Hezekiah to the heathen embassy, *IV.*, 276
- Ark covered with sackcloth, *IV.*, 417; *VI.*, 468
- Ark identified with the angel of the Lord, *VI.*, 64, 81
- Ark, four staves of, *VI.*, 64
- Ark did not diminish the empty space of the Holy of Holies, *VI.*, 64
- Ark, symbolic meaning of, *VI.*, 65
- Ark of fire, shown to Moses, *VI.*, 65
- Ark, second, contained the broken Tables of the Law, *VI.*, 158
- Ark, sinners were detected by, *VI.*, 176
- Ark, repentance of Israel before, *VI.*, 213
- Ark, resanctification of, *VI.*, 224
- Ark, the great respect shown by the Philistines to, *VI.*, 225
- Ark, the sin of uncovering the, *VI.*, 257
- Ark suspended in the air, *VI.*, 257
- Ark, lighting of the lamp before, *VI.*, 275
- Ark, a source of blessing, *VI.*, 275
- Ark removed from the Temple of Ahaz, *VI.*, 378
- Ark, in the second Temple, *VI.*, 378
- Ark, holy, brought to Babylon, *VI.*, 380
- Ark, holy, present in the first Temple only, *VI.*, 442
- Ark of Noah, the inmates of, *I.*, 38, 154, 157; *V.*, 159, 181
- Ark, construction of, details concerning, *I.*, 156, 157; *V.*, 174, 176, 177
- Ark, the sinners attempt to enter by force, *I.*, 158; *V.*, 178
- Ark, Re'em tied to, *I.*, 160
- Ark, Og sat on, *I.*, 160
- Ark, Misfortune and Falsehood in, *I.*, 160–161
- Ark illuminated by a precious stone, *I.*, 162
- Ark, rocked during the Deluge, *I.*, 162
- Ark, inmates of, stayed there a solar year, *I.*, 161, 163
- Ark rested on Mt. Lubar, *I.*, 171; *V.*, 186
- Ark, clothes of Adam and Eve taken in, *I.*, 177
- Ark, plank of, worshiped as an idol by Sennacherib, *IV.*, 269
- Ark, three punished for not abstaining while in the, *V.*, 55

- Ark, Noah could have been saved without, *V.*, 174
- Ark, purpose of, *V.*, 174
- Ark, size of, *V.*, 176, 182
- Ark, inmates of, prayer of, heard by God, *V.*, 182
- Ark, window of, Noah prays at, *V.*, 182
- Ark, all animals were tame while in, *V.*, 187
- Ark brought diseases upon Noah and his family, *V.*, 197
- Ark, odor of the demons in, *V.*, 197
- Ark, two compartments of, *V.*, 188
- Ark, in which Moses was laid, *II.*, 265; *V.*, 398.
- Arka, third earth, details concerning, *I.*, 10, 114, 115
- Arkites, Palestine provisionally granted to, *I.*, 173.
- Arm of God, see God, arm of
- Arm, Reuben wanted to destroy Egypt with his, *II.*, 106
- Arm, Cain received a sign on his, *V.*, 141.
- Armaros taught men how to raise spells, *I.*, 125
- Armathem, city of, *VI.*, 218.
- Armenia, see also Ararat
- Armenia, Shobach the king of, *IV.*, 13
- Armenia, the place where the ark rested, *V.*, 186
- Armenia, the settlement of the Canaanites in, *VI.*, 179.
- Armenians, Joshua's war with, *IV.*, 13.
- Armies of Job's friends, *II.*, 237
- Armies, see also Army.
- Armilus legend reminiscent of the Vergil legend, *VI.*, 421.
- Armor, angels clad in, *I.*, 391
- Armor of Jashub, *I.*, 409
- Armor of Esau's soldiers, *I.*, 417
- Armor of Saul, *IV.*, 87
- Armor of Goliath, *IV.*, 88, 103
- Armor of Ahab, *IV.*, 188
- Armor of the Assyrians gnawed to pieces by mice, *VI.*, 363.
- Arms, Azazel taught men how to make, *I.*, 125
- Arms of Jacob, strength of, *I.*, 354; *II.*, 175; *V.*, 375.
- Army of Nimrod drowned in a stream flowing from his head, *I.*, 204
- Army of Manasseh, *II.*, 109
- Army of Job, *II.*, 230
- Army surrounded Pharaoh's palace, *II.*, 331; *V.*, 424
- Army, heads of, present at Joshua's installation, *III.*, 440
- Army of Jehoshaphat, *IV.*, 185
- Army raised by Gog and Magog, *IV.*, 267
- Army of Sennacherib, description and fate of, *IV.*, 267; *V.*, 192; *VI.*, 309
- Army of Amalek, *VI.*, 23
- Army rejoiced in the punishment of Ahab, *VI.*, 313
- Army which destroyed the Temple will not rise at resurrection, *VI.*, 397.
- Arnon, valley of, the formation of, *III.*, 337
- Arnon, valley of, miracles performed at, *III.*, 337, 339
- Arnon, Sihon defeated at, *III.*, 340.
- Arpachshad, the successor to Shem in rulership, *IV.*, 369
- Arpachshad not included in the list of 70 descendants of Noah, *V.*, 195
- Arpachshad, piety of, *V.*, 195.
- Arrow, see also Bow and arrow
- Arrow, Elon killed by, *I.*, 410
- Arrows, Jacob slew various persons with, *I.*, 410, 418, 419
- Arrow, Jethro shot his letter into the camp of Israel with, *III.*, 64
- Arrow, Joram slain by, *IV.*, 190
- Arrows, the blood-stained, *I.*, 179; *V.*, 203
- Arrows hurled against Abraham were ineffective, *I.*, 232
- Arrows hurled against Israel caught by the cloud, *III.*, 21
- Arrows brought by the angels to God, *III.*, 26
- Arrows used by Pharaoh against the Israelites, *III.*, 26
- Arrows of fire, punishment by, *III.*, 90; *VI.*, 35
- Arrows, Israel shot, upon their leaders, *III.*, 311.
- Arsenic, one of the ingredients of a depilatory, *VI.*, 289.
- Artachshasta, King of Persia, Ezra's journey to, *IV.*, 358.
- Artakifa, meaning of, *V.*, 153.



- Artaxerxes, the knowledge of medicine revived under, **I.**, 174
- Artaxerxes, a title of the Persian kings, **VI.**, 433, 451
- Artaxerxes, one of the names of Darius, **VI.**, 433
- Artaxerxes identified with Cyrus, **VI.**, 451
- Artaxerxes, decree of, concerning the Jews, **VI.**, 480.
- Artisans of the same guild hate one another, **I.**, 73.
- Arts, Joseph instructed in, **II.**, 43
- Arts, Moses educated in, **II.**, 275
- Arts, Joshua learned from Moses, **III.**, 433.
- Arukhi guarded the books of the antediluvian patriarchs, **V.**, 150.
- Arum, a plant, **VI.**, 170
- Arum identical with Aaron's rod, **VI.**, 170.
- Aruzan, see Achuzan.
- Arvadites, Palestine provisionally granted to, **I.**, 173.
- Asa, parentage of, **IV.**, 184-185; **VI.**, 308
- Asa, wife of, **VI.**, 310
- Asa, grandmother of, addicted to idolatry, **VI.**, 308
- Asa, mother of, worshiped Priapus, **IV.**, 184
- Asa, prayer of, **IV.**, 184; **VI.**, 309
- Asa, the prophecy addressed by Azariah to, **IV.**, 184; **VI.**, 309
- Asa, the wars carried on by, **II.**, 125-6; **IV.**, 184; **VI.**, 309
- Asa, feet of, details concerning, **IV.**, 127, 184; **V.**, 79; **VI.**, 309.
- Asahel, brother of Joab, **IV.**, 73
- Asahel, the swift runner, **I.**, 59; **IV.**, 73; **V.**, 79
- Asahel slain by Abner, **I.**, 59-60; **IV.**, 73, 126
- Asahel, importance of, **VI.**, 239.
- Asaph, the psalmist, the ancestry of, **III.**, 462; **VI.**, 105, 215
- Asaph, father of medicine, **I.**, 174; **V.**, 196; **VI.**, 298
- Asaph ben Berechiah, **IV.**, 162.
- Ascension of Adam, **I.**, 84
- Ascension of Baruch, **IV.**, 323; **VI.**, 412
- Ascension of Enoch, **I.**, 130
- Ascension of Isaiah, **VI.**, 375
- Ascension of Jesus, **VI.**, 323
- Ascension of Levi into heaven, **II.**, 194
- Ascension of Moses, **II.**, 141, 305-315; **III.**, 424; **V.**, 334, 416-418.
- Asceticism of Adam, **V.**, 115
- Asceticism of David, **VI.**, 272
- Asdrubal, details concerning, **II.**, 162, 165, 166.
- Asenath carried to Egypt by an angel, **II.**, 38; **V.**, 337
- Asenath gave the amulet to Joseph, **II.**, 38; **V.**, 337
- Asenath, beauty of, **II.**, 76, 170, 173, 174, 175
- Asenath, piety of, **II.**, 76, 136
- Asenath the meaning of the name of, **II.**, 76, 173, 174; **V.**, 374
- Asenath, parents of, **II.**, 38, 43, 44, 76, 139, 170; **V.**, 337, 366
- Asenath testified to Joseph's innocence, **II.**, 76
- Asenath gave his portion of the meal to Benjamin, **II.**, 97
- Asenath, nurse of Jacob, **II.**, 132
- Asenath mourned for Jacob, **II.**, 149
- Asenath kept away from men, **II.**, 170, 171
- Asenath, conversion of, **II.**, 172, 174
- Asenath, seven attendants of, **II.**, 173
- Asenath, honey from Paradise brought to, **II.**, 173
- Asenath blessed by Jacob, **II.**, 132, 175
- Asenath, place of, in heaven, **II.**, 175
- Asenath wanted to marry Pharaoh's son, **II.**, 171
- Asenath, persons who were fond of, **II.**, 175
- Asenath, enemies of, **II.**, 177
- Asenath brought to Palestine by an eagle, **V.**, 337
- Asenath brought to Palestine by Michael, **V.**, 337
- Asenath, Prayer of, the Jewish origin of the work of, **V.**, 374.
- Ashbel, a son of Benjamin, **II.**, 97
- Ashbel, descendants of, the piety of, **II.**, 189.
- Ashdod, inhabitants of, afflicted with dysentery, **VI.**, 223.
- Asher, meaning of the name of, **I.**, 366; **III.**, 205

- Asher informed his brothers of Reuben's sin, **I.**, 415
- Asher excommunicated by his brethren, **I.**, 415; **V.**, 356
- Asher, two wives of, **II.**, 39
- Asher, blessing of, **II.**, 145; **V.**, 369
- Asher, age of, at his death, **II.**, 218
- Asher, parenetic nature of the testament of, **II.**, 218; **V.**, 380
- Asher buried in Hebron, **II.**, 220
- Asher revealed to Sarah the mark designating the redeemer of Israel, **II.**, 330
- Asher, the last of the sons of Jacob to die in Egypt, **II.**, 330
- Asher believed to have betrayed the secret about Joseph, **V.**, 356
- Asher, one of the weak sons of Jacob, **V.**, 359
- Asher announced to Jacob that Joseph was alive, **V.**, 369
- Asher, tribe of, the products of the soil of, **I.**, 366; **III.**, 171, 223, 237, 461
- Asher, tribe of, the exile of, **II.**, 219; **IV.**, 265
- Asher, name of, the stone of, **III.**, 171, 234; **IV.**, 24
- Asher, tribe of, symbolical meaning of the gifts of, **III.**, 205
- Asher, tribe of, women of, married kings, **III.**, 222
- Asher, tribe of, belonged to the fourth group of the 12 tribes, **III.**, 223
- Asher, tribe of, beauty of the women of, **II.**, 145; **III.**, 222; **VI.**, 80
- Asher, flag of, color and emblem of, **III.**, 238
- Asher, tribe of, Sethur selected as the spy from, **III.**, 265
- Asher, tribal division of, the destruction of, **III.**, 333
- Asher, tribe of, blessing of Moses bestowed upon, **III.**, 461
- Asher, tribe of, sin and number of sinners of, **IV.**, 21, 22
- Asher, tribe of, dwells near the Sabation, **IV.**, 317
- Asher, tribe of, widow of Zarephath belonged to, **VI.**, 318
- Asher, tribe of, belonged to the second or fourth division at the Red Sea, **VI.**, 4.
- Asherah called the moon, **VI.**, 202
- Asherah, wife of Baal, **VI.**, 202.
- Ash-heap, Job sat on, **II.**, 235, 236.
- Ashes of the parts of the ram of Isaac burnt upon the altar, the use of, **I.**, 283
- Ashes, mourning in, **II.**, 44
- Ashes strewn on the food to preserve it, **II.**, 78
- Ashes of the furnace, boils came from, **II.**, 346
- Ashes of a furnace sprinkled by Moses over Egypt, **II.**, 354
- Ashes, Pharaoh sat in, **III.**, 29
- Ashes, Moses threw himself upon, **III.**, 418
- Ashes of Doeg, the scattering of, **IV.**, 76
- Ashes, Tephros, the demon of, **IV.**, 151
- Ashes strewn on one's head as a sign of penance, **IV.**, 250
- Ashes, Daniel exposed the trickery of the priests of Bel by means of, **IV.**, 346
- Ashes strewn on the head of Asenath, **V.**, 173
- Ashes, figure of, on the coins of Mordecai, **V.**, 216
- Ashes, Aaron removed from the altar, **VI.**, 81
- Ashes of the Red Heifer purify the unclean, **III.**, 216
- Ashes of the Red Heifer prepared at the time of Moses preserved forever, **III.**, 216
- Ashes of the Red Heifer taken to Babylon by Israel, **VI.**, 79.
- Ashi, Rab, the appearance of Manasseh in a dream to, **IV.**, 280.
- Ashmedai, see also Asmodeus
- Ashmedai strangles little children, **V.**, 148
- Ashmedai, the parents of, **V.**, 147-148
- Ashmedai, book given by, to Solomon, **VI.**, 302.
- Ashwerosh, son of Anam, king of Egypt, details concerning, **I.**, 225, 226-227.
- Askos killed by Hermes in Damascus, **V.**, 139.

- Asmodeus born of Shamdon and Naamah, I., 150
- Asmodeus, king of demons, IV., 100, 132, 166, 169
- Asmodeus obeys Solomon, IV., 151, 166
- Asmodeus captured by Benaiah, IV., 166, 167, 168
- Asmodeus, weeping of, IV., 167
- Asmodeus, dwelling place of, IV., 166
- Asmodeus ascended heaven daily, IV., 166
- Asmodeus intoxicated by wine, IV., 167
- Asmodeus, prescience and omniscience of, IV., 167-168
- Asmodeus supplanted Solomon as king, IV., 169, 171
- Asmodeus, ugliness of, IV., 172
- Asmodeus, the legend of, in the Talmud, VI., 292
- Asmodeus took the place of Ornias, VI., 292
- Asmodeus and his family observe the Torah, VI., 299
- Asmodeus, the etymology of, VI., 299
- Assailant in Sodom had the right to demand payment, I., 248.
- Ass of Balaam, see Balaam's Ass.
- Assembly Great, the books written by, VI., 387.
- Asshur, Abraham superior to, I., 201
- Asshur, one of the seven pious men in the time of Abimelech, IV., 42.
- Asshur fled from the sinners, I., 202; V., 214
- Asshur, identification of, V., 195, 213
- Asshur, ancestor of Nineveh, VI., 349.
- Assyria, king of, exiled the Ethiopians and the Egyptians, I., 169
- Assyria, king of, destroyed the kingdom of Israel, IV., 265; V., 223
- Assyria, Asshur refers to, V., 213
- Assyria, names of the kings of, IV., 250, 260, 344
- Assyria, Pharaoh's campaign against, IV., 283
- Assyria, Nimrod emigrated to, V., 198, 213.
- Assyrian script, the Book of Esther copied into, VI., 481
- Assyrian characters, the Torah rewritten in, IV., 354, 356; V., 194; VI., 443
- Assyrians, the descendants of Shem, I., 170; VI., 363
- Assyrians, army of, the destruction of, I., 170; IV., 268, 269, 300; VI., 309, 362-3
- Assyrians carried off Manasseh, IV., 279.
- Asteho, Potiphar's concubine, II., 47.
- Astrolabe, magic, of Joseph, II., 98.
- Astrologers objected to Joseph's appointment as ruler of Egypt, II., 72
- Astrologers, unclear vision of, II., 268-269; V., 398
- Astrologers consulted by Joram, IV., 190
- Astrologers of Sennacherib, IV., 268
- Astrologers of Nebuchadnezzar could not interpret his dream, IV., 327
- Astrologers warned Pharaoh to slay Moses, V., 402
- Astrologers, predictions of, concerning Akiba's daughter, VI., 336
- Astrologers, Haman and Amalek were, VI., 464.
- Astrologic signs, Abithophel misled by, IV., 95
- Astrologic forecast concerning Potiphar's wife, II., 44.
- Astrological forecast of the counselors of Pharaoh, II., 72, 258, 268; V., 393, 400
- Astrological knowledge of Terah, I., 202
- Astrological knowledge of Abraham, I., 225, 235
- Astrological knowledge of Nimrod and his counselors, I., 186, 204, 207, 216.
- Astrology, origin of, I., 125; V., 154
- Astrology, determination of the year of man's death by, IV., 141
- Astrology of Egyptians, origin and use of, I., 174, 225; VI., 283
- Astrology, Abraham commanded not to rely on, I., 235; V., 175, 227
- Astrology in the book of Raziël, V., 35
- Astrology, Abimelech a master of, V., 279
- Astrology, Joshua a master of, VI., 464
- Astrology, Solomon versed in, IV., 175, 176.
- Astronomy, the descendants of Seth the inventors of, I., 121; V., 149

- Astronomy, tribe of Issachar learned in, **III.**, 237; **V.**, 368
- Astronomy in rabbinic literature, **V.**, 35
- Astronomy, study of, bequeathed by the ten generations to posterity, **V.**, 132.
- Asylum offered by the Temple to criminals, **IV.**, 126; **VI.**, 278.
- Atad, the threshing-floor of, **II.**, 153.
- Atarah, the wife of Jerahmeel, the conversion of, **VI.**, 407.
- Ataroth, the meaning of the name of, **III.**, 415.
- Athaliah, the queen, the reign of terror under, **IV.**, 189, 257
- Athaliah, violent death of, **VI.**, 267
- Athaliah, the descent of, **VI.**, 428
- Athaliah, the custom to greet with the name of God lasted until the time of, **VI.**, 191.
- Atlantic Ocean, Hiram's palace erected over, **VI.**, 424.
- Atonement for the sins of the individual, **III.**, 195, 426; **IV.**, 67, 72, 201; **V.**, 357; **VI.**, 145, 237
- Atonement, lamb of, Israel called, **II.**, 129; **V.**, 362
- Atonement for the sins of Israel, details concerning, **I.**, 235, 240; **III.**, 165, 183, 185, 389; **V.**, 228, 329; **VI.**, 74, 341, 421
- Atonement money brought by Israel, **III.**, 47, 150
- Atonement for the sins of mankind, **IV.**, 264
- Atonement for Adam's sin, **I.**, 82; **V.**, 148
- Atonement for eating forbidden food at the banquet of Ahasuerus, **IV.**, 423; **VI.**, 471
- Atonement, Aaron chosen to perform the work of, **III.**, 323; **VI.**, 68
- Atonement of Herod for executing the scholars, **III.**, 203; **VI.**, 76
- Atonement of Jonathan's sin, **IV.**, 66
- Atonement for the sale of Joseph, **II.**, 18, 124; **III.**, 148, 183; **V.**, 377; **VI.**, 73
- Atonement for the sin of Judah, **III.**, 176
- Atonement for the sin against Nob, **IV.**, 268
- Atonement for the sins of Solomon, **IV.**, 170
- Atonement sought for by the warriors in the war against Midian, **III.**, 412, 413; **VI.**, 145
- Atonement, altar the place of, **I.**, 55
- Atonement, Levites served as an, for the first-born, **III.**, 226
- Atonement at the dedication of the Tabernacle, a goat used for the, **II.**, 25
- Atonement by means of prayers, **I.**, 235; **V.**, 228
- Atonement for the sins of all the wicked could be effected by the piety of Simon ben Yohai and Ahijah, **IV.**, 180
- Atonement, Day of, historical events that occurred on, **I.**, 240, 283; **III.**, 139, 140; **IV.**, 156, 259; **V.**, 252
- Atonement, Day of, the symbolical meaning of the ceremonies of, **I.**, 283, 332; **II.**, 27; **III.**, 216; **IV.**, 405; **VI.**, 74, 78
- Atonement, Day of, called the Great Fast, **I.**, 307; **III.**, 139; **IV.**, 405; **VI.**, 465
- Atonement, Day of, on the eve of, the Jews of Hebron had difficulty in securing a Minyan, **I.**, 307
- Atonement, Day of, origin of, **II.**, 27
- Atonement, Day of, punishment for eating on, **II.**, 312
- Atonement, Day of, Israel forgiven on, **III.**, 138, 148; **V.**, 171
- Atonement, Day of, will continue in the world to come, **III.**, 139; **VI.**, 58, 481
- Atonement, Day of, the world can not exist without, **III.**, 139
- Atonement, Day of, God commanded on, the erection of the Tabernacle, **III.**, 151
- Atonement, Day of, one of the 70 annual holidays, **III.**, 166
- Atonement, Day of, Satan has no power on, **V.**, 38, 171; **VI.**, 58
- Atonement, Day of, doom of the wicked decreed on, **VI.**, 235
- Atonement, Day of, the story of the Jew who ate swine on, **VI.**, 328
- Atonement, Day of, the day of repentance, **VI.**, 335.

- Atoning power of each of the priestly garments, **III.**, 168-169
- Atoning power of the death of the pious, **III.**, 191; **V.**, 175; **VI.**, 75, 107, 139
- Atoning power of good deeds, **III.**, 206
- Atoning power of circumcision, **III.**, 375
- Atoning power of the song of the Levites, **VI.**, 11
- Atoning power of blood, **VI.**, 34
- Atoning power of the red heifer, **VI.**, 108
- Atoning power of the suffering of Jeshoshaphat, **VI.**, 313
- Atoning power of the suffering of Micaiah, **VI.**, 313.
- Atro, the son of Pharaoh, **II.**, 297.
- Attic Greek spoken by Plato, **V.**, 402.
- Atuniel, **VI.**, 202.
- Aud, a Midianite priest, **IV.**, 39.
- Audacity, the golden plate of the high priest atones for, **III.**, 169
- Audacity, the power of, **III.**, 362.
- Audible, the, was seen by Israel on Sinai, **III.**, 106; **VI.**, 43.
- Auerbach, Berthold, the Village Stories of, **VI.**, 293.
- Auguries consulted by Nebuchadnezzar, **IV.**, 301.
- Augury from the clouds, the angel Ezekeel taught men, **I.**, 125
- Augury, Balaam an adept in, **VI.**, 123
- Augustiani, the, advised the destruction of the Temple, **VI.**, 405-406.
- Autumn, first day of, Adam created on, **V.**, 107
- Autumn, world created in, **V.**, 107.
- Autumnal equinox, the historical event that occurred on the, **VI.**, 204.
- Avarice of Elimelech, **VI.**, 189.
- Average men of each generation shown to Adam, **I.**, 61
- Average men study Torah near the Tree of life, **V.**, 30.
- Avvites, the gods of the, **IV.**, 266.
- Axe, Abraham cut to pieces the idols of Nimrod with, **I.**, 197, 198
- Axe, the size of, used by Moses to slay Og, **III.**, 346
- Axe took 7 years to reach bottom, **V.**, 47
- 'Ayin, the, in Ya'akob, the significance of, **I.**, 315
- 'Ayin, numerical value of, **I.**, 315
- 'Ayin, the letter, visible in the cloud of glory, **III.**, 234.
- Ayyub, the monument of, **V.**, 382.
- Azael, father of Azrikam, **IV.**, 241.
- Azariah, the prophet, the words of, addressed to Asa, **IV.**, 184; **VI.**, 309
- Azariah, high priest in the time of Uzziah, **IV.**, 262; **VI.**, 357
- Azariah, see also Daniel, Companions of.
- Azariah, Daniel's companion, called the servant of God, **V.**, 381
- Azariah, one of the three pillars of the world, **VI.**, 104
- Azariah, one of the six pious men, **VI.**, 193.
- Azarta, festival of, celebrated in Siwan, **IV.**, 404.
- Azazel taught men to make weapons of war and to decorate themselves, **I.**, 25
- Azazel, Enoch repaired to, **I.**, 126
- Azazel put into chains, **I.**, 148
- Azazel devised ornaments by which women allure men, **I.**, 149
- Azazel bears the sins of Israel, **I.**, 150
- Azazel leads mankind astray, **I.**, 150; **V.**, 170-171
- Azazel one of the fallen angels, **I.**, 149-151; **III.**, 472; **V.**, 152, 171
- Azazel identical with Azzael, **V.**, 152
- Azazel, an example to the accusers, **V.**, 171
- Azazel, the identity of, **V.**, 171, 230, 416
- Azazel judged by the Messiah, **V.**, 311
- Azazel, a description of, **V.**, 123
- Azazel descended on earth, **V.**, 171
- Azazel fell a victim to Na'amah, **V.**, 171
- Azazel once accused Israel on the Day of Atonement, **V.**, 171

Azazel and Shemhazai, the fall of, **I.**, 148-151.  
 Azen, Yoam the daughter of, **V.**, 146.  
 Aziel, one of Ezra's scribes, **IV.**, 357; **VI.**, 445.  
 Azkariel, **VI.**, 147.  
 Azrial, **V.**, 146.  
 Azrikam identical with Doeg, **VI.**, 241  
 Azrikam, a descendant of Saul, **VI.**, 241

Azrikam, first-born of Azazel, **VI.**, 241.  
 Azurah, the name of Adam's oldest daughter, **V.**, 146.  
 Azure, the color of Judah's flag, **III.**, 237.  
 Azza, one of the fallen angels, **III.**, 472; **IV.**, 150, 152, 170, 171, 416; **VI.**, 124, 291.  
 Azzael, one of the fallen angels, **I.**, 124; **IV.**, 150; **V.**, 152, 170, 171; **VI.**, 124, 291.

## B

Baal, the wives of Esau sacrificed and burnt incense to, **I.**, 341  
 Baal called the sun, **VI.**, 202  
 Baal, a golden image, worshiped by Israel, **VI.**, 389  
 Baal, the husband of Asherah, **VI.**, 292  
 Baal, Jair erected an altar to, **IV.**, 42  
 Baal, Solomon erected a temple to, **IV.**, 154  
 Baal, 7,000 Israelites did not bow down to, **IV.**, 199  
 Baal, high places of, Balak led Balaam to, **III.**, 370  
 Baal, priests of, the number of, in the contest with Elijah, **IV.**, 198  
 Baal, human sacrifices offered to, **VI.**, 204  
 Baal, sanctuary of, destroyed by, **VI.**, 201  
 Baal, worship of, Jehu the destroyer of, **IV.**, 257  
 Baal, worship of, Jeroboam introduced, **II.**, 11  
 Baal, the punishment of the worshipers of, **IV.**, 43.  
 Baalbek, the kings of, the names of, **VI.**, 364  
 Baalbek, the idol of Micah in, **VI.**, 375  
 Baalbek built by Solomon, **VI.**, 375  
 Baalbek restored by Manasseh, **VI.**, 375.  
 Baal Hamon, king of Edom, **II.**, 165.  
 Baal-meon, the name of, changed by the Israelites, **III.**, 416.  
 Baal-peor, Israel's misfortune at, **III.**, 370.  
 Baal-zebub consulted by Ahaziah, **VI.**, 348.

Baal-zephon, sanctuary of, the treasures of, **II.**, 358; **III.**, 10, 11  
 Baal-zephon, the only Egyptian idol uninjured, **II.**, 359; **III.**, 10, 11, 13.  
 Baala, Dioscorides from, **I.**, 174.  
 Baam, Samuel walked near, **VI.**, 231.  
 Baara, the mandrake of, **V.**, 298.  
 Baaras identical with the mandrake, **V.**, 298  
 Baaras, Jacob escaped death at the hands of Esau at, **V.**, 298  
 Baaras, **V.**, 289.  
 Baarus, the hot springs at, **I.**, 347; **V.**, 289.  
 Baasha, king of the ten Tribes, **II.**, 126; **IV.**, 184; **VI.**, 305 396.  
 Babel, tower of, see also Tower of Babel  
 Babel, Tower of, builders of, the consequences of the sins of, **II.**, 260; **VI.**, 10-11.  
 Babes, Israelitish, moulded into bricks, **II.**, 372  
 Babes, the speaking of, **II.**, 264, 341, 397  
 Babes injured by Lilith, **I.**, 65, 66.  
 Baby coaches, the wood of, **II.**, 89  
 Babylon, names of the kings of, **I.**, 193; **II.**, 273; **IV.**, 275, 300; **V.**, 198; **VI.**, 390  
 Babylon, the gates of, **I.**, 193; **V.**, 211  
 Babylon, Abraham proclaimed the unity of God in, **I.**, 193, 194  
 Babylon, the symbolic representation of, **I.**, 235; **II.**, 147; **III.**, 153, 166  
 Babylon, the angel of, **I.**, 351  
 Babylon fell through the hands of Daniel, **II.**, 147



- Babylon, Daniel's departure from, *IV.*, 337-338
- Babylon will be permitted to bestow gifts on the new Temple, *III.*, 166
- Babylon destroyed the Temple, *III.*, 166
- Babylon, the prophets that died and were buried in, *IV.*, 261, 333; *VI.*, 399
- Babylon, Manasseh carried off to, *IV.*, 279; *VI.*, 375
- Babylon, inhabitants of, put to death by Darius and Cyrus, *IV.*, 344; *VI.*, 435
- Babylon, Nehemiah born in, *IV.*, 352
- Babylon, destruction of, *IV.*, 358; *VI.*, 400, 431, 447
- Babylon, Jews of, settled in Shushan, *IV.*, 383
- Babylon, earth of, used for Adam's trunk, *V.*, 72
- Babylon, soil of, manured with the bodies of those who perished in the Deluge, *V.*, 184
- Babylon, one of the eight kingdoms, *V.*, 223
- Babylon, king of, messengers of, came to Hezekiah, *III.*, 358, 359
- Babylon, king of, the palace of, the eunuchs of, *III.*, 359
- Babylon, names of places identical with, *V.*, 202, 203; *VI.*, 280, 419, 426, 431
- Babylon, the custom of greeting in, *VI.*, 48
- Babylon, king of, the viceroy of, resided in Jericho, *VI.*, 177
- Babylon and Palestine, the relations between, *VI.*, 177
- Babylon, Ezekiel brought a copy of the Torah to, *VI.*, 220
- Babylon, Israel originally came from, *VI.*, 307
- Babylon, the holy Ark brought to, *VI.*, 380
- Babylon, Jewish freemen remained in, *VI.*, 390
- Babylon, the things brought to, at the time of the exile, *VI.*, 390-391, 410.
- Babylonia, idols of, *IV.*, 328
- Babylonia, Israel delivered from, *I.*, 285
- Babylonia, Elam an ally of, *IV.*, 297
- Babylonia, Jeremiah and Baruch exiled to, *IV.*, 311; *VI.*, 399, 412
- Babylonia, Jews who intermarried not permitted to return to, *IV.*, 320
- Babylonia, the Great Synagogue functioned in, *VI.*, 449.
- Babylonian exile, details concerning, *I.*, 415; *II.*, 62; *IV.*, 344, 411; *V.*, 421; *VI.*, 431
- Babylonian building had eight towers, *VI.*, 425
- Babylonian and Jewish legends, *V.*, 11, 26, 39, 41-2, 70, 80, 82, 182
- Babylonian legend, river of life in, *V.*, 92
- Babylonian legend, Ishtar in, *VI.*, 449
- Babylonian myth concerning Hell, *V.*, 20
- Babylonian conception of the microcosm, *V.*, 64
- Babylonian view of the threefold division of the world, *V.*, 70
- Babylonian conception of Lilith, *V.*, 87, 88
- Babylonian view that man was created Androgynous, *V.*, 88
- Babylonian Pantheon, the gods of, *V.*, 164, 418
- Babylonian origin of the name Emtelai, *V.*, 208
- Babylonian origin of the name of Karnabo, *V.*, 208-209
- Babylonian garment in Jericho, *VI.*, 177
- Babylonian custom of saying the 'Amidah, *VI.*, 217
- Babylonian myth about the origin of the city of Babylon, *VI.*, 280
- Babylonian Haggadah, the preference given to Gabriel in the, *VI.*, 362
- Babylonian Jews suffered from the Mazdic priests, *VI.*, 433
- Babylonian Jews, condition of the, reflected in their attitude towards Cyrus, *VI.*, 433
- Babylonians worship the hen, *IV.*, 265-266
- Babylonians worshiped the dragon, *IV.*, 338
- Babylonians, the oath taken by the, *IV.*, 286
- Babylonians, the licentiousness of, *IV.*, 304; *VI.*, 404
- Babylonians, chariots of, *IV.*, 313



- Babylonians, the sinking of the coffins of the kings by the, V., 376
- Babylonians, the deceptive nature of, VI., 269
- Babylonians put their prisoners into cages, VI., 382
- Back, one of the 7 limitations of objects, V., 9.
- Backbone of the fish, the multipede springs forth from, V., 58.
- Badger's skins used in the Tabernacle, III., 152
- Badger's skins, Israel shod with, in Egypt, III., 152.
- Bag, the figure of, on David's coin, V., 216.
- Bagdad, the Temple vessels hidden in, IV., 321
- Bagdad, location of, VI., 413.
- Bailiffs, criminals punished by, IV., 213.
- Bailiff, R Ishmael ben Jose refused to act as, IV., 212.
- Baker, chief, of Pharaoh, details concerning, II., 60, 63.
- Bakiel, the father of Noah's wife, V., 179.
- Baking of bread done by Sarah, I., 243
- Baking of the show-bread on the Sabbath, VI., 243.
- Bakkol, the name of Abraham's daughter, V., 258.
- Balaam, ass of, details concerning, I., 83; III., 363, 364, 365; V., 94; VI., 126, 128, 364
- Balaam committed sodomy with his ass, III., 365; VI., 128
- Balaam, curses of, details concerning, I., 257, 335; III., 368, 370, 371, 372, 373-374, 376, 379, 411; VI., 121, 125, 126, 127, 132
- Balaam, the magic powers of, I., 298; II., 159, 163, 334; III., 352, 354, 357, 371, 410; V., 302; VI., 27, 123, 124, 134, 144
- Balaam, the two sons of, details concerning, I., 334, 335; II., 277, 283, 284, 287; III., 363, 410; V., 404, 407, 425; VI., 127
- Balaam, an Aramean, I., 424; III., 410; IV., 94; V., 266
- Balaam, the first king of Edom, I., 424
- Balaam welcomed by Zepho, II., 163
- Balaam, wisdom of, II., 163, 356; III., 366, 414; VI., 124
- Balaam, the flight of, from Egypt, II., 163, 277
- Balaam and Pharaoh, II., 165, 254, 255-256, 272, 274, 277, 296, 334; III., 354, 363, 411; V., 394, 402; VI., 124, 126
- Balaam, an interpreter of dreams, II., 254; III., 354; VI., 124, 134
- Balaam usurped the throne of Kikanos, II., 283-284
- Balaam flew in the air, II., 287; III., 309, 410; VI., 144
- Balaam advised to let the lions loose at Moses and Aaron, II., 332
- Balaam, kings came to, at the time of revelation, IV., 91
- Balaam caused the defeat of Moab, III., 352, 354; VI., 122
- Balaam identified with Laban, III., 354, 410-411; V., 303; VI., 123, 126, 128, 144
- Balaam, Kemuel and Elihu identified with, V., 266, 387, 388
- Balaam and Balak, III., 354, 357, 359, 360, 361, 362, 369, 370, 373, 411; VI., 122, 126
- Balaam incited various nations to attack Israel, III., 354, 411; VI., 124
- Balaam, prophetic powers of, III., 354, 356, 373, 380; VI., 124, 130, 134
- Balaam, advice of, sought by kings, III., 354; VI., 124
- Balaam, the position of, among the Gentile prophets, III., 354, 355, 356, 369, 380; IV., 411; VI., 124, 125
- Balaam counseled Israel and the nations to immorality, III., 355, 362, 381, 403, 410, 411; VI., 124, 134
- Balaam, the vices of, III., 355, 356, 360, 361, 365, 367; VI., 126, 129
- Balaam and Moses, the contrast between, III., 355, 356, 372; VI., 125, 128, 130
- Balaam, the descent of, III., 356, 373; V., 302; VI., 124, 125, 130
- Balaam hated and was jealous of Israel, III., 358, 360-361, 368, 372, 453; V., 391; VI., 124, 125, 132
- Balaam, time and place of God's revelations to, III., 358, 372; VI., 127

- Balaam failed to pass God's test, **III.**, 358, 359; **VI.**, 125, 368, 421-422
- Balaam, God did not want to have disgraced in public, **III.**, 366
- Balaam could not listen to God and remain standing, **III.**, 366
- Balaam, the attempt of, to influence God, **III.**, 368, 371, 376, 379; **VI.**, 132
- Balaam knew the moment when God is angry, **III.**, 370, 371
- Balaam, physical defects of, **III.**, 359; **VI.**, 126
- Balaam, unconscious prophecy of, **III.**, 361, 375; **VI.**, 126
- Balaam, a blasphemer, **III.**, 362
- Balaam and the angel, **III.**, 363, 366, 372; **VI.**, 127
- Balaam, servants of, **III.**, 363
- Balaam had an imperfect knowledge of Hebrew, **III.**, 365; **VI.**, 128
- Balaam, the circumcision of, **III.**, 366; **V.**, 273
- Balaam, the death of, details concerning, **III.**, 367, 371, 375, 403, 409, 410-11; **VI.**, 123, 127-128, 143, 144, 145
- Balaam, humiliation of, **III.**, 368; **VI.**, 126
- Balaam, throat of, the angel entered into, **III.**, 372
- Balaam, blessings of, details concerning, **III.**, 453, 373, 379; **VI.**, 132, 133
- Balaam, seven altars erected by, **III.**, 372, 453
- Balaam lost his share in the world to come, **III.**, 375, 414; **VI.**, 132, 146, 241
- Balaam, voice of, the power of, **III.**, 380; **VI.**, 133
- Balaam, corpse of, serpents arose from, **III.**, 411
- Balaam, Beor an epithet of, **VI.**, 123
- Balaam a nickname for Jesus, **VI.**, 124, 144
- Balaam, relation of, to the Moabites and Amorites, **VI.**, 124
- Balaam wanted to deliver the Torah, **VI.**, 125
- Balaam wanted to be selected as the redeemer of Israel from Egypt, **VI.**, 125
- Balaam, Abraham contrasted with, **VI.**, 126
- Balaam, punishment of, for an impure thought, **VI.**, 126
- Balaam, wall of, the identity of, **VI.**, 127
- Balaam, orations of, the interpretations of, **VI.**, 130, 131
- Balaam, sacrifices of, rejected by God, **VI.**, 130
- Balaam, section of, written by Moses, **VI.**, 134
- Balaam, the section of, a book by itself, **VI.**, 352.
- Balaam begged for mercy at God's throne, **VI.**, 144
- Balaam admitted Israel's superiority, **VI.**, 145
- Balaam advised Onkelos not to adopt Judaism, **VI.**, 145
- Balaam, Onkelos spoke with, by means of necromancy, **VI.**, 145
- Baladan, the ruler of Babylon, details concerning, **IV.**, 275-276; **VI.**, 368
- Balak, the magic powers of, **III.**, 353, 357, 370, 376, 378; **VI.**, 123, 129, 132, 258
- Balak identical with Zur, **III.**, 353; **VI.**, 136
- Balak, etymology of the name, **III.**, 353; **VI.**, 122
- Balak, formerly a vassal of Sihon, **III.**, 353
- Balak and Balaam, **III.**, 354, 357, 360, 368, 376, 378; **VI.**, 129
- Balak, the cause of the death of 24,000 Israelites, **III.**, 357, 358
- Balak, the unconscious prophecy of, **III.**, 368
- Balak, parsimoniousness of, **III.**, 369-370
- Balak, the descent of, **III.**, 373; **VI.**, 122
- Balak, Cozbi the daughter of, **III.**, 383
- Balak not converted to the religion of Israel, **VI.**, 122
- Balak ignorant of God's command to Israel not to wage war against the Moabites, **VI.**, 122
- Balak, the relation of, to Eglon, **VI.**, 188
- Balak offered 42 sacrifices, **VI.**, 188, 344.
- Balance seen by Pharaoh in his dream, **II.**, 254

- Balance, one of the 12 signs of the Zodiac, **IV.**, 401.
- Baldness of demons, **VI.**, 192.
- Ballistae, use of, in war, **II.**, 342.
- Balm given as a gift to Joseph, **II.**, 91.
- Balsam, Rivers of, in Paradise, details concerning, **I.**, 20; **II.**, 315; **V.**, 29, 125
- Balsam, kings anointed with, **VI.**, 72
- Balsam, the product of Palestine, **VI.**, 291
- Balsam oil given to Solomon by the queen of Sheba, **VI.**, 291.
- Bamoth-baal, the name for Peor, **VI.**, 132.
- Ban pronounced upon any of the sons of Jacob that would betray the truth about Joseph, **II.**, 30
- Ban not decreed in the presence of 10 persons invalid, **II.**, 30
- Ban, Jethro put under, **II.**, 289
- Ban, pronounced by Phinehas against the use of Gentile wine, **III.**, 414
- Ban, Jericho put under, **IV.**, 7; **VI.**, 174
- Ban, Achan seized objects that were under, **IV.**, 8, 22
- Ban, idols were put under, **IV.**, 23
- Ban pronounced by Saul, **IV.**, 66
- Ban, see also Excommunication and Herem.
- Banquet of Abraham, the guests who partook of, **I.**, 243
- Banquet, the birthday of Isaac celebrated with a, **I.**, 272; **V.**, 248
- Banquet in honor of Judah given by Barsan, **II.**, 32
- Banquet for the kings of Canaan made by Jacob, **II.**, 117
- Banquet given by Naphtali to his children, **II.**, 209
- Banquet of Job's sons, **II.**, 231; **V.**, 385
- Banquet of Pharaoh, the guests at, **II.**, 272
- Banquet enjoyed by the Israelites at the Red Sea, **III.**, 21
- Banquet, the danger of an evil eye at, **IV.**, 72
- Banquet for the pious in Paradise, **IV.**, 115
- Banquet of Belshazzar, **IV.**, 343, 344
- Banquet, see also Feast.
- Baptism, Israel underwent, before the revelation on Sinai, **III.**, 88
- Baptism, proselytes had to submit to, **III.**, 88; **VI.**, 34
- Baptism, the argument against, **V.**, 268.
- Bar Kokeba, revolt of, Akiba's participation in the, **VI.**, 408.
- Bar Yokni, details concerning, **V.**, 47, 48.
- Barachel, details concerning, **I.**, 327; **II.**, 213, 236.
- Barak, the relation of, to Deborah, **IV.**, 35; **VI.**, 195, 196
- Barak, an ignoramus, **IV.**, 35
- Barak sent Sisera's body to his mother, **IV.**, 38
- Barak received revelations through Michael, **VI.**, 195
- Barak, Song of, **III.**, 32
- Barak, modesty of, **VI.**, 195
- Barak, the various names of, **VI.**, 195
- Barak, the radiance of the face of, **VI.**, 195
- Barak, the meaning of the name of, **VI.**, 195
- Barak, one of the prophets, **VI.**, 195
- Barak attended on the elders of Israel, **VI.**, 196
- Barak belonged to the tribe of Naphtali, **VI.**, 196
- Barak, Deborah haughty towards, **VI.**, 377.
- Barakel taught men divination from the stars, **I.**, 125.
- Barbary, bird of, came daily to Solomon's table, **IV.**, 162.
- Barber, Haman's father was a, **IV.**, 438; **VI.**, 476.
- Bardiel, the angel of hail, **I.**, 140.
- Barefoot, an excommunicated person is required to go, **VI.**, 267
- Barefoot, Joseph and his household followed Jacob's bier, **II.**, 152-3
- Barefoot, the Levites walked, **III.**, 229; **VI.**, 81
- Barefoot, a sign of mourning, **IV.**, 7
- Barefoot, in the presence of the Shekinah one must stand, **V.**, 420
- Barefoot, the priests performed the temple service, **V.**, 420
- Barefoot, Naomi returned to Palestine, **VI.**, 189-190.

- Bareku traced back to the angels, **V.**, 25.  
 Bari, inhabitants of, rewarded for their kindness towards the Jews, **IV.**, 314; **VI.**, 405.  
 Barisat, an idol of oak wood of Terah, **I.**, 211, 212.  
 Barkiel, angel of the lightning, **I.**, 140.  
 Barking of the golden dogs of Egypt, **II.**, 6  
 Barking of dead dogs, **V.**, 285.  
 Barley corn, shamir as large as, and kept in a basket with barley bran, **I.**, 34  
 Barley, the food of the mule, **I.**, 208; **V.**, 216  
 Barley, one of the products of the tribe of Judah, **II.**, 147  
 Barley grain, demons can not produce things smaller than, **II.**, 352  
 Barley, Omer brought from, **IV.**, 41, 345  
 Barley flour, pastry used at Belshazzar's banquet made of, **IV.**, 344-345  
 Barley harvest, beginning of, the date of, **VI.**, 190  
 Barley, six measures of, given to Ruth, **VI.**, 193  
 Barley, manna tasted like, **III.**, 44  
 Barley, cake of, the symbol of Israel's low estate, **VI.**, 201  
 Barley, cake of, turned the camp of the Midianites upside down, **VI.**, 201.  
 Barnabas, son of Nebo, **V.**, 208-209.  
 Barnabazuas, betrayed Bigtha and Teresh, **VI.**, 461.  
 Barnacle-goose, **I.**, 32; **V.**, 50-51.  
 Baroka, R., Elijah's relation to, **IV.**, 226.  
 Barozak, grave of, the location of, **VI.**, 326, 327.  
 Barsan, the king of Adullam, details concerning, **II.**, 32.  
 Baruch, letters written by, **IV.**, 319, 322  
 Baruch hid the musical instruments of the Temple, **IV.**, 321  
 Baruch sent away before the approach of the enemy, **IV.**, 322; **VI.**, 393, 411-412  
 Baruch, presence of, in Jerusalem would have rendered it impregnable, **IV.**, 322  
 Baruch, the prophetic power of, **IV.**, 322; **VI.**, 411  
 Baruch, the books ascribed to, **IV.**, 322, 323, 324; **VI.**, 387, 401, 411  
 Baruch exiled to and died in Babylon, **IV.**, 322, 323; **VI.**, 399, 412  
 Baruch, the immortality of, **IV.**, 322; **VI.**, 412  
 Baruch, the faithful attendant of Jeremiah, **IV.**, 322; **VI.**, 411  
 Baruch, mourning of, over the destruction of the Temple, **IV.**, 322  
 Baruch, the teacher of Ezra, **IV.**, 323, 354-355; **VI.**, 448  
 Baruch still living in the time of Cyrus, **IV.**, 323  
 Baruch, weeping of, **IV.**, 323  
 Baruch visited paradise alive, **IV.**, 323; **V.**, 96; **VI.**, 400, 412  
 Baruch laid on a marble bier, **IV.**, 324  
 Baruch, tomb of, academy erected over the, **IV.**, 324  
 Baruch, body of, showed no signs of decay, **IV.**, 324  
 Baruch, picty of, **IV.**, 324; **VI.**, 412  
 Baruch, the disciple of Ezekiel, **IV.**, 324; **VI.**, 412  
 Baruch, the ancestors and relatives of, **VI.**, 171, 393, 411  
 Baruch, one of the first prophets, **VI.**, 250, 442  
 Baruch fixed the calendar outside of Palestine, **VI.**, 399  
 Baruch, fate of, in Egypt, **VI.**, 399  
 Baruch remarried in Palestine, **VI.**, 399  
 Baruch identified with Ebedmelech, **VI.**, 412  
 Baruch, the only pious man at the court of Zedekiah, **VI.**, 412  
 Baruch, synagogue of, **VI.**, 413  
 Baruch, the twentieth generation from Moses, **VI.**, 448.  
 Baruk Shem, Moses learnt from the angels, **V.**, 25.  
 Barzillai, a friend of David, details concerning, **IV.**, 106; **VI.**, 267.  
 Basha, king of Israel, see Baasha.  
 Basemath, the second wife of Esau, details concerning, **I.**, 340; **V.**, 288.  
 Bashan, Og, king of, **I.**, 160; **III.**, 340  
 Bashan, the name of Mount Horeb, **II.**, 302.

- Basin of gold used by Joshua, **III.**, 437  
 Basin of gold used to hold olive oil for the candlestick, **IV.**, 158.  
 Bastard, the son of Shelomith was a, **VI.**, 84  
 Bastard, the marriage of Solomon's daughter to a, **VI.**, 303  
 Bastards punished by Gabriel, **I.**, 148  
 Bastards, the embryonic state of, lasts 40 days, **I.**, 163  
 Bastards may not perform priestly duties, **III.**, 103  
 Bastards, Sihon and Og were, **V.**, 188  
 Bastards, a part of the mixed multitude consisted of, **V.**, 439  
 Bastards, die young, **VI.**, 84  
 Bastards, the offspring of forbidden marriages, **VI.**, 341  
 Bastards will not be excluded from the community of Israel, **VI.**, 341.  
 Batarrel stands for Matarel, **V.**, 153.  
 Bath of the angels and the sun in the stream of fire, **I.**, 17; **III.**, 112; **V.**, 37  
 Bath of the soul taken in the stream of fire, **V.**, 125  
 Bath taken by Thermutis in the Nile, **II.**, 266; **V.**, 398  
 Bath taken by Jacob in the hot springs, **I.**, 347  
 Bath of hail, **V.**, 37  
 Bath taken by Bilhah in a secluded spot, **II.**, 190  
 Baths of the Egyptians used by the Israelites, **IV.**, 344  
 Baths, Pharaoh took every morning, **V.**, 428  
 Bath-house of Tiberias, **V.**, 375  
 Bath-houses established for Shechem by Jacob, **V.**, 313  
 Bathkeeper, Haman's father was a, **IV.**, 438  
 Bath-room, slaves only attend on a person in a, **V.**, 232  
 Bath-room, Hagar had to attend on Sarah in the, **V.**, 232  
 Bath, ritual, see also Ritual bath  
 Bath, ritual, Egyptians hindered the Israelites from the use of, **II.**, 343  
 Bath, ritual, the laws concerning, **IV.**, 356; **V.**, 115  
 Bath, ritual, Sisera forbade the Israelitish women from taking, **IV.**, 422.  
 Bathing of the angels in a stream of joy, **I.**, 84  
 Bathing of Adam three times, **I.**, 100  
 Bathing of new-born infants, **II.**, 252  
 Bathing in blood a remedy for leprosy, **II.**, 296; **V.**, 413  
 Bathing in Miriam's well healed a leper, **III.**, 54  
 Bathing of the pious in 248 rivers of balsam, **V.**, 125  
 Bathing in children's blood, King Louis accused of, **V.**, 413.  
 Bath-sheba, granddaughter of Ahithophel, **IV.**, 94, 95  
 Bath-sheba had been destined from the first for David, **IV.**, 103; **VI.**, 265  
 Bath-sheba, prayer of, for a learned son, **IV.**, 129  
 Bath-sheba, David's sin with, the exculpation of, **IV.**, 103, 117-118, 257; **VI.**, 260, 264  
 Bath-sheba, a woman of valor, **V.**, 258  
 Bath-sheba, son of, the use of the phrase, **VI.**, 72  
 Bath-sheba, the etymology of, **VI.**, 265  
 Bath-sheba, first child of, the premature death of, **VI.**, 267, 277  
 Bath-sheba, plan of, to kill Solomon, **VI.**, 287  
 Bath-sheba, a prophetess, **VI.**, 281  
 Bath-sheba, one of the 22 pious women, **VI.**, 281.  
 Bath-shua, the wife of Judah, details concerning, **II.**, 32, 33, 199, 200; **V.**, 333.  
 Battle, palm tree the symbol of, **V.**, 98.  
 Batuel, the name of Hannah's father, **VI.**, 215.  
 Bazars erected by Balak for Balaam, **III.**, 369.  
 Bdelium, fifth division of Paradise, made of, **I.**, 22  
 Bdelium given to Joseph by Pharaoh, **II.**, 75  
 Bdelium, the border of Jacob's hier inland with, **II.**, 152  
 Bdelium given to Moses, **II.**, 286.  
 Beadle of Hebron, Abraham appeared in a dream to, **I.**, 307, 308; **V.**, 268

- Beadle, the piety of the, **IV.**, 120; **VI.**, 276.
- Beadles descended from Simon, **II.**, 142
- Bean, half of a, a bright spot the size of, a sign of leprosy, **III.**, 289.
- Bear, constellation of, details concerning, **I.**, 162; **V.**, 183
- Bear, Gad's power to kill a, **II.**, 6, 216
- Bear caught by Judah, **II.**, 198
- Bear, Elijah in the guise of a, **IV.**, 220
- Bears, Egyptians overrun by, **II.**, 343, 344, 352
- Bears, monsters with the likeness of, **I.**, 423
- Bears, the number of, slain by David, **IV.**, 83
- Bears, the wicked traders devoured by, **IV.**, 240
- Bears, young, God makes them suck their paws, **V.**, 56
- Bears, feminine, have no breasts to nurse the young, **V.**, 56
- Bears, the number of men killed by, **VI.**, 344
- Bear, female, more ferocious than the male, **VI.**, 248.
- Beard of Abraham, **I.**, 307
- Beard possessed by Esau at birth, **I.**, 315
- Beard worn by Joseph, **II.**, 82, 112
- Beard of Adikam, the length of, **II.**, 298
- Beards, Joseph's brethren wore, **II.**, 82
- Beards, of Aaron and Moses, **II.**, 332; **III.**, 179.
- Beautiful day, exclaimed by Adam at the lengthening of the days, **V.**, 116
- Beautiful, Joseph designated as the, **V.**, 324
- Beautiful garment given by Sarah to Isaac, **I.**, 275.
- Beauty of Abel's twin sister, **I.**, 108
- Beauty of Abigail, **IV.**, 117; **VI.**, 273, 275
- Beauty of Absalom, **VI.**, 238
- Beauty of the women of Asher, **II.**, 145; **III.**, 222; **VI.**, 80
- Beauty of Asenath, **II.**, 76, 173, 174, 175
- Beauty of Bath-shua, **II.**, 200
- Beauty of Bela, **II.**, 156
- Beauty of Benaiah, **IV.**, 145
- Beauty of the Cainite women, **I.**, 151; **V.**, 173
- Beauty of Cozbi, **III.**, 383
- Beauty of David, **IV.**, 82; **VI.**, 251
- Beauty of Enoch, **I.**, 138
- Beauty of Esther, **IV.**, 117, 380, 384, 385, 386; **VI.**, 273
- Beauty of Eve, **I.**, 60; **V.**, 80, 90
- Beauty of Hannah, **VI.**, 216, 217
- Beauty of Isaac, **I.**, 277, 296
- Beauty of Jacob, **II.**, 175
- Beauty of Jacob's sons, **II.**, 80, 114
- Beauty of Jael, **IV.**, 37; **VI.**, 198, 273
- Beauty of Japheth, **V.**, 266
- Beauty of Jochebed, **II.**, 253, 263
- Beauty of R. Johanan, **V.**, 29
- Beauty of Joseph, **II.**, 6, 15, 17, 38, 40, 43, 44, 47, 51, 59, 74, 82, 84, 171, 180; **IV.**, 385; **V.**, 324, 359
- Beauty of Leah, **I.**, 359
- Beauty of Metatron, **I.**, 140
- Beauty of Michal, **IV.**, 116; **VI.**, 273
- Beauty of Moses, **II.**, 267, 271; **V.**, 401, 399
- Beauty of Muppim, **II.**, 97
- Beauty of Naamah, **I.**, 150; **V.**, 147, 171
- Beauty of Og, **III.**, 348
- Beauty of the Queen of Sheba, **IV.**, 145
- Beauty of Rachel, **I.**, 359, 390; **II.**, 7, 44; **VI.**, 273
- Beauty of Rebekah, **I.**, 322; **V.**, 261
- Beauty of Sarah, **I.**, 60, 221-222, 244, 258, 287; **III.**, 343; **IV.**, 117; **V.**, 80, 221, **VI.**, 273
- Beauty of Saul of Pethor, **II.**, 165, 238, 274
- Beauty of Saul, **IV.**, 65; **VI.**, 232, 236, 238, 274
- Beauty of Serah, **II.**, 39, 115
- Beauty of Shelomith, **II.**, 279
- Beauty of Solomon's son-in-law, **IV.**, 176
- Beauty of Solomon's daughter, **IV.**, 175
- Beauty of Susanna, **IV.**, 327
- Beauty of Ushpiziwnah, **II.**, 166
- Beauty of Vashti, **IV.**, 374, 376; **VI.**, 273
- Beauty of Yaniah, **II.**, 158
- Beauty of Zuleika, **II.**, 52, 53
- Beauty of Zipporah, **V.**, 411; **VI.**, 90
- Beauty of the angels, **V.**, 155; **VI.**, 206
- Beauty of the angel of death, **I.**, 305, 306
- Beauty of the inhabitants of Bari, **IV.**, 314



- Beauty brought about by fasting, **II.**, 45  
 Beauty of a flower, **II.**, 180  
 Beauty of the Greek language, **V.**, 266  
 Beauty of Israel's sanctuaries, **VI.**, 133  
 Beauty of Jewish youths, **IV.**, 332; **VI.**, 421  
 Beauty, land of, will be given to Japheth, **I.**, 170  
 Beauty, man inherited little of Adam's, **I.**, 60  
 Beauty of man in the Messianic era, **V.**, 114  
 Beauty, men and women noted for, **V.**, 80  
 Beauty of man and women described in Song of Songs, **VI.**, 481  
 Beauty in nature, the revelation of God's majesty, **V.**, 60  
 Beauty of the palm tree, **III.**, 41  
 Beauty, divine, the pious concerned with, **III.**, 41  
 Beauty, persons of, bright light emanating from, **VI.**, 275  
 Beauty of the returned exiles, **VI.**, 442-443  
 Beauty of a rose, **II.**, 97  
 Beauty of the tree of life, **I.**, 131  
 Beauty of the women of Jerusalem, **IV.**, 312; **VI.**, 404  
 Beauty of women lures the angels, **I.**, 124, 149; **V.**, 154  
 Beauty of the woman effected by Elijah, **VI.**, 328  
 Beauty, nine measures of, given to Jerusalem, **VI.**, 404  
 Beauty, ten measures of, in the world, **VI.**, 404.  
 Becher, a son of Benjamin, **II.**, 97.  
 Bed of Procrustes, see Procrustean bed  
 Bed of Enoch, two angels stood at the head of, **I.**, 130-1, 137  
 Bed of Pharaoh afflicted with leprosy, **I.**, 224  
 Bed, Jacob prepared his, at Moriah, **I.**, 350  
 Bed of gold, Jacob lay on a, **II.**, 140  
 Bed, an idol hung over Zuleika's, **II.**, 49  
 Bed made out of the tooth of Eliezer, slave of Abraham, **III.**, 344  
 Bed of Og made of ivory, **III.**, 348  
 Bed of straw, R Akiba slept on a, **IV.**, 207  
 Bed of Jael strewn with roses, **IV.**, 37  
 Bed clothes, the poor Israelites had no, **III.**, 53  
 Bedroom of Pharaoh, Sarah's likeness hung in the, **II.**, 146; **V.**, 369  
 Bedrooms, the frogs entered the, of the Egyptians, **II.**, 343  
 Beds of gold in Paradise, **I.**, 22  
 Beds, Abraham and Michael slept in one room in separate, **I.**, 301  
 Beds of iron only used by Og, **III.**, 344.  
 Beelzeboul, the king of the demons, details concerning, **IV.**, 151; **VI.**, 292.  
 Beelzeboul worshiped by the Israelites, **IV.**, 41  
 Beelzeboul identical with Beelzeboul, **VI.**, 292, 373  
 Beer-lahai-roi, the dwelling place of Hagar, **I.**, 298; **V.**, 264.  
 Beer Shahat, a division of Hell, **I.**, 10, 15.  
 Beer-sheba, dwelling place of the Patriarchs, **I.**, 270, 285, 286, 287, 348, 349; **II.**, 118-119; **V.**, 346; **VI.**, 67  
 Beer-sheba, the origin of the name of, **I.**, 270; **V.**, 280  
 Beer-sheba, the well of seven diggings, **I.**, 324; **V.**, 280  
 Beer-sheba, well of, will supply water to Jerusalem in the Messianic era, **I.**, 324.  
 Beerl, prophecies of, preserved in Isaiah, **IV.**, 260; **VI.**, 356.  
 Beeroth, well of, in the valley of Arnon, **III.**, 338.  
 Bees, the proverb concerning, **III.**, 359  
 Bees, a girl in Admah stung to death by, **I.**, 250  
 Bees of paradise, **II.**, 173; **V.**, 374  
 Bees, Ammonites compared to, **III.**, 284  
 Bees, origin of, **V.**, 58.  
 Beggar forbidden to be given food in Sodom, **I.**, 249-250  
 Beggar, Satan appeared in the guise of a, **I.**, 272; **II.**, 232; **V.**, 248, 384  
 Beggar, leprous, the parable concerning, **III.**, 372  
 Beggar, the angel of death in the guise of a, **IV.**, 227, 228, 229; **VI.**, 336  
 Beggar, Elijah in the guise of, **IV.**, 232



- Beggar, an angel in the guise of a, **VI.**, 339
- Beggars, Haman's sons became, **IV.**, 445; **VI.**, 479, 480.
- Behheading of the enemy practiced by Joshua, **III.**, 60
- Behheading, the punishment of some of the worshipers of the Golden Calf, **III.**, 130.
- Behemoth, details concerning, **I.**, 4, 27, 28, 30; **V.**, 4, 41, 42, 43, 44, 45, 46, 47, 48, 49.
- Behold, the significance of the word, **III.**, 422, 423.
- Bel, one of the seven princes, **V.**, 164
- Bel and the Dragon, the story of, **I.**, 351; **IV.**, 346; **VI.**, 427, 432.
- Bela, the king of, **I.**, 230
- Bela, the first ruler of Edom, details concerning, **I.**, 424; **II.**, 156, 157, 161; **V.**, 323.
- Bela, one of Benjamin's sons, the descendants of, were pious, **II.**, 97, 189.
- Belachora identical with Belchira, **VI.**, 373.
- Belching of a camel, frightened Abraham's mule, **I.**, 210.
- Belchira, the Samaritan who accused Isaiah, details concerning, **VI.**, 373, 374, 384.
- Belial, sons of, used as an abusive epithet, **IV.**, 183; **VI.**, 308
- Belial, the streams of, beneath the earth, **V.**, 70
- Belial raised Johanan, **VI.**, 293.
- Beliar was with the Egyptians in the darkness, **II.**, 181
- Beliar, the works of, **II.**, 193, 197
- Beliar, the tempting spirit, details concerning, **II.**, 203, 207, 221; **V.**, 311.
- Bell, never-silent, Eve called by Adam, **I.**, 68; **V.**, 90
- Bell-like sound emitted by Samson's hair, **IV.**, 48.
- Bell-wether of Abraham's flocks sacrificed instead of Isaac, **V.**, 252.
- Bells on the robe of the priest, **III.**, 169
- Bells of gold worn by Ahasuerus, **IV.**, 435.
- Belomancy practiced by Nebuchadnezzar, **IV.**, 301; **VI.**, 390.
- Belshazzar, a cosmocrator, **IV.**, 275-276
- Belshazzar, ancestry of, **IV.**, 275-276, 323
- Belshazzar, prayers offered in behalf of, **IV.**, 323
- Belshazzar and the writing on the wall, **IV.**, 343; **VI.**, 431, 444
- Belshazzar, the war between Cyrus, Darius and, **IV.**, 343; **VI.**, 431, 435
- Belshazzar, the banquet of, **IV.**, 343, 344; **VI.**, 452
- Belshazzar, the death of, **IV.**, 343-344, 345; **V.**, 240; **VI.**, 430-431
- Belshazzar, father of Vashti, **IV.**, 373, 375
- Belshazzar advised by Daniel, **IV.**, 390, 431
- Belshazzar, the names of, **VI.**, 430
- Belshazzar, the birth day of, **VI.**, 430.
- Belti, one of the seven princes, the weeping for, **V.**, 164, 204.
- Belts of leather worn by Pharaoh's grandees, **II.**, 74.
- Belus placed among the gods, **V.**, 151
- Belus, Ninus the son of, **V.**, 151.
- Ben, the name of Solomon, **IV.**, 125.
- Ben-hadad, king of Aram, details concerning, **II.**, 125, 126; **IV.**, 184, 187; **VI.**, 310, 313, 348.
- Ben Jair, one of Mordecai's names, **IV.**, 382.
- Ben Kish, one of Mordecai's names, **IV.**, 382.
- Benmelek succeeded Abimelech, **I.**, 290-291.
- Ben Nez, a winged angel, **I.**, 12; **V.**, 47.
- Ben Shimei, one of Mordecai's names, **IV.**, 382.
- Ben-Sira, legend of, **VI.**, 401-402, 403
- Ben-Sira, Alphabet of, the composition of, **VI.**, 401.
- Ben Zadua, the chief of the demons, **V.**, 429.
- Benaiah executed Joab, **IV.**, 127; **VI.**, 279
- Benaiah, chancellor and general of Solomon, **IV.**, 145, 172, 173, 258; **VI.**, 302
- Benaiah, beauty of, **IV.**, 145
- Benaiah, description of, **IV.**, 166; **VI.**, 290

- Benaiah captured Asmodeus, *IV.*, 166, 167
- Benaiah, piety of, *IV.*, 172
- Benaiah, head of the Sanhedrin, *IV.*, 172, 173; *VI.*, 302
- Benaiah procured milk from a lioness, *IV.*, 174
- Benaiah, the priestly status of, *VI.*, 302
- Benaiah, the chief of the Cherethites and Pelethites, *VI.*, 302
- Benaiah acts as an executioner, *VI.*, 302
- Bene Berak, academy of Akiba at, *VI.*, 462
- Bene Berak, Haman's descendants taught Torah in, *VI.*, 462.
- Benediction, the first, of Grace after meals, Abraham taught his guests, *I.*, 271; *V.*, 248
- Benediction, the recitation of a, before committing a sin, is blasphemy, *II.*, 14
- Benediction taught to the Egyptians by Joseph, *II.*, 78; *V.*, 345
- Benediction recited by the angels, *II.*, 320; *IV.*, 360
- Benediction recited by Joshua, *III.*, 399, 466
- Benediction "Asher zag Egoz" the basis of, *V.*, 98
- Benediction to be pronounced on seeing Lot's wife, *V.*, 242
- Benediction at circumcision, *V.*, 268
- Benediction recited on the return from a sea-voyage, *VI.*, 11
- Benediction on eating bread, *VI.*, 20
- Benediction recited before eating the manna, *VI.*, 20
- Benedictions, Abraham mentioned in the, *I.*, 218; *V.*, 219
- Benedictions recited by Isaac, *I.*, 279, 282
- Benedictions recited by Joseph, *II.*, 48, 75, 167
- Benedictions of marriage, see also marriage benedictions
- Benedictions of marriage, a minyan necessary for, *V.*, 260
- Benedictions of the patriarchs will be fulfilled in the world to come, *VI.*, 133
- Benedictions recited at the marriage ceremony, *VI.*, 193
- Benedictions after reading the Haftarah, *VI.*, 265
- Benedictions, 100, instituted by David, *VI.*, 270
- Benedictions formulated by the men of the Great Synagogue, *VI.*, 449.
- Benevento, details concerning, *II.*, 158, 159; *V.*, 373
- Benjamin and Rachel, *I.*, 369; *V.*, 351
- Benjamin, birth of, details concerning, *I.*, 374, 414, 415; *II.*, 96, 314; *IV.*, 396; *V.*, 319; *VI.*, 156, 319
- Benjamin, the ten sons of, *I.*, 369; *II.*, 39, 97, 111, 189; *III.*, 203; *V.*, 351
- Benjamin, Saul a descendant of, *I.*, 414; *III.*, 223; *IV.*, 86; *VI.*, 232
- Benjamin, the meaning of the name of, *I.*, 415; *II.*, 220; *III.*, 221, 222; *V.*, 319; *VI.*, 80
- Benjamin, the twin-sisters of, *I.*, 415; *V.*, 296, 319
- Benjamin, part of, in the war with the Amorites, *I.*, 419, 420
- Benjamin and Joseph, *II.*, 30, 96, 98, 99, 100, 102, 103, 110; *III.*, 172; *IV.*, 385; *V.*, 351-352, 355, 356, 364; *VI.*, 156, 467
- Benjamin not present when Joseph was sold, *II.*, 30, 110; *VI.*, 156, 467
- Benjamin married Mahlia, *II.*, 39
- Benjamin permitted to go to Egypt, *II.*, 91; *V.*, 349
- Benjamin and Jacob, *II.*, 94; *V.*, 351-352, 364; *VI.*, 156
- Benjamin used an astrolabe, *II.*, 98
- Benjamin, wisdom of, *II.*, 98
- Benjamin, the ancestor of Mordecai, *II.*, 100, 114, 146, 147; *III.*, 204; *IV.*, 396, 398; *V.*, 370; *VI.*, 463
- Benjamin, the beloved of God, *II.*, 101, 104; *V.*, 208
- Benjamin, humility of, *II.*, 101
- Benjamin, the blessing of, *II.*, 146-147
- Benjamin compared to a wolf, *II.*, 147; *III.*, 238
- Benjamin, the corpse of, not ravaged by worms, *II.*, 148; *VI.*, 272
- Benjamin struck Pharaoh's son in the forehead, *II.*, 177

- Benjamin rescued Asenath, **II.**, 177
- Benjamin slew 48 of the forces of Pharaoh's son, **II.**, 177
- Benjamin attacked by the sons of Bilhah and Zilpah, **II.**, 177
- Benjamin, ten divisions of, **II.**, 189
- Benjamin remained true to Judah, **II.**, 212
- Benjamin nursed by Bilhah, **II.**, 220
- Benjamin, testament of, **II.**, 220
- Benjamin, the age of, at his death, **II.**, 220
- Benjamin buried in Hebron, **II.**, 222
- Benjamin died untainted by sin, **II.**, 260; **V.**, 395; **VI.**, 245
- Benjamin, the age of, when he came to Egypt, **III.**, 203
- Benjamin, the garments of, beautifully embroidered, **V.**, 356
- Benjamin, one of the weak sons of Jacob, **V.**, 359
- Benjamin, the crime committed by, a capital offence, **V.**, 353
- Benjamin informed Joseph of Jacob's illness, **V.**, 364.
- Benjamin, tribe of, territory of, the Temple in the, **II.**, 101, 104, 147, 113; **III.**, 21, 75, 203, 458; **IV.**, 396; **VI.**, 29, 156
- Benjamin, the territory of, in Palestine, the character of, **II.**, 146
- Benjamin, tribe of, the good barley of, **II.**, 147
- Benjamin, tribe of, first jumped into the Red Sea, **III.**, 21; **VI.**, 6, 238
- Benjamin, tribe of, were pelted with stones by the princes of Judah, **III.**, 21
- Benjamin, tribe of, Jericho given to, **III.**, 75; **VI.**, 29
- Benjamin, tribe of, Abidan the prince of, **III.**, 221
- Benjamin, flag of, the colors and emblem of, **III.**, 238
- Benjamin, tribe of, belonged to the third group of the 12 tribes, **III.**, 223
- Benjamin, tribe of, situated west of the Tabernacle, **III.**, 233
- Benjamin, tribe of, the stone of, **III.**, 171, 233; **IV.**, 24, 66; **VI.**, 232
- Benjamin, tribe of, Palti selected as spy from, **III.**, 264
- Benjamin, five divisions of, the destruction of, **III.**, 333; **VI.**, 114
- Benjamin, tribe of, the losses of, after Aaron's death, **III.**, 390
- Benjamin, tribe of, the sin and number of sinners of, **IV.**, 21, 22
- Benjamin, tribe of, the war against the, **IV.**, 51-53, 218
- Benjamin, tribe of, idolatry of, **IV.**, 51
- Benjamin, tribe of, outrage at Gibeah, committed by, **IV.**, 51
- Benjamin, tribe of, two kings promised to, **IV.**, 74
- Benjamin, tribe of, omitted in the census taken by Joab, **IV.**, 112
- Benjamin, territory of, Saul buried in, **IV.**, 110
- Benjamin, tribe of, the second or the third division at the Red Sea, **VI.**, 4
- Benjamin, tribe of, the readmittance of, into Israel, **VI.**, 213
- Benjamin, tribe of, Elijah belonged to, **VI.**, 316, 319
- Benjamin, tribe of, the majority of the returned exiles from, **VI.**, 441.
- Benjaminites, the attempt to exclude the, from Israel, **VI.**, 213
- Benjaminites, crime of, the date of, **VI.**, 213
- Benjaminites captured wives on Passover, **II.**, 147; **VI.**, 213.
- Beor, the father of Balaam, **I.**, 298; **II.**, 159, 254; **III.**, 352; **VI.**, 122
- Beor, a magician, **I.**, 298; **III.**, 352
- Beor, ten companions of, **I.**, 376
- Beor identified with Kemuel, **V.**, 266
- Beor, an epithet of Balaam, **VI.**, 123
- Beor, the son of Laban, **I.**, 376; **V.**, 303
- Beor, Bela, the son of, **IV.**, 156.
- Bera, king of Sodom, **I.**, 230; **V.**, 224.
- Berechiah, the father of Zechariah, **VI.**, 396
- Berechiah, father of Asaph, **IV.**, 162.
- Beruria, one of the proselytes, **VI.**, 412.
- Beryl, the stone of Asher, **III.**, 234
- Beryl, the stone of Joseph, **IV.**, 24
- Beryls, Solomon's throne studded with, **IV.**, 157.
- Best man, Moses acts as, **VI.**, 36

- Best man, God acts as, **VI.**, 36.  
 Bet, the first letter of Bereshit, **I.**, 8  
 Bet, the initial letter of Baruch, **I.**, 8  
 Bet, world created with, **I.**, 8, 23  
 Bet, the numerical value of, **I.**, 315  
 Bet in Ya'akov, the significance of, **I.**, 315  
 Bet, seen in the cloud of glory, **III.**, 234, 235  
 Bet, dissuaded from testifying against Israel, **IV.**, 308.  
 Betenos, **V.**, 146.  
 Bet-Gubrin, details concerning, **I.**, 339, 394; **V.**, 311.  
 Bet ha-Midrash of Shem and Eber, see Shem and Eber, the academy of  
 Bet ha-Midrash, the commotion produced in the womb of Rebekah when she passed a, **I.**, 313  
 Bet ha-Midrash, Jacob came home late from, **I.**, 319  
 Bet ha-Midrash, Joseph frequented the, **II.**, 5  
 Bet ha-Midrash erected by Judah in Goshen, **II.**, 119  
 Bet ha-Midrash of Jacob attended by the sons of Esau, **V.**, 322  
 Bet ha-Midrash, Hezekiah carried his sons to the, **IV.**, 277  
 Bet ha-Midrash, see also Academics and Academy.  
 Bethac was a Levite, **VI.**, 211  
 Bethac, house of, the crime committed before the, **IV.**, 51  
 Bethac, house of, Eli's sons dwelt near, **VI.**, 221.  
 Beth-el, Jacob's experiences at, **I.**, 411, 412, 413, 414, 415; **II.**, 117-118, 129, 134; **V.**, 317, 318, 412  
 Beth-el, Deborah died in, **I.**, 413  
 Beth-el, the ripening of the fruits in, **II.**, 147  
 Beth-el, old prophet of, the identity of, **IV.**, 51; **VI.**, 211  
 Beth-el conquered by Abijah king of Judah, **IV.**, 183  
 Beth-el, golden calves of, floated in mid-air, **IV.**, 245, 257  
 Beth-el, the prophecy of Amos against, **IV.**, 261  
 Beth-el, the false prophet of, **VI.**, 306  
 Beth-el, Elisha's journey to, **VI.**, 344.  
 Beth-lehem, Ibzan the judge of, **IV.**, 81  
 Beth-lehem, Samuel's journey to, **VI.**, 248  
 Beth-lehem identical with Ephrath, **II.**, 190  
 Beth-lehem, Levi's dream in, **II.**, 196  
 Beth-lehem, the burial of Boaz's wife at, **IV.**, 32  
 Beth-lehem, the retreat of the Samaritan to, **IV.**, 278.  
 Beth-shan, linen garments made in, **III.**, 381.  
 Beth-shemesh, inhabitants of, the sin of, **VI.**, 225, 275.  
 Betrothal of Joseph and Asenath, **II.**, 174  
 Betrothal, formula of, **IV.**, 176  
 Betrothal of Esau to Mahalath, the date of, **V.**, 287.  
 Betrothed maiden ravished by Esau, **I.**, 318.  
 Bethuel, king of Haran, **I.**, 294; **V.**, 261  
 Bethuel, the cause of the death of, **I.**, 295; **V.**, 262  
 Bethuel, seven days mourning for, **I.**, 296  
 Bethuel introduced the jus primae noctis, **V.**, 261-262  
 Bethuel, the father of Hannah, **VI.**, 215.  
 Beverage of the gods, wine is the, **V.**, 97  
 Beverages change into dust in the serpent's mouth, **I.**, 77.  
 Bezalel, the descent of, **II.**, 254; **III.**, 154, 249; **VI.**, 63  
 Bezalel, the builder of the Tabernacle, and its furniture, **II.**, 254; **III.**, 154, 156, 160, 176, 177, 178; **VI.**, 63, 295  
 Bezalel endowed with heavenly wisdom, **II.**, 254; **III.**, 154, 155  
 Bezalel, an ancestor of King Solomon, **III.**, 154  
 Bezalel, five names of, the meaning of, **III.**, 155, 160-1; **VI.**, 63-64  
 Bezalel advised Moses concerning the selection of the 70 elders, **III.**, 249  
 Bezalel, one of the 70 elders, **III.**, 250  
 Bezalel, conception of God held by, **VI.**, 63

- Bezalel, shown the heavenly Sanctuary on Sinai, **VI.**, 63
- Bezalel made the ark with his own hands, **VI.**, 64.
- Bezer, the first of the cities of refuge, location of, **II.**, 12; **V.**, 312.
- Bible, students of, in the seventh compartment of Eden, **I.**, 21
- Bible, future, expounders of, Moses shown the, **III.**, 136
- Bible Canon, the number of books in the, **III.**, 208; **V.**, 107; **VI.**, 284
- Bible Canon, the admission of Ecclesiastes into, **VI.**, 301
- Bible omits goodness of the second day of creation, reasons for, **V.**, 17, 18
- Bible, Greek version of, **V.**, 111, 193; **VI.**, 88
- Bible, the pious men of, **V.**, 160
- Bible, given to all mankind, **VI.**, 446
- Bible, the burning of, at the destruction of the Temple, **VI.**, 446
- Bible, contradictions harmonized by the Rabbis, **IV.**, 279, 293, 294; **V.**, 88, 420; **VI.**, 41, 92, 266, 270, 295, 308, 355, 373-374, 379, 380, 381.
- Bibliomancy, **IV.**, 414; **VI.**, 468.
- Bichri, Sheba son of, **IV.**, 179, 181; **VI.**, 214.
- Bigtha, one of the angels of confusion, **IV.**, 374.
- Bigthan and Teresh, the position of, given to Mordecai, **IV.**, 390; **VI.**, 461
- Bigthan and Teresh, the plot of, against Ahasuerus, **IV.**, 391-392, 394; **VI.**, 461
- Bigthan and Teresh, the execution of, **IV.**, 392
- Bigthan and Teresh, Haman an accomplice of, **IV.**, 443
- Bigthan and Teresh, relatives of Haman, **VI.**, 461
- Bigthan and Teresh betrayed by Barnabazus, **VI.**, 461.
- Bigvai, unborn at the return of the exiles from Babylon, **III.**, 225.
- Bildad, the son of Shuah, **II.**, 236.
- Bildad, a Gentile prophet, **III.**, 356
- Bildad, a descendant of Nahor, **III.**, 357; **VI.**, 125
- Bildad appeased the anger of Eliphaz, **II.**, 237
- Bildad inquires of Job the reason for his suffering, **II.**, 238
- Bildad, the sin of, **II.**, 240.
- Bile, diseased, may cause 83 kinds of death, **V.**, 123.
- Bilhah, the name of the father of, **I.**, 361, 365; **II.**, 209; **V.**, 295
- Bilhah, the freed slave of Rachel, **I.**, 364; **II.**, 220
- Bilhah and Joseph, **II.**, 8, 27, 167
- Bilhah, death of, **II.**, 27; **V.**, 331, 375
- Bilhah, Reuben had illegal relations with, **II.**, 137, 190, 191, 199; **III.**, 59, 199, 455; **V.**, 353; **VI.**, 68
- Bilhah, purity of, Reuben tried to throw suspicion on the, **V.**, 319-320
- Bilhah nursed Benjamin, **II.**, 220
- Bilhah, the sepulcher of, **II.**, 181; **V.**, 375
- Bilhah bathed in a secluded spot, **II.**, 190
- Bilhah and Jacob, **II.**, 191; **V.**, 297, 319, 364
- Bilhah intoxicated with wine, **II.**, 191
- Bilhah, the origin of the name of, **II.**, 209
- Bilhah born on the same day as Rachel, **II.**, 209
- Bilhah, one of the six mothers, **III.**, 193
- Bilhah informed Joseph of Jacob's illness, **V.**, 364
- Bilhah, the pregnancy of, hardly noticeable, **V.**, 412
- Bilhah and Zilpah, the legitimate wives of Jacob, after Leah's death, **V.**, 295
- Bilhah and Zilpah were not bondwomen, **V.**, 295
- Bilhah and Zilpah, the sons of, details concerning, **II.**, 5, 6, 175, 176, 177, 178, 216; **V.**, 303-309, 326, 331.
- Bilkis, the name of the Queen of Sheba, **VI.**, 289, 389.
- Bill of sale for Abraham's field, **I.**, 290; **V.**, 257
- Bill of sale given to David for Jerusalem, **IV.**, 92
- Bill of sale written on Mordecai's knee, **IV.**, 398, 399, 430; **VI.**, 464
- Bills of sale used by Jacob's estate, **I.**, 321, 395; **II.**, 154; **V.**, 284

Bills of divorce, conditional, given by soldiers to their wives before going to war, *IV.*, 103.  
 Bilshan, one of Mordecai's names, *IV.*, 382; *VI.*, 458.  
 Bird flew over the animals revived by Abraham, *I.*, 236; *V.*, 229  
 Bird, Media alluded to as a, *II.*, 62  
 Bird, Moses' wife called a, *II.*, 328; *V.*, 423  
 Bird, magical, made by Balak, *III.*, 353  
 Bird, swiftness of the, *III.*, 377  
 Bird, Moses wanted to be transformed into, and live like a, *III.*, 442, 450  
 Bird, Satan in the guise of a, *IV.*, 104  
 Bird carried Solomon's son-in-law to the tower, *IV.*, 176  
 Bird, nest of, name of Messiah's secret chamber, *V.*, 33  
 Bird running before the sun, *V.*, 38  
 Bird, phoenix regarded as the immortal, *V.*, 51  
 Bird, the immortal, see Malham  
 Bird called Kerum, colors of, *V.*, 59  
 Bird, soul has the form of, *V.*, 81  
 Bird, Sammael flies like a, *V.*, 85  
 Bird purifies a leper of his impurity, *V.*, 423  
 Bird, wonderful, appeared at Elim, *VI.*, 16  
 Bird's nest, law concerning, transgressed by Eli's sons, *VI.*, 226, 227  
 Birds of the sun, see Sun birds  
 Birds of prey frightened by Ziz, *I.*, 4  
 Birds, origin of, *I.*, 28; *V.*, 46  
 Birds created on the fifth day, *I.*, 28, 52, 83; *III.*, 151; *V.*, 108  
 Birds, king of, the Ziz, *I.*, 28; *V.*, 48  
 Birds related to fish, *I.*, 28  
 Birds, hymns of, *I.*, 44  
 Birds created for man, *I.*, 53  
 Birds, angel of the, *I.*, 84  
 Birds, Abel's dog guarded his body from the, *I.*, 113  
 Birds assemble at the cry of the frog, *I.*, 120  
 Birds, language of, R. Haninah learned, *I.*, 120  
 Birds, flesh of, eaten by men, *I.*, 125  
 Birds, the number of species of, in the ark, *I.*, 157; *V.*, 181

Birds despoiled the earth in the time of Terah, *I.*, 186  
 Birds not divided by Abraham, *I.*, 236  
 Birds of prey driven away by Abraham, the symbolism of, *I.*, 236  
 Birds, the Sodomites killed off the, *I.*, 248  
 Birds, the magic effect of Nimrod's garments on, *I.*, 319  
 Birds of a feather flock together, *I.*, 359  
 Birds circled above the pit where Joseph lay, *II.*, 15  
 Birds eat out of the basket of Pharaoh's chief baker, *II.*, 62  
 Bird, wings of, lacerated by the thorn bush, *II.*, 304  
 Birds would not alight on Mt. Horeb, *II.*, 303  
 Birds of prey attacked the Egyptians, *II.*, 352, 356  
 Birds, singing of, ceased at the time of revelation, *III.*, 97  
 Birds, Sammael inquired of the, concerning Moses, *III.*, 478  
 Birds, clean and unclean, *III.*, 478  
 Birds, the language of, *IV.*, 210  
 Birds, language of, known to Solomon, *IV.*, 138, 142; *VI.*, 288, 289  
 Birds steal flax seed, *IV.*, 149; *VI.*, 290  
 Birds used as sin offerings, *IV.*, 400  
 Birds swim in the air, *V.*, 46  
 Birds, singing of, the cause of, *V.*, 159  
 Birds of the ark, Ham took care of, *V.*, 182  
 Birds tried to punish the eagle, *V.*, 187  
 Birds, the reward of the, for their good deed to Rebekah, *V.*, 263  
 Birds, blood of, the origin of the law concerning the covering of, *V.*, 263  
 Birds as guides to water, *VI.*, 16  
 Birds, cock the boldest among, *VI.*, 31  
 Birds, sacrifices of, brought by women after child birth, *VI.*, 227  
 Birds at the funeral of David, *VI.*, 272  
 Birds protected Solomon's soldiers from the heat, *VI.*, 303  
 Birds, numberless species of, left Palestine at the time of the exile, *VI.*, 390  
 Birds subject to Nebuchadnezzar, *VI.*, 422.  
 Birnos, the Daniel synagogue in the vicinity of, *VI.*, 413.



- Birsha, king of Gomorrah, I., 230; V., 224.
- Birth of the soul occurs against its will, I., 58, 59; V., 77
- Birth, window of, in the first heaven, II., 306
- Birth, inaudible cosmic noise at the time of, V., 39
- Birth of a male child, the announcement of a heavenly voice concerning, V., 75
- Birth, soul forgets everything at, V., 77
- Birth, the good and evil inclination enters the body at, V., 81, 137
- Birth of heroes, the heavenly light at the, V., 245
- Birth, key of, in the hand of God, VI., 318
- Birth-mark of Esau, a serpent, I., 273.
- Birthday of Enoch, I., 137; V., 161
- Birthday of Pharaoh and his son, celebration of, II., 62-63, 331; V., 342
- Birthday, a king likes to have his, celebrated, III., 100
- Birthday, pious die on their, V., 161
- Birthday, one is not easily slain on his, VI., 24
- Birthday, Amalek's warriors did not know their, VI., 25
- Birthday of Jeremiah, VI., 384
- Birthday of Belshazzar, VI., 428.
- Birthright, the sale of, forbidden after the revelation of the Torah, I., 320
- Birthright sold by Esau to Jacob, details concerning, I., 321, 332, 337, 338, 349, 359, 363, 416; II., 4, 153, 273; V., 277, 284, 310, 320; VI., 23
- Birthright given by Jacob to Ephraim, II., 137
- Birthright conferred upon Joseph, II., 141
- Birthright of Reuben given to Joseph, I., 363; II., 49, 141.
- Bithiah, the parents of, details concerning, II., 270, 297, 369; V., 165, 398, 401, 413
- Bithiah, the name of the husband of, II., 270; VI., 186, 297
- Bithiah entered Paradise alive, II., 271; V., 96, 165, 435
- Bithiah, foster-mother of Moses, II., 271, 275, 278, 281, 369; V., 33, 258, 398, 401; VI., 186, 297, 412
- Bithiah, the lengthening of the arms of, II., 267
- Bithiah, maids of, buried by Gabriel, II., 267
- Bithiah, the childlessness of, II., 271; V., 398, 399
- Bithiah not harmed by any of the plagues, II., 369
- Bithiah supervises a class of women in Paradise, V., 33
- Bithiah, a woman of valor, V., 258
- Bithiah, the meaning of the name of, V., 270
- Bithiah accustomed to indoor life, V., 399.
- Bitter, the springs in the desert found by the Israelites to be, III., 38
- Bitter almonds grew on one side of Aaron's rod, VI., 106
- Bitter waters of Marah sweetened, VI., 117.
- Bitterness of the olive, I., 164
- Bitterness of the laurel tree, III., 39.
- Biztha, one of the angels of confusion, IV., 374.
- Black feathers possessed by raven, I., 39, 113
- Black dust, man created of, for the bowels, I., 55
- Black, sun and moon turned, at the time of Adam's death, I., 99
- Black, face of Cain turned, I., 108; V., 137
- Black race, Ham became the ancestor of, I., 166; V., 55-6
- Black, Satan clad in, I., 192
- Black, the white hair of Abraham turned, at the birth of Isaac, I., 206
- Black, the color of the heavenly fire, II., 303
- Black fire, Af and Hemah forged out of chains of, II., 308
- Black fire, the candlestick made of, III., 219
- Black, the color of Issachar's flag, III., 237
- Black, the color of the flags of Ephraim and Manasseh, III., 238
- Black stone, Chemosh a, III., 352
- Black sheep demanded by Jacob as his hire, I., 370



- Black worms, the body of the wicked in Hell covered with, **II.**, 311
- Black, color of jasper, **III.**, 171
- Black house used by Ahasuerus at his coronation, **IV.**, 435
- Black, half of the blood sprinkled by Moses turned, **VI.**, 34
- Black wine, **VI.**, 455.
- Blasphemer, Nimrod a, **I.**, 199
- Blasphemer, Satan a, **I.**, 200
- Blasphemer, Balaam a, **III.**, 362
- Blasphemer gained the world to come by his confession, **IV.**, 176.
- Blasphemies of the Gentiles patiently borne by God, **VI.**, 261
- Blasphemy, see also Slander
- Blasphemy, prohibition of, one of the Noachian laws, **I.**, 71
- Blasphemy uttered by Adam, **I.**, 76
- Blasphemy uttered by the builders of the Tower of Babel, **I.**, 180
- Blasphemy, Jacob warned his sons against, **II.**, 148
- Blasphemy of Job, **II.**, 236; **V.**, 386, 389
- Blasphemy uttered by Israel, **III.**, 276, 335
- Blasphemy committed by Jehoiakim, **IV.**, 284
- Blasphemy uttered by Rabshakeh, **IV.**, 364
- Blasphemy committed by Goliath, **III.**, 214; **IV.**, 88
- Blasphemy committed by Antiochus, **VI.**, 99
- Blasphemy committed by Herod, **VI.**, 99
- Blasphemy uttered by Pharaoh, **III.**, 24; **VI.**, 7, 364
- Blasphemy committed by the son of Shelomith, **III.**, 240
- Blasphemy committed by Gaddi, **III.**, 265
- Blasphemy uttered by Nebuchadnezzar, **III.**, 355; **VI.**, 394, 419
- Blasphemy of Sisera, **VI.**, 195
- Blasphemy in the time of Uzzah, **VI.**, 257
- Blasphemy uttered by Sennacherib, **VI.**, 370
- Blasphemy, the punishment for, **II.**, 279; **III.**, 213, 242; **VI.**, 11, 136, 195, 213, 242
- Bleeding of Abraham's knife, **VI.**, 204.
- Blemish, sacrifice must be without a, **V.**, 249, 309.
- Blessed, Land of the, Arabic version of, **VI.**, 409.
- Blessing bestowed upon Abraham, details concerning, **I.**, 218, 282, 291, 292, 302, 317, 386; **III.**, 453; **V.**, 258, 266
- Blessing, the power of bestowing, conferred upon Abraham, **V.**, 266
- Blessing, the last, given by Adam to his descendants, **I.**, 93
- Blessing bestowed upon Adam and Eve, **III.**, 453; **V.**, 101, 113, 118
- Blessing, the curse resting on Canaan changed into a, **I.**, 297
- Blessing bestowed upon Asenath and her attendants, **II.**, 173, 175
- Blessing bestowed upon Eliezer, **V.**, 260
- Blessing of God bestowed upon Enoch and Shem, **I.**, 317
- Blessing bestowed upon Ephraim and Manasseh, **II.**, 132, 133, 134, 136, 137, 138, 140; **V.**, 365-366
- Blessing bestowed upon Esau, **III.**, 81; **V.**, 282
- Blessing bestowed upon Hannah, **VI.**, 59
- Blessing bestowed upon Isaac, **I.**, 299, 327; **V.**, 266
- Blessing of Isaac, a prophecy of Israel's history, **I.**, 359, 416; **V.**, 284
- Blessing of Jacob, **V.**, 383
- Blessing bestowed upon Jael, **VI.**, 198
- Blessings bestowed on Jacob, **I.**, 335, 349, 386, 387; **II.**, 118; **III.**, 201; **V.**, 284
- Blessing bestowed by Jacob on the twelve tribes, **I.**, 339; **II.**, 140-146, 193, 198, 209; **III.**, 234, 235, 304; **V.**, 358; **VI.**, 207
- Blessing bestowed on Pharaoh, **II.**, 124; **V.**, 360
- Blessing of Joseph bestowed upon Benjamin, **II.**, 96
- Blessing bestowed upon Judah, **I.**, 412-413; **II.**, 196, 200
- Blessing of Laban bestowed upon his daughters, **I.**, 375
- Blessing bestowed upon Levi, **I.**, 387, 412-413; **II.**, 196
- Blessing of Melchizedek, **I.**, 233-234

- Blessing bestowed upon Michael by Jacob, **I.**, 388
- Blessing of Moses, see also Moses, Blessing of
- Blessing of Moses bestowed upon Israel, **I.**, 335; **II.**, 147; **III.**, 69, 198, 455, 457; **VI.**, 28, 154, 155
- Blessing of Moses bestowed upon the judges, **III.**, 71
- Blessing bestowed upon Joshua by Moses, **III.**, 61, 452
- Blessing bestowed upon Noah and his sons, **I.**, 166, 169, 170, 172, 317; **III.**, 452, 453; **V.**, 193
- Blessings bestowed upon Rebekah, **I.**, 296
- Blessing of Israel in the world to come, **I.**, 78; **III.**, 463; **VI.**, 154
- Blessing stored in the seventh heaven, **I.**, 10
- Blessings may be forfeited through sin, **I.**, 353, 380; **V.**, 304
- Blessings spread abroad by the pious, **I.**, 353, 369; **II.**, 203; **V.**, 293, 300
- Blessing of God bestowed upon every Israelite in Egypt, **II.**, 364
- Blessing pronounced upon Mt. Gerizim, **IV.**, 6, 42; **VI.**, 201
- Blessing bestowed upon the trees by God, **IV.**, 444
- Blessings, the, lost by the generation of the desert, **V.**, 114
- Blessing, unintentional, takes effect, **V.**, 302
- Blessing attended every recipient of Job's favors, **V.**, 383.
- Blind, made to see at Isaac's birth, **I.**, 262
- Blind, the, relish only dainty food, **I.**, 330
- Blind, the, regarded as though they were dead, **I.**, 364; **V.**, 296-297
- Blind, the, the Evil Desire has no power over, **I.**, 375
- Blind, the, cured by the Jews, **I.**, 388
- Blind, Job's comfort to the, **I.**, 421
- Blind, none of the infants cared by the Hebrew midwives born, **II.**, 253
- Blind, the, cured at the time of revelation, **III.**, 28
- Blind, cure of the, in the world to come, **III.**, 78
- Blind, the, Asmodeus' kindness to, **IV.**, 167, 168
- Blind one, the, Sammael called, **V.**, 121
- Blind, the, could not perform the priestly functions, **VI.**, 221.
- Blinding of Zedekiah, **I.**, 60; **IV.**, 293; **VI.**, 383
- Blinding of the Amorites, **IV.**, 26; **VI.**, 183
- Blinding of the enemy by angels, **IV.**, 42; **VI.**, 184.
- Blindness of Lamech, **I.**, 116, 117
- Blindness, Pharaoh's troops stricken with, **II.**, 282
- Blindness of Balaam, **III.**, 359; **VI.**, 126
- Blindness, healing of, effected by the stones of Havilah, **IV.**, 23
- Blindness of Samson, **IV.**, 48, 431; **VI.**, 208
- Blindness of Darius caused by an angel, **IV.**, 347
- Blindness of Isaac, see also Isaac, Blindness of
- Blindness of Isaac, the cause of, **V.**, 251
- Blindness disqualified Isaac from the priesthood, **V.**, 283
- Blindness of Ahijah, the Shilonite, the cause of, **V.**, 282
- Blindness, the first disease which came upon men, **V.**, 282
- Blindness of Satan, **VI.**, 449
- Blindness of Ahasuerus, **VI.**, 474
- Blindness, the cause of, **I.**, 328; **II.**, 324; **III.**, 347; **IV.**, 327; **V.**, 281, 282; **VI.**, 126, 332.
- Blood, sphere of, the sun drops as, **I.**, 25
- Blood, a sign of corruption, **I.**, 25
- Blood of man created from the red dust, **I.**, 55
- Blood of the slain, the earth will disclose in the future, **I.**, 80; **V.**, 102
- Blood, flowing of, Adam's knowledge of the, **I.**, 92
- Blood of Abel, details concerning, **I.**, 107, 110; **III.**, 31; **V.**, 140; **VI.**, 103
- Blood drunk by the men of the time of the fallen angels, **I.**, 125
- Blood, the use of, forbidden to Noah and his descendants, **I.**, 166-167

- Blood of 4 animals, Noah washed the roots of the vine with, **I.**, 168; **V.**, 190
- Blood, stained arrows, **I.**, 179; **V.**, 203
- Blood drunk by the descendants of Noah, **I.**, 185
- Blood of Abraham's circumcision sweeter to God than myrrh and incense, **I.**, 240
- Bloodletter, the assailant of Eliezer demanded the fees of a, **I.**, 247-248
- Blood of the ram sprinkled by Abraham on the altar, **I.**, 283
- Blood of Esau, the poor circulation of, **I.**, 315
- Blood of Jacob, Esau wanted to suck the, **I.**, 390
- Blood of the angel of Edom will spatter the garments of God, **I.**, 394
- Blood, Joseph's coat stained with, **II.**, 6, 25, 36, 98, 108, 110, 220; **III.**, 183, 201; **V.**, 331
- Blood of a goat resembles human blood, **II.**, 25
- Blood, the hands of Zuleika's guests covered with, **II.**, 51
- Blood, tears of, shed by Judah, **II.**, 107
- Blood of the circumcision sprinkled by Zipporah on Moses, **II.**, 295, 328
- Blood, bathing in, a remedy for leprosy, **II.**, 296; **V.**, 413
- Blood, the punishment for drinking, **II.**, 312
- Blood flowing from the rock, **II.**, 322; **III.**, 319; **VI.**, 110, 204
- Blood, the rivers of the Egyptians turned into, **II.**, 342, 343, 348, 349; **III.**, 474; **IV.**, 40; **V.**, 428; **VI.**, 117, 204
- Blood dripped from the idols of the Egyptians, **II.**, 349
- Blood of the Paschal lamb smeared on the door posts, **II.**, 363, 364
- Blood of a few animals sufficed for Moses to sprinkle all Israel, **III.**, 89
- Blood of the child comes from the mother, **III.**, 100
- Blood, Ra'ah the harbinger of, **III.**, 126
- Blood, indicated by the star Ra, **V.**, 431
- Blood of the sacrificed sprinkled on Aaron, **III.**, 179
- Blood, sacrificial, sprinkled from the silver bowl, **III.**, 198
- Blood-red, the complexion of Esau at birth, **I.**, 315
- Blood-red, the color of the golden spoon of incense, **III.**, 199
- Blood did not flow from Cozbi and Zimri after they were pierced, **III.**, 387
- Blood and fire, the mingling of, **IV.**, 40
- Blood, the effect of, upon the sword, **IV.**, 26, 100; **VI.**, 184, 259
- Blood given by Jacob to Israelites as a sign of victory, **IV.**, 100
- Blood of an unborn babe, the magic power of, **IV.**, 100
- Blood as an omen, **IV.**, 108
- Blood, a test of kinship, **IV.**, 131
- Blood, marriage contract written with, **IV.**, 176
- Blood, Ahab's chariot spattered with, **IV.**, 189
- Blood of Zechariah, the seething of, **IV.**, 259
- Blood of the salamander, the fire-proof qualities of, **IV.**, 266; **VI.**, 361
- Blood of Zechariah, the seething of, **IV.**, 304; **VI.**, 396
- Blood mark set upon the wicked, **IV.**, 392
- Blood, the heavenly decree sealed in, **IV.**, 416
- Blood of serpents, **V.**, 20
- Blood, sprinkling of the, a prerequisite for eating of the meat, **IV.**, 66
- Blood, Adam made of, **V.**, 72
- Blood regarded as the soul, **V.**, 74
- Blood lost by Rebekah through her injury watched over by birds, **V.**, 263
- Blood of birds, the origin of the law concerning the covering, **V.**, 263
- Blood, the avenger of, **V.**, 302
- Blood, wine transformed into, **V.**, 387
- Blood of children, King Louis accused of bathing in, **V.**, 413
- Blood, bridegroom of the, **V.**, 424
- Blood, the juice of fruit of the Egyptians changed to, **V.**, 428
- Blood shed at the circumcision performed by Joshua, **V.**, 431
- Blood, the prohibition against the use of, **VI.**, 31, 420

Blood, atoning power of, **VI.**, 34  
 Blood of the slain seethes as long as the murderer lives, **VI.**, 42  
 Blood, drop of, thrown into water by Scorpio, **VI.**, 204  
 Blood of Ahab licked by dogs, **VI.**, 312  
 Blood of the goat slaughtered by Joseph's brethren never congealed, **VI.**, 396-397  
 Blood of David circulated even after his death, **VI.**, 413.  
 Blood-relationship, the importance of, **VI.**, 109  
 Blossoms on the rod of Aaron, **I.**, 83; **III.**, 306, 307; **VI.**, 106.  
 Blue, color of bed coverings of Paradise, **I.**, 22; **IV.**, 161  
 Blue, used in the Tabernacle, **III.**, 152  
 Blue cloth spread over the Ark, **III.**, 157  
 Blue, color of Divine Throne, **III.**, 157  
 Blue, the color of the Tabernacle wagons, **III.**, 193  
 Blue, the color of the sky, **III.**, 193  
 Blue garments worn by one party of spectators to the games of Solomon, **IV.**, 161  
 Blue, the color of autumn, **IV.**, 161  
 Blue dye obtained from the leaves of wood, **V.**, 393.  
 Boar, the skin of, **I.**, 418  
 Boar, wild, Judah swifter than, **II.**, 198  
 Boar, wild, the origin of, **V.**, 58  
 Boar, the emblem of the Roman legion, **V.**, 294.  
 Boards of the heavenly Temple made of fire, **II.**, 307  
 Boards of the Tabernacle, details concerning, **III.**, 150, 164, 165; **V.**, 248; **VI.**, 67.  
 Boat, Zebulun, the first to build a, **II.**, 205; **V.**, 380  
 Boat, Naphtali's dream about the, **II.**, 212  
 Boat, sail of, made of flax, **VI.**, 290  
 Boats, the names Hiyya and Hiwva invoked at the launching of, **I.**, 150  
 Boats owned by Job, **II.**, 229.  
 Boaz, wife of, buried at Beth-lehem, **IV.**, 32  
 Boaz forgot the law concerning inter-marriage with Moabites, **IV.**, 33

Boaz, the head of the court, **IV.**, 33  
 Boaz, lineage and wealth of, **IV.**, 33; **VI.**, 187, 188  
 Boaz, the name of the older brother of, **IV.**, 34; **VI.**, 188  
 Boaz, the age of, when he married Ruth, **IV.**, 34  
 Boaz, the day and place of the death of, **IV.**, 34; **VI.**, 194  
 Boaz identical with Ibzan and Judah, **IV.**, 81; **VI.**, 186, 187  
 Boaz, a contemporary of Deborah, **VI.**, 187  
 Boaz introduced the greeting by the name of God, **VI.**, 191  
 Boaz retired after prayer and studying Torah, **VI.**, 192  
 Boaz gave Ruth six measures of barley, **VI.**, 193  
 Boaz, the ordinances instituted by, concerning the marriage ceremony, **VI.**, 193  
 Boaz, Naomi a nurse to, **VI.**, 194.  
 Bodies not possessed by demons, **I.**, 83; **V.**, 108  
 Bodies, solid, formed out of water, **V.**, 66.  
 Body, human, see also Man, body of  
 Body of man a microcosm, **I.**, 49  
 Body of Adam, details concerning, **I.**, 60, 79; **V.**, 103  
 Body filled and guided by the soul, **I.**, 60  
 Body of the infant Noah, the color of, **I.**, 145  
 Body, the soul made in conformity with the, **II.**, 210  
 Body, human, 248 limbs of the, urge man to fulfil God's law, **III.**, 96; **VI.**, 38  
 Body, the effect of water on the, **III.**, 382; **VI.**, 135  
 Body, man's duty to the, **V.**, 82  
 Body, the shadow is the soul that reflects the, **V.**, 108  
 Body of the serpent resembled man's before the fall, **V.**, 95, 124  
 Body, human, formed of the four elements, **VI.**, 42  
 Boel, **V.**, 70.  
 Bohu, details concerning, **I.**, 8, 10, 11; **V.**, 7.

- Boiling point, the soil of the Red Sea heated to, **III.**, 27
- Boiling, the punishment of Balaam, **VI.**, 145.
- Boils, the remedy for, **I.**, 42; **IV.**, 274
- Boils, affliction of, foreseen by Adam, **I.**, 92
- Boils, Job covered with, **II.**, 235; **V.**, 386
- Boils, the Egyptians plagued with, **II.**, 266, 342, 344, 346, 354
- Boils, Pharaoh's leprosy changed to, **II.**, 296
- Boils, number of kinds of, **V.**, 386, 431.
- Bolan, king of the Khazars, one of the proselytes, **VI.**, 412.
- Bone, woman formed from the, **I.**, 67, 328
- Bone, the power of endurance of, **I.**, 67, 328
- Bone, Nebuchadnezzar's drinking vessel made of, **IV.**, 330; **VI.**, 418
- Bone, the indestructible, of the human body, **V.**, 363
- Bones of man, details concerning, **I.**, 55; **II.**, 26; **III.**, 100
- Bones of Enoch were glimmering coals, **I.**, 140
- Bones of Jacob filled with marrow after he secured his father's blessing, **I.**, 336
- Bones of Joseph, the fragrance of, **II.**, 19
- Bones, dead, the odor of, **V.**, 330.
- Book of Raziël, details concerning, **I.**, 91, 92, 93, 154; **V.**, 117, 118
- Book, Jacob wrote Joseph's dream in a, **II.**, 8
- Book of God, the explanation of the term, **III.**, 131, 135; **VI.**, 55
- Book, man's deeds written in a, by him when about to die, **V.**, 77
- Book of Job, the lesson to be learned from, **V.**, 405
- Book of the Covenant, details concerning, **VI.**, 34, 35
- Book of life, the pious entered in, **VI.**, 55
- Book of Records, details concerning, **V.**, 79, 82; **V.**, 128, 129
- Book of the Song given by Moses to Joshua, **III.**, 465; **VI.**, 158
- Book of Yashar confused with the book of the song, **VI.**, 158, 178
- Books of Adam, Michael watches over, **I.**, 136
- Books of Enoch, **I.**, 135, 136, 137; **V.**, 158
- Books of the Ante-deluvians, details concerning, **I.**, 136; **V.**, 150
- Books, heavenly, written by the finger of God, **II.**, 175
- Books of accusations against Israel, **V.**, 5
- Books of Ezra, the number of, **V.**, 162.
- Booty, the king has first choice in, **III.**, 12
- Booty, Egyptian, the mixed multitude claimed their share in the, **III.**, 68
- Booty, Israel's desire for, **VI.**, 120.
- Borsippa, the hiding place of the Temple treasures, **IV.**, 321
- Borsippa identical with Bursif, **VI.**, 411
- Borsippa, inhabitants of, have a weak memory, **VI.**, 411.
- Bosom of Abraham, **I.**, 306; **V.**, 268
- Bosom of the patriarchs, **V.**, 268.
- Bottle, the evil spirit confined in a, **IV.**, 153.
- Boundaries fixed by Noah, **III.**, 368; **VI.**, 129
- Boundaries of Palestine, the marking of, **IV.**, 15.
- Bow, Eliphaz dexterous with the, **I.**, 345
- Bow, Jacob and his sons used, **I.**, 401, 405, 406; **II.**, 139
- Bow, the chief weapon of Judah, **III.**, 456
- Bow of brass, David could bend, **VI.**, 248
- Bow and arrow used by Adam, **I.**, 37
- Bow and arrow, Lamech went hunting with, **I.**, 116
- Bow and arrow used by Ishmael, **I.**, 264
- Bow and arrow of God, details concerning, **II.**, 333; **V.**, 189
- Bow and arrow, Esau vowed not to slay Jacob with the, **I.**, 390
- Bow and arrow, use of, in war, **IV.**, 13
- Bow, see also Bows
- Bowels of man created from the black dust, **I.**, 55.
- Bowl, weight of, donated by princes of the tribes, **III.**, 195, 200, 202, 205, 206, 207
- Bowl, silver, donated by each of the princes of the tribes, the symbolical meaning of, **III.**, 195, 196, 197, 198, 199, 200, 201, 203, 204, 205, 206, 207
- Bowl, silver, sacrificial blood sprinkled from, **III.**, 198

- Bowl, the Hebrew name for, **III.**, 204
- Bowl of gold used to hold olive oil for the candlestick, **IV.**, 158.
- Bows, the builders of the Tower of Babel wished to destroy the heavens with, **I.**, 179
- Bows, the soldiers of Esau equipped with, **I.**, 417
- Bows, Jacob's sons went to search for Joseph with their, **II.**, 28
- Bows of the Assyrians gnawed to pieces by mice, **VI.**, 363.
- Boys, the faces of the Cherubim were like, **III.**, 158
- Boys, images of, in Micah's sanctuary, **IV.**, 50
- Boys, angels spoken of as, **V.**, 22.
- Bozrah, details concerning, **I.**, 394, 424; **II.**, 157; **V.**, 312.
- Bracelets of Rebekah, the weight of, **I.**, 295
- Bracelets, Israel in Egypt wore, **III.**, 152.
- Brain, details concerning, **II.**, 215; **III.**, 100
- Brains of Titus, gnat crept into, **V.**, 60.
- Brass, armor made of, **I.**, 409, 417
- Brass shield found by Levi, **II.**, 195
- Brass employed in the Tabernacle and Temple, **III.**, 152, 166
- Brass symbolical of the Greek Empire, **III.**, 153, 166
- Brass, the altar of, details concerning, **III.**, 161, 162, 184, 303, 309
- Brass, serpent of, made by Moses, details concerning, **III.**, 336; **V.**, 159; **VI.**, 115
- Brass vessels, the use of, by the Philistines, **IV.**, 63
- Brass, monuments of, **IV.**, 92
- Brass, fourth heaven of Hiram made of, **IV.**, 335
- Brass chains, Zedekiah bound in, **VI.**, 383.
- Brass, see also Bronze.
- Brazen oxen, see Oxen Brazen.
- Brazier, Razel puts the coals of Rigyon into a, **III.**, 112.
- Bread not given to Abraham while in prison, **I.**, 198, 199
- Bread, eaten by Abraham in a clean state only, **I.**, 243; **V.**, 236
- Bread, the taste of, possessed by the meat given to Isaac, **I.**, 337
- Bread set before Pharaoh had a little pebble, **II.**, 60, 63; **V.**, 342
- Bread, burnt, given by Job to Satan, **II.**, 232
- Bread, Job's wife sold her hair for, **II.**, 235
- Bread merchant, Satan disguised as a, **II.**, 235-236
- Bread, frogs of Egypt devoured, **II.**, 350
- Bread brought out of Egypt by the Israelites, **III.**, 41; **VI.**, 16, 173
- Bread, manna tasted like, **III.**, 44, 65
- Bread of the angels, the name for manna, **III.**, 44; **VI.**, 17
- Bread, the offering of, required of a Nazirite, **III.**, 204
- Bread of Gentiles, Daniel would not eat, **IV.**, 326; **VI.**, 414
- Bread, stale, served to the guests of Abraham, **V.**, 236
- Bread, benediction on eating, **VI.**, 20.
- Breast of Pharaoh, the golden ephod on the, **II.**, 68
- Breast plate of the high priest, details concerning, **I.**, 34; **II.**, 31, 54; **III.**, 152, 168, 169-172, 233-34, 238; **IV.**, 8, 23-24, 41; **VI.**, 69, 70, 183
- Breasts, beating of, in sorrow, **I.**, 88
- Breasts, wicked women suspended in Hell by their, **II.**, 310, 311
- Breasts for nursing, not possessed by she-bears, **V.**, 56.
- Breath of man given by God, **II.**, 26; **III.**, 100; **VI.**, 42
- Breath of the Hayyot, the heat of, **III.**, 112
- Breath regarded as the soul, **V.**, 74
- Breath, Michael intended to consume Moses with his, **V.**, 334-335.
- Breathing into the nostrils of man paralleled in giving Torah to Israel, **I.**, 51
- Breathing, mode of, of the dwarfs of Neshiah, **I.**, 114.
- Breeches, Joseph stripped of, **II.**, 13
- Breeches of the priest atoned for unchastity, **III.**, 168, 169.
- Bribe, the punishment for taking a, **I.**, 328.



- Bribery, Israel addicted to, **III.**, 70  
 Bribery, the prohibition of taking, **IV.**, 159.  
 Brick, pillars of, destroyed by the flood, **I.**, 122  
 Brick, Hagar worshipped a, **V.**, 247  
 Brick of sapphire placed under the divine throne, **V.**, 437  
 Bricks, the wages received by the Israelites for making, **II.**, 260  
 Brick press suspended from Pharaoh's neck, **II.**, 248  
 Bricks, the daily number required of the Israelites in Egypt, **II.**, 299; **III.**, 363; **V.**, 392, 437  
 Bricks carried by Nabopolassar, **V.**, 392  
 Bricks, the temple of Divispolis made of, **V.**, 407  
 Bricks, Israelitish infants used instead of, **II.**, 299, 337; **V.**, 413.  
 Bride, God adorned Eve as a, **I.**, 68; **V.**, 90  
 Bride, Israel compared to a, **III.**, 77, 92  
 Bride of the Sabbath, Israel the, **III.**, 99  
 Bride of Israel, the Torah called, **III.**, 455; **VI.**, 154  
 Bride, Aaron adorned like a, at his consecration, **III.**, 288  
 Bride, water bubbles designated as, **V.**, 183  
 Bride, Torah compared to a, **VI.**, 36.  
 Bridegroom, Jacob crowned like a, **I.**, 336  
 Bridegroom, sins of, forgiven on the day of his wedding, **I.**, 345; **VI.**, 231  
 Bridegroom, God compared to, **III.**, 92; **VI.**, 36  
 Bridegroom as metaphor for the sun, **V.**, 36  
 Bridegroom, rain-drops designated as, **V.**, 183  
 Bridegroom of the blood, **V.**, 424.  
 Bridges over the rivers in the camp of Israel, **III.**, 236.  
 Bridle of a mule given as a pledge, **IV.**, 94.  
 Brimstone, rain streaming down upon Sodom changed into, **I.**, 255  
 Brimstone, Gog annihilated by, **II.**, 357.  
 Brine, Spain has plenty of, **II.**, 335  
 Brine, locusts preserved in, **II.**, 359.  
 Broidered work, Israel clothed in, in Egypt, **III.**, 152  
 Broidered work, see also Embroidery.  
 Bronze, wings of the magic bird made of, **III.**, 353  
 Bronze, two dogs of, at the temple gate, **V.**, 16  
 Bronze, see also Brass.  
 Brook, Satan transformed himself into a, **I.**, 277  
 Brook, Abraham dried the, **I.**, 277, 278  
 Brooks praise God, **V.**, 62.  
 Brothel, Jacob's sons looked for Joseph in a, **II.**, 82, 83, 84  
 Brothels, spies hide in, **II.**, 83, 84; **V.**, 347.  
 Brother in the sense of fellow-believer, **V.**, 288  
 Bucket, the proverb about the, **II.**, 102, 106, 107; **V.**, 353-354  
 Buckets used in Egypt, **II.**, 336.  
 Bukki, one of the high priests, **VI.**, 220.  
 Bul, month of, the Temple finished in the, **IV.**, 155.  
 Bull, Joseph and Joshua compared to a, **II.**, 142, 147; **III.**, 238  
 Bull, image of, Moses engraved on a leaf of silver, **II.**, 182; **III.**, 122  
 Bulls offered as sacrifices by Israel on Sinai and at the Tabernacle dedication, **III.**, 89, 183  
 Bull, magic, details concerning, **III.**, 122; **VI.**, 1  
 Bull image of the Hayyot, details concerning, **III.**, 123; **V.**, 25  
 Bull, one of the 12 signs of the zodiac, **IV.**, 401  
 Bull, the emblem on the flag of Ephraim, **III.**, 238.  
 Bullock offered by each of the princes of the tribes, the symbolical meaning of, **III.**, 195, 196, 197, 200, 201  
 Bullock, the speaking of the, **IV.**, 198  
 Bullock, refusal of, to follow the priests of Baal, **IV.**, 198  
 Bullock, the emblem on the coin of Joshua, **VI.**, 180  
 Bullocks, two, offered by the Levites at their consecration, **III.**, 211  
 Bullocks offered by Balaam, **III.**, 372



- Bullocks, the story of the, on Mt. Carmel, VI., 197-198.
- Bunah, the wife of Simon, I., 400; II., 38; V., 336.
- Bunah, the name of a man, V., 336.
- Bulrushes, ark of, Moses put in an, II., 265.
- Burial place shown to the embryo, I., 58
- Burial, manner of, commanded by Michael, to obtain until the resurrection, I., 102
- Burial, the origin of the custom of, I., 113; V., 143
- Burial place will be provided for Gog and his host, I., 170
- Burial of the stranger in the cities of sin, I., 247
- Burial of the wicked Israelites in Egypt, II., 345
- Burial, the Egyptian custom of, II., 367
- Burial of the dead, Moses instructed the people in reference to the, III., 68
- Burial of the dead naked considered improper, III., 325
- Burial of a dead body found in a field, IV., 16
- Burial of the dead by the Sons of Moses, IV., 318
- Burial place given by Nebuchadnezzar to the Jews, IV., 320
- Burial of the pious with the sinners not a Jewish practice, V., 115
- Burial of the Egyptians drowned in the Red Sea, V., 371
- Burial of a pious man delayed by the Amorites, VI., 93
- Burial of criminals, VI., 176
- Burial of fallen warriors, IV., 183; VI., 260
- Burial places in Jerusalem, VI., 441
- Burial of Abraham and others, see Abraham, burial of, etc.
- Burning bush, see also Thorn bush
- Burning, the punishment for adultery committed by a priest's daughter, II., 35
- Burning, death by, decreed for Tamar, II., 35
- Burning bush, details concerning, II., 303, 304; III., 66, 426; V., 416; VI., 151, 154.
- Burnt offering, not sacrificed by Abraham when Isaac was weaned, I., 273
- Burnt offering, Abraham commanded to sacrifice Isaac as a, I., 274, 276, 279, 284
- Burnt offering, the ram prepared as a, instead of Isaac, I., 282
- Burnt offering, the law concerning the, I., 322; III., 150, 458
- Burnt offerings, the names of persons who sacrificed, III., 66, 376; V., 137, 271, 385
- Burnt offering, sacrificed by Israel, III., 89, 126
- Burnt offering, Moses showed Aaron how to prepare, III., 180
- Burnt offering, sacrificed by each of the princes of the tribes, symbolical meaning of, III., 195, 196, 197, 200, 201, 202, 203, 204, 205, 207
- Burnt offering, the sins atoned for by the, III., 211; IV., 66; V., 385
- Burnt offering, offered by the Levites at their consecration, III., 211
- Burnt offerings, sacrificed to the magic bird, III., 353.
- Bursif identical with Borsippa, VI., 411.
- Butler, chief, of Pharaoh, the story of, II., 60, 63, 67
- Butter, the Israelitish children in Egypt fed with, III., 33.
- Butterfly, soul has the appearance of, V., 81.
- Buz, details concerning, II., 236; V., 381.
- Buzi, the prophet, details concerning, VI., 171, 402, 411, 421.
- Byssus, worn in the time of Nimrod, I., 187
- Byssus, garments of, Joseph clad in, II., 73, 82
- Byssus, men arrayed in, to greet Jacob, II., 120
- Byssus, Jacob's bier covered with drapery of, II., 149
- Byssus, curtains of, used at the festivities at Shushan, IV., 371
- Byssus, worn by the rich, VI., 290.
- Byzantium, the remnants of the Benjamites fled to, VI., 212.

## C

- Caesarea, details concerning, *IV.*, 211; *V.*, 315; *VI.*, 233, 259, 329.
- Caesars, deification of, *V.*, 427, 428.
- Cages, prisoners put into, *VI.*, 382.
- Caiafas, the high priestly family of, *VI.*, 85.
- Cain and Abel, *I.*, 100, 107, 108, 109, 110, 111, 166, 285, 344; *II.*, 222; *V.*, 133, 136, 137, 138, 139, 140, 142, 144, 148
- Cain, birth of, details concerning, *I.*, 105, 114; *V.*, 135, 136, 148
- Cain, face of, heavenly, *I.*, 105, 106; *V.*, 135, 137
- Cain, precociousness of, *I.*, 106; *V.*, 135
- Cain taught by Michael how to cultivate the ground, *I.*, 106, 107; *V.*, 139; *VI.*, 358
- Cain, etymology of the name, *I.*, 106; *V.*, 135, 138, 144-145
- Cain, sacrifice of, rejected by God, the reason why, *I.*, 107, 108; *V.*, 136, 137, 144
- Cain, wife of, the identity of, *I.*, 108; *V.*, 138, 144, 145; *VI.*, 198
- Cain, punishments of, *I.*, 108, 111, 112, 115; *II.*, 222; *III.*, 214; *V.*, 137, 141, 143, 144
- Cain, God created the evil inclination in, *I.*, 110
- Cain protected from the onslaught of the beasts, *I.*, 111
- Cain, disrespectful attitude of, towards God, *I.*, 110, 111; *V.*, 140, 144
- Cain, pardon of, an example to future repentant sinners, *I.*, 111; *V.*, 141
- Cain, crime of, the consequences of, *I.*, 112; *II.*, 260
- Cain, repentance of, *I.*, 111, 112, 114; *V.*, 141, 144
- Cain, mark of, *I.*, 111-112, 116; *V.*, 141, 146
- Cain goes to Arka and Erez, *I.*, 114
- Cain, a builder of cities, *I.*, 115; *V.*, 144
- Cain, the author of weights and measures, *I.*, 115-116; *V.*, 144-145
- Cain, death of, details concerning, *I.*, 116, 163; *II.*, 222; *V.*, 114, 144, 145, 146-147, 184
- Cain became rich through robbery, *I.*, 116
- Cain not begotten in the likeness of Adam, *I.*, 121
- Cain is Satan's spiritual son, *V.*, 134, 147
- Cain failed to pass God's test, *III.*, 358; *IV.*, 368
- Cain, the heavenly origin of, *V.*, 133, 135, 172; *VI.*, 292
- Cain, allegorical interpretation of the legend of, *V.*, 133-4
- Cain, the twin sister and brother of, *V.*, 134, 135, 138
- Cain, the age of, at his marriage, *V.*, 136
- Cain, the arguments of the heavenly courts of justice concerning, *V.*, 141
- Cain, saved from death by the Sabbath, *V.*, 141
- Cain, the children of, *V.*, 144, 145
- Cain, immortality of, the explanation of, *V.*, 147
- Cain possessed the clothes of Adam and Eve, *V.*, 199
- Cain gave the expected answer to a question put to him by God, *VI.*, 421.
- Cainites, details concerning, *I.*, 114, 115, 116, 117, 121, 151, 152; *IV.*, 132; *V.*, 143, 145, 151, 172-173, 179.
- Cairo, Elijah born in a village near, *VI.*, 334.
- Cakes taken out of Egypt lasted like manna, *III.*, 41; *VI.*, 16
- Cakes, see also pastry.
- Calamus gathered by Adam in paradise, *I.*, 82.
- Calcol, son of Zerah, identical with Joseph, *III.*, 207-208; *IV.*, 130; *VI.*, 283.
- Caleb, the name of the wife of, *II.*, 253; *V.*, 270; *VI.*, 186
- Caleb observed the Torah, *III.*, 127
- Caleb, one of the seven pious men in the time of Moses, *III.*, 134; *VI.*, 56
- Caleb, the sons of, *III.*, 154; *VI.*, 171
- Caleb, the meaning of the name of, *III.*, 265

- Caleb, the name of the father of, **III.**, 265; **VI.**, 185
- Caleb, sent as a spy by Moses, details concerning, **III.**, 270-271, 273, 276, 283, 342; **VI.**, 94, 118
- Caleb, prayer of, at the grave of the Patriarchs, **III.**, 270, 272; **VI.**, 95
- Caleb, the powerful voice of, **III.**, 273-274, 440; **VI.**, 95, 151
- Caleb, the age of, when he became a father, **III.**, 283; **VI.**, 63
- Caleb, restrained from praying by Samuel, **III.**, 434
- Caleb, prayed for Moses, **III.**, 434
- Caleb, the Meturgeman of Joshua, **III.**, 440; **VI.**, 151
- Caleb, one of Joshua's spies, **IV.**, 5
- Caleb, relationship of Kenaz to, **IV.**, 21; **VI.**, 181, 185
- Caleb, relationship of, to Othniel, **IV.**, 29, 81
- Caleb, connected with David's family, **IV.**, 81
- Caleb, called the 'servant of God, **V.**, 381; **VI.**, 147
- Caleb, one of the 78 pious men who wrote Haazinu, **VI.**, 87
- Caleb, the visions seen by, at the moment of Moses' death, **VI.**, 164
- Caleb, Nabal descended from, **VI.**, 235.
- Calendar, the tribe of Issachar learned in, **II.**, 144; **III.**, 237; **V.**, 368
- Calendar, the origin of, **II.**, 362; **V.**, 149, 158, 432
- Calendar, computations of, Moses found difficult, **II.**, 362
- Calendar, Jewish, based on the observation of the moon, **III.**, 282
- Calendar, Jewish, day follows the night in the, **V.**, 106
- Calendar, secret of, revealed to Moses, **V.**, 432; **VI.**, 125
- Calendar, secret of, may not be divulged, **VI.**, 399.
- Calendar, Egyptian, a part of their system of idolatry, **V.**, 432
- Calendar, the fixation of the, in Babylon, **VI.**, 399
- Calends, origin of the festival of, **I.**, 89; **V.**, 116.
- Calf, golden, see Golden Calf
- Calf offered by Aaron at his installation, **III.**, 182-183
- Calf offered by Israel at the dedication of the Tabernacle, **III.**, 183
- Calf, head of a, possessed by Ketebe, **III.**, 186.
- Calones, the power given to the, **VI.**, 406.
- Calves, worship of the, introduced by Jeroboam, **I.**, 232; **IV.**, 180; **VI.**, 305, 306, 307
- Calves, images of, in Micah's sanctuary, **IV.**, 50
- Calves, feet of the angels like those of, **VI.**, 52, 359.
- Camarinu, Abraham's birthplace, known also as Uria, **V.**, 211.
- Cambyses, named the capital of Ethiopia Meroë, **V.**, 409; **VI.**, 434-435.
- Camel, the cause of Rebekah's fall from the, **I.**, 297
- Camel, the sexual habits of the, **V.**, 311
- Camel, Joseph carried away on a, **II.**, 20
- Camel, carried the body of Hosea to Safed, **IV.**, 261
- Camel, lost his ears looking for horns, **V.**, 56
- Camels, thousand, eaten daily by the fallen angels, **I.**, 150
- Camels of Abraham, details concerning, **I.**, 210, 220, 266, 268; **V.**, 261
- Camels of Eliezer lifted up in the air, **I.**, 295; **V.**, 261
- Camels possessed by Jacob, **I.**, 376
- Camels of the Ishmaelites refused to move during the storm, **II.**, 19, 22
- Camels, thirty given to Esau, **V.**, 311
- Camels, four thousand, driven by Elijah, **VI.**, 329
- Camels, the number of, brought to open the Temple gate, **VI.**, 394.
- Camp of Israel, details concerning, **II.**, 137; **III.**, 132; **VI.**, 222, 239
- Camp, the breaking up of the, **III.**, 235, 261; **VI.**, 92
- Camp of Israel, the circumference of, **III.**, 236, 345, 473; **VI.**, 38, 83, 95.
- Campania, Valley of, the battle between Turnus and Lucus at, **II.**, 158.
- Canaan cursed by Noah, **I.**, 168-169, 297; **V.**, 101, 260
- Canaan castrated Noah, **V.**, 191-192

- Canaan suffered for the sins of Ham, I., 169
- Canaan, base in character, I., 169; V., 192
- Canaan, the last testament of, I., 169; V., 192
- Canaan, the son of, the name of, I., 187, 190, 191
- Canaan refused to leave Palestine, I., 220
- Canaan, one of the seven sinners, IV., 22; VI., 182
- Canaan, one of the builders of the Tower of Babel, V., 201
- Canaan, Eliezer identified with, V., 264
- Canaan, land of, Jacob buried in, I., 150; II., 151, 152, 153, 154
- Canaan possessed by Abraham, I., 219, 250, 288, 289, 312, 342; II., 273; III., 315; V., 256
- Canaan, the famine in the time of Abraham prevailed only in, I., 220, 221
- Canaan, Jacob protected on leaving and returning to, I., 348
- Canaan dependent upon rain, III., 275
- Canaan, land of, see Palestine.
- Canaanite relations with Abraham, I., 220, 290; VI., 2
- Canaanite wives, Ammon and Moab married, I., 291
- Canaanite wives of Esau, I., 344, 345; V., 288
- Canaanite women, Joseph charged his brethren with feasting their eyes upon, II., 5
- Canaanites, Jacob's relation to the, I., 343, 403; II., 117, 153, 198; V., 292, 357
- Canaanites, the marriage of Jacob's sons to the, II., 32; V., 333, 336, 337, 370
- Canaanites, the physical characteristics of, I., 169
- Canaanites, 31 kings of, the punishment of, I., 169; II., 339
- Canaanites go about naked, I., 169
- Canaanites, claim of the, to Palestine, I., 173, 220, 228; V., 196, 223
- Canaanites devoted to agriculture, I., 219
- Canaanites, the anger of, aroused Shechem, I., 398
- Canaanites, the immorality of, II., 32; V., 295
- Canaanites, the number of nations comprising the, II., 66
- Canaanites and Egyptians, the war between, II., 194; VI., 2
- Canaanites, Esau urged Jacob to wed one of the, I., 327
- Canaanites, Isaac and Jacob commanded not to marry the, I., 317, 327, 342; II., 288
- Canaanites, the dwelling place of, I., 219, 220; III., 56, 272, 283; VI., 179
- Canaanites destroyed Palestine on hearing of Israel's design to conquer it, III., 7; VI., 99
- Canaanites hid their treasures from Israel, III., 263
- Canaanites, the destruction of Israel would be regarded as a sign of the impotence of God by the, III., 279
- Canaanites, treasures of, given to Israel, III., 285, 286
- Canaanites joined by Amalek in his attack on Israel, VI., 114
- Canaanites, Job the only pious man among the, III., 267
- Canaanites were uncircumcised, III., 275
- Canaanites, guardian angel of, the fall of the, III., 277; VI., 96
- Canaanites, rain gods of, III., 279
- Canaanites, the parsimoniousness of, III., 285
- Canaanites, Amalekites disguised themselves as, III., 332
- Canaanites, the destruction of, ordered by God, III., 333
- Canaanites pay tribute to Sihon and Og, III., 341
- Canaanites, Joshua's war with the, III., 443
- Canaanites practiced magic, IV., 10
- Canaanites killed by hailstones, IV., 10
- Canaanites, the title borne by the kings of the, V., 373
- Canaanites, the spies protected against the, VI., 170
- Canaanites, emigration of, to Africa, VI., 177
- Canal from Kittim to Africa, II., 160, 165-166
- Canal built by Daniel, IV., 328

- Canals around the capital of Ethiopia, **II.**, 284
- Canals between each one of Hiram's seven heavens, **IV.**, 335.
- Candaules, the story of, **VI.**, 455.
- Candelabrum, Belshazzar killed by a, **VI.**, 431
- Candle glows in the dark, **III.**, 75
- Candle, burning, Moses compared to a, **III.**, 251; **VI.**, 88
- Candle, Joshua's wisdom compared to a, **III.**, 400
- Candles burn at the head of Adam and Eve in the Cave, **I.**, 289
- Candles of the nuptial chamber, **I.**, 360
- Candles, the proverb about the, **II.**, 113
- Candles, lighting of, Temple dedicated by the Hasmonians by the, **III.**, 218
- Candles, the lighting of the, by the women at the appointment of the 70 elders, **III.**, 255
- Candles, lighting of, at Aaron's death, **III.**, 325
- Candles, lighting of, for purposes of augury, **IV.**, 301.
- Candlestick of gold over Solomon's throne, **I.**, 52; **IV.**, 157
- Candlestick, lighting of, the law concerning the, **III.**, 217
- Candlestick of the Tabernacle, details concerning, **II.**, 362; **III.**, 149, 151, 160, 161, 176, 217, 218, 219, 324; **IV.**, 157, 321; **VI.**, 65, 66, 79-80
- Candlesticks of the Temple, the details concerning, **III.**, 161, 219, 321; **VI.**, 79,
- Candlesticks used in royal palaces, **III.**, 148.
- Cane, Abel slain by means of a, **V.**, 139, 140.
- Cannibalistic practices of the tribe of Zebulun, **IV.**, 22.
- Canon, the admission of the books of Solomon into the, **VI.**, 368
- Canon, the admission of the Book of Ezekiel into the, **VI.**, 422.
- Canonization of Scripture, **VI.**, 448.
- Canopies of the pious in the future, details concerning, **I.**, 20, 21, 22, 28; **V.**, 29, 30, 42.
- Canopy, wedding, of Adam surrounded by angels, **I.**, 68
- Cantillation of the books of Job, Proverbs and Psalms, **V.**, 390.
- Caper-spurge, not identical with Shamir, **V.**, 53.
- Caphtor, Galen of, **I.**, 174.
- Capital crime, a man accused of, not permitted liberty of person, **III.**, 241
- Capital punishment, the penalty for breaking the Sabbath, **III.**, 240
- Capital punishment, Israel deserved, for worshiping the Golden Calf, **III.**, 146-147
- Capital punishment for idolatry, **III.**, 128, 130
- Capital punishment, three witnesses necessary for cases involving, **VI.**, 312
- Capital punishment, four forms of, **III.**, 409.
- Cappadocian alphabet employed by Japheth, **V.**, 194.
- Captain of the army of Abraham, the name of, **I.**, 262.
- Captive, marriage with a, the law concerning, **IV.**, 106, 119.
- Carbuncle, gates of, the entrance to Paradise, **I.**, 19
- Carbuncle on the head of Pharaoh, **II.**, 68
- Carbuncle, qualities of, **III.**, 170
- Carbuncle, the stone of the tribe of Levi, **III.**, 170
- Carbuncle, stone of Judah, **IV.**, 24
- Carbuncle, the gates of the heavenly Temple made of, **II.**, 307
- Carbuncles, the thrones of Paradise made of, **II.**, 314.
- Carcass, the story about the, **VI.**, 335.
- Carmel, Mt., Miriam's well can be seen from, **III.**, 54
- Carmel, Mt., wanted to be the scene of the revelation, **III.**, 83; **IV.**, 197
- Carmel, Mt., the miracles performed on, by Elijah, **III.**, 84, 244, 458; **IV.**, 197-199; **V.**, 135
- Carmel Mt., the heavenly Jerusalem will descend upon, in the world to come, **VI.**, 31
- Carmel, Mt., altar erected on, **VI.**, 233

- Carmel, Mt., Nabal's possessions were in, VI., 235.
- Carmi, one of the seventy elders, III., 250.
- Carob, signifies destruction, V., 97
- Carob, leaves of the tree of knowledge like those of, V., 97
- Carob tree, Isaiah swallowed up by a, VI., 374.
- Carpenter employed by Haman, VI., 475
- Carpenters, the spies of Joshua disguised as, VI., 171.
- Carpet in a dream, the significance of, I., 246
- Carpet of the Elamite cunningly robbed by Hedor, I., 245-246
- Carpets, used in the house of study of Moses, III., 398.
- Carrion, the punishment for eating, II., 312.
- Carrying prohibited on the Sabbath, III., 174.
- Carsheena, a prince of Persia, IV., 377.
- Carthage, the wars of, against Rome, V., 373
- Carthage founded by the Phoenicians, VI., 177.
- Casket, Isaac wanted his ashes to be put in, I., 280
- Casket, Abraham hid Isaac in a, V., 249.
- Cassia, Zuleika perfumed her house with, II., 53
- Cassia burnt in the path of Joseph, II., 74
- Cassia, Keziah compared to, V., 389.
- Castration of Noah by Ham, I., 168; V., 191-192
- Castration of the male Leviathan, V., 41
- Castration of the Behemoth, V., 49
- Castration, Ham divulged the secret of, V., 192.
- Cat and mouse, origin of the cunnity between, I., 35-38, 41, 43; V., 54
- Cat and dog, the origin of the dispute between, I., 35-38
- Cat played trick on the Angel of Death, I., 41
- Cat covers her excrement with earth, I., 43
- Cat, hymns of, I., 46
- Cat, the proverb concerning the, III., 354
- Cat, on the step of Solomon's throne, VI., 296.
- Catapult constructed by Satan, Abraham put into, I., 200
- Catapults, use of, in war, IV., 302.
- Caucasia, the names of the inhabitants of, VI., 178, 179
- Cave in which Moses and Elijah dwelt, I., 83; III., 137
- Cave, the book of Raziël hidden in a, I., 156
- Cave, Abraham in the, I., 188, 209; V., 209
- Cave, the Ninevites concealed themselves in a, I., 407
- Cave, the monster in the, II., 160
- Cave where Aaron died, the disappearance of, III., 324, 325, 326, 445
- Cave, leading to Luz, IV., 30
- Cave, Saul hid in a, IV., 68
- Cave, David hid from Saul in a, IV., 90
- Cave, Simon ben Yohai spent thirteen years in a, IV., 204, 229
- Cave, furniture of the, where Akiba was buried, IV., 211; VI., 329
- Cave, the illuminating stones placed in a, IV., 222; VI., 333
- Cave of Adullam, Lot's daughters got the wine in the, V., 243
- Cave of Treasures, Adam's body removed from, at the time of the Deluge, V., 184
- Cave, David's tomb located in a, VI., 276
- Cave from Zedekiah's house to Jericho, IV., 293; VI., 382
- Cave of Machpelah, the persons buried in, I., 288-289, 290, 308, 416, 417; II., 128, 154, 191, 204; III., 310; V., 256, 356, 371
- Cave of Machpelah, the peculiar value of, I., 288
- Cave of Machpelah, near Paradise, I., 289
- Cave of Machpelah, guarded by angels, I., 289
- Cave of Machpelah, perpetual fire near the, I., 289
- Cave of Machpelah, the fragrance of, I., 289; V., 372
- Cave of Machpelah, Jews prayed at the, I., 307



- Cave of Machpelah, sold to Jacob by Esau, **I.**, 321, 393; **V.**, 311, 320, 371
- Cave of Machpelah, inherited by Jacob, **I.**, 417; **V.**, 320
- Cave of Macphelah, Jeremiah visited the, **IV.**, 305
- Cave of Machpelah, a double cave, **V.**, 256
- Cave of Machpelah, the heavenly light in the, **V.**, 257, 372
- Cave of Machpelah, Esau intended to kill Jacob in the, **V.**, 371
- Caves, 7,000, in each compartment of Hell, **I.**, 16
- Caves, waters of, **III.**, 20
- Caves, Amorites concealed themselves in, **III.**, 337, 338, 339
- Caves, the skeletons of the giants found in the, **V.**, 172.
- Cedar, the walls of Paradise made of, **I.**, 21, 22
- Cedar, throne of, built by Nimrod, **I.**, 178
- Cedar, planted at the head of Jacob's grave, **II.**, 149
- Cedar, God did not reveal Himself from a, **II.**, 304
- Cedar, 24 species of, **III.**, 164
- Cedar, board of, the riddle concerning, **IV.**, 148
- Cedar-oil, Joshua anointed the book of prophecy with, **III.**, 401
- Cedar tree, Isaiah swallowed up by a, **IV.**, 279; **VI.**, 374
- Cedar trees, furnished for the temple by Hiram, **IV.**, 336
- Cedar tree, Haman's cross made of, **IV.**, 444; **VI.**, 479
- Cedar tree, symbolic of Israel, **IV.**, 444
- Cedar trees, brought to Babylon, **VI.**, 391
- Cedar trees, Noah's ark made of, **VI.**, 479.
- Cedars of Lebanon, details concerning, **I.**, 18; **II.**, 332; **V.**, 28, 97
- Cedars, 300, crushed by the fall of an egg of Ziz, **I.**, 29
- Cedars, planted by Abraham in Beersheba, **II.**, 118-119
- Cedars of the Tabernacle, details concerning, **II.**, 119; **III.**, 164; **V.**, 358
- Cedars of Paradise, **II.**, 173; **V.**, 28
- Cedars of the Temple, bore fruit, **III.**, 163; **VI.**, 66
- Cedars, planted by Jacob, **II.**, 118-119; **III.**, 164
- Cedars, grove of, at Magdala, **V.**, 358
- Celibacy, the punishment for, **IV.**, 273
- Celibacy of Adam an atonement for his sin, **V.**, 148
- Celibacy, preferred to marriage by the Christians, **V.**, 134
- Celibacy of Nadab and Abihu, **III.**, 188
- Celibacy, Noah preferred, **V.**, 180.
- Celibates, Elijah one of the, **VI.**, 316.
- Celsus, attacks Christians for their exclusiveness, **V.**, 68.
- Cemetery, Prayers on the, **IV.**, 241.
- Cenec, identical with Kenaz, details concerning, **VI.**, 181.
- Censer given by Job to Keziah, **II.**, 242
- Censers of gold above Solomon's throne, **IV.**, 157
- Censers, Nadab and Abihu approached the Tabernacle with, **III.**, 187
- Censers, the covering of the altar made of, **III.**, 303
- Censers, the altar covered with, **III.**, 309.
- Census, the law concerning the taking of a, **IV.**, 111; **VI.**, 62, 270
- Census of Israel, details concerning, **III.**, 145, 193, 219, 340; **IV.**, 67, 111; **VI.**, 62, 67, 138
- Census, the punishment for taking a, **IV.**, 112
- Census of Israel, see also Israel, Census of
- Census of the Levites taken separately, **III.**, 224-225
- Census of the pregnant Hebrew women in Egypt taken by Pharaoh, **V.**, 394.
- Centaur killed by Zepho, **V.**, 373
- Centaur, face of man resembled, after the time of Enosh, **I.**, 123.
- Center of creation, the account of in the Zohar, **V.**, 15
- Center of the desert, Mount Sinai in the, **I.**, 172
- Center of the earth, details concerning, **I.**, 12, 172, 352; **II.**, 214; **V.**, 14, 15, 117, 126, 162, 193
- Center of the Garden of Eden, Tree of life and of knowledge in, **V.**, 91
- Center of the fourth heaven, an armed host serving God in, **I.**, 133



- Center of the Temple, the Foundation Stone is at the, **I.**, 12, 352
- Center of Holy of Holies, ark in, **I.**, 12; **V.**, 15
- Center of Jerusalem, the sanctuary, **I.**, 12
- Center of Palestine, Jerusalem in the, **I.**, 12; **V.**, 14, 15.
- Ceremonial laws, alleged inferiority of, by Christian apologists, **V.**, 93
- Ceremonial laws, the proselyte must be taught the, **VI.**, 190
- Ceremonial laws need not be observed at the risk of death, **VI.**, 243
- Ceremonial laws, too much rigor in, not commendable, **VI.**, 330.
- Ceremonies, the poor is exempt from certain, **III.**, 101
- Ceremonies of the Day of Atonement, the symbolical meaning of, **III.**, 216
- Ceremonies, strictly observed by the warriors in the war against Midian, **III.**, 412
- Ceremonies, salt must not be used in certain, **V.**, 242
- Ceremonies, sacrificial, observed by Abraham, **V.**, 251.
- Ceremony of the blowing of the ram's horn on New Year, **I.**, 285; **V.**, 252
- Ceremony of the scapegoat, the origin of, **V.**, 171
- Ceruihel, the angel of strength, **VI.**, 252.
- Cethel, identical with Cenec, **VI.**, 181.
- Chagiras of Adiabene, details concerning, **VI.**, 391.
- Chain of gold given to Joseph, **II.**, 73, 74
- Chain of iron put on Pharaoh's neck, **III.**, 29
- Chain of tradition, **VI.**, 294
- Chains, Af and Hemah forged out of, **II.**, 308
- Chains of fire, details concerning, **II.**, 310, 312; **III.**, 434
- Chains, Israel in Egypt wore, **III.**, 152
- Chains of gold above Solomon's throne, **IV.**, 157
- Chains, the exiled Israelites put into, **IV.**, 311
- Chains, the princes of Judah bound in, **IV.**, 313
- Chair of Elijah present at every ceremony of circumcision, **VI.**, 338
- Chair of gold in Joshua's room, **III.**, 437
- Chair of three legs, Israel compared to a, **III.**, 279
- Chairs of iron only used by Og, **III.**, 344.
- Chaldea, see also Babylonia
- Chaldea, Persia stands for, **V.**, 386
- Chaldea, one of the eight kingdoms, **V.**, 223.
- Chaldean, Rotheus a, **II.**, 209
- Chaldeans, war between the Medo-Persian empire and the, **IV.**, 344, 353; **VI.**, 430
- Chaldean alphabet used by the Semites, **V.**, 194
- Chaldeans took the treasure from Israel, **II.**, 126
- Chaldeans seized Job's sheep, **II.**, 234
- Chaldeans, God repented of having created the, **V.**, 176
- Chaldeans immersed their children in fire, **V.**, 215
- Chaldeans cast Abraham into fire, **II.**, 256; **V.**, 215.
- Chaldees, the Midrash of, the author of, **I.**, 174
- Chaldees, the arts of, Nahor acquired the, **I.**, 186.
- Chalkadri, see Chalkidri.
- Chalkidri, details concerning, **I.**, 33, 132; **V.**, 48, 51, 159.
- Chalkydri, see Chalkidri.
- Chanethothes killed by Moses in self-defence, **V.**, 408.
- Chaos, pre-existence of, **V.**, 3
- Chaos is the darkness, **V.**, 16
- Chaos, the evil spirit born of an echo in the, **VI.**, 234.
- Character of a man, Jacob possessed the faculty of telling, by looking at him, **V.**, 358
- Charger, silver, donated by each of the princes of the tribes, the symbolical meaning of, **III.**, 196, 197, 198, 199, 200, 201, 204, 205, 206, 207
- Chariot, Abraham lifted up to heaven on, **I.**, 303
- Chariot of R. Hiyya, the luster of, causes blindness, **VI.**, 332

- Chariot of Israel, Moses called the, **III.**, 475
- Chariot used by Joseph, **II.**, 74, 120
- Chariot of light, Adam's soul carried up in, **I.**, 99
- Chariot, Benjamin seated with Asenath in a, **II.**, 177
- Chariot of Nebuzaradan, Nebuchadnezzar's image attached to, **VI.**, 396
- Chariot, the number of charioteers in, **III.**, 12; **VI.**, 3
- Chariot of the Queen of Sheba, **IV.**, 145
- Chariot of the sun, the attendants of, **I.**, 33, 132; **V.**, 36, 159
- Chariots of Zerah's army, the number of, **VI.**, 309
- Chariots used in war, **II.**, 333
- Chariots of Ahab, **IV.**, 189; **VI.**, 312, 321
- Chariots of the angels, **I.**, 391
- Chariots of the Babylonians, **IV.**, 313
- Chariots, golden, David's squires sat in, **IV.**, 119
- Chariots of Egypt, details concerning, **III.**, 27; **VI.**, 8
- Chariots of fire, details concerning, **I.**, 130; **II.**, 173; **IV.**, 332
- Chariots of God, details concerning, **I.**, 97; **II.**, 237, 242, 316-317; **III.**, 470
- Chariots of Jeroboam, the number of, **IV.**, 304
- Chariots of Pharaoh, details concerning, **II.**, 120, 297; **III.**, 12, 36
- Chariots of Sennacherib's army, **IV.**, 267
- Chariots of Sisera, details concerning, **IV.**, 35, 422; **VI.**, 197.
- Charity, the reward for giving, **II.**, 206; **III.**, 134-5; **IV.**, 207; **VI.**, 336, 367
- Charity, the poor is exempt from giving, **III.**, 101
- Charity, neglect of, keeps back the rain, **IV.**, 109
- Charity, the dispensing of, before entering a tomb, **IV.**, 324
- Charity of Noah during the flood, **V.**, 179
- Charity, Hanina's father enjoined upon him to practice, **I.**, 118
- Charity, Jeconiah lived off, **IV.**, 127
- Charity, Job admonished his children to practice, **II.**, 241
- Charity prevented for a while the carrying out of the doom against Nebuchadnezzar, **VI.**, 423
- Charity practiced by Daniel, **VI.**, 414
- Charity practiced by David, **VI.**, 260
- Charity practiced by Elijah, **IV.**, 217
- Charity practiced by Issachar, **II.**, 203
- Charity practiced by Job, **II.**, 229; **II.**, 240-241; **V.**, 383
- Charity practiced by Joseph, **II.**, 45; **V.**, 325, 361
- Charity practiced by Nebuchadnezzar for a while, **VI.**, 424
- Charity practiced by Noah, **V.**, 325
- Charity practiced by Solomon, **VI.**, 292
- Charity practiced by Zebulun, **II.**, 205.
- Charms, the fallen angels taught the women, **I.**, 125
- Charms used in uprooting the mandrake, **V.**, 298
- Charms, Joshua's intellect strengthened by, **VI.**, 169.
- Chastity, God commanded each limb to observe, **I.**, 66
- Chastity prevailed in the east since the Flood, **I.**, 355; **V.**, 295
- Chastity, names of persons noted for their, **II.**, 34, 45, 52, 58, 204; **III.**, 58; **V.**, 378; **VI.**, 97
- Chastity, the virtue of, **IV.**, 226; **V.**, 31
- Chastity, the mirrors a proof of, **VI.**, 70-71
- Chastity, Joseph admonished his brethren to, **II.**, 180
- Chastity, laws of, Israel dissatisfied with, **VI.**, 388
- Chastity, Israel led a life of, in Egypt, **III.**, 200
- Chastity of women, Israel redeemed from Egypt on account of, **VI.**, 84
- Chastity of the Israelitish women tested by the waters of Marah, **VI.**, 15
- Chastity, see also Purity.
- Chedorlaomer, king of Elam, details concerning, **I.**, 229, 230.
- Cheeks, two, of the slaughtered animal belonged to the priest, **III.**, 291.
- Chemosh, the Moabite Ka'bah, **III.**, 352; **VI.**, 122.
- Chenaniah, one of the seventy elders, **VI.**, 87.

- Chenephes, king of Memphis, details concerning, *V.*, 398, 407-408, 413.
- Cherethites represented the great Sanhedrin, *VI.*, 302.
- Cherubim, wings of, details concerning, *I.*, 52; *III.*, 151, 159; *V.*, 159
- Cherubim, the function of, *I.*, 69, 81, 97; *V.*, 129
- Cherubim, the form of the, *I.*, 81; *III.*, 158, 159; *V.*, 25, 104; *VI.*, 9, 52-53, 65
- Cherubim, angel of, *I.*, 84
- Cherubim, Eve took an oath by, *I.*, 96
- Cherubim, the heavenly abode of, *I.*, 123, 133, 134; *III.*, 165, 472; *VI.*, 65, 392
- Cherubim, number of, *I.*, 133; *III.*, 158, 159
- Cherubim noticed Enoch at a great distance, *I.*, 138
- Cherubim, chariot of the, Abraham lifted up to heaven on the, *I.*, 303
- Cherubim proclaim the kingship of God, *III.*, 111
- Cherubim, the symbolical meaning of, *III.*, 151
- Cherubim in the Tabernacle, the abode of, *III.*, 157, 165; *IV.*, 63
- Cherubim, the dwelling of the Shekinah between the, *III.*, 158-159; *IV.*, 361; *VI.*, 393
- Cherubim concealed at the destruction of the Temple, *III.*, 161
- Cherubim, two, the heavenly voice rested over the, *III.*, 210
- Cherubim, the 12 stones attached to, *IV.*, 24; *VI.*, 183
- Cherubim abused by the Ammonites and Moabites, *IV.*, 315
- Cherubim, the creation of the, *V.*, 21
- Cherubim, derivation of the, *V.*, 104
- Cherubim, Moses as great as, *VI.*, 167.
- Chess played by Solomon, *IV.*, 172-173.
- Chicken put out one of the eyes of Nimrod, *I.*, 204
- Chickens, the talking of, *IV.*, 210.
- Child, newly born, forgets all the soul had seen, *I.*, 58
- Child bearing, physical formation of woman more complicated because of, *I.*, 66.
- Childbirth, woman's oath at, *I.*, 98; *V.*, 122
- Childbirth, the tortures of, *I.*, 98; *II.*, 264
- Childbirth, Rebekah and Rachel suffered severely at, *II.*, 4
- Childbirth, the impropriety of transporting the corpses of women who died during, *V.*, 319
- Childbirth, the impurity of woman after, *VI.*, 294
- Childbirth, women in danger of Lilith at, *VI.*, 338.
- Childless, the persons who were, *III.*, 202, 272; *V.*, 54, 398, 399; *VI.*, 95
- Childless woman is able to tell the cause of sterility, *V.*, 231
- Childless, the, regarded as though they were dead, *I.*, 364; *V.*, 296-297, 422.
- Children, fourth day unlucky for, *I.*, 26
- Children born crying, *I.*, 58
- Children, Ashmedai and Lilith inimical to, *I.*, 66; *V.*, 148
- Children present at the circumcision of Isaac, *I.*, 262
- Children, Israelitish, beheld the glory of God, during the passage through the Red Sea, *III.*, 34
- Children, death of, the cause of, *III.*, 40; *IV.*, 235, 317; *VI.*, 48, 341
- Children offered as guarantors by Israel that the Torah will be observed, *III.*, 90
- Children used as building material by the Israelites, *IV.*, 49
- Children, means used by the idolaters to obtain, *IV.*, 50
- Children slain by Nebuzaradan, *IV.*, 304
- Children not required to fast on the Day of Atonement, *IV.*, 405; *VI.*, 466
- Children, school, the fasting of the, in the time of Mordecai, *IV.*, 416
- Children, suffering of, arouses the mercy of God, *IV.*, 425, 433; *VI.*, 472
- Children, Mashhit angel of death over, *V.*, 57
- Children brought up by grandfathers in olden times, *V.*, 216
- Children sacrificed to Juno, *V.*, 217
- Children, the sacrifice of, the Akedah a protest against, *V.*, 254

- Children of one year of age, speech of, V., 341
- Children, hunger of, cruelty of, V., 349
- Children may not be put to death for their fathers, VI., 48
- Children take after their maternal uncles, VI., 210
- Children compared to olives, VI., 216
- Children, the share of, in the world to come, VI., 341
- Children, the prophetic gift given to, VI., 442.
- Chileab, alive in the third division of Paradise, I., 22
- Chileab, resemblance of, to David, IV., 118
- Chileab, learning of, IV., 118
- Chileab, piety of, V., 31
- Chileab, the real name of, VI., 275
- Chileab, son of David and Abigail, II., 260; IV., 118.
- Chilion, son of Elimelech, death of, IV., 31; VI., 189.
- Chin of Joseph, iron shackle placed on, II., 52.
- Chinese Wall, reminiscences of the, V., 265.
- Choirs mixed, see mixed choirs.
- Christ, Israel identified by the Church Fathers with the, V., 307.
- Christian doctrine of the Logos, V., 69
- Christian doctrine of original sin, V., 134
- Christian doctrine of the damnation of mankind, V., 160
- Christian doctrine of justification by faith, V., 227
- Christian doctrine of the atoning power of blood, VI., 34
- Christian legend, the Hebrew alphabet in, V., 6
- Christian legend, seven heavens in, V., 10
- Christian legends and Jewish Legends, V., 61, 184
- Christian legends concerning man's refusal to die, V., 77
- Christian legend, the celestial ladder in, V., 91
- Christian legend, the wine of paradise in, V., 98
- Christian legends, the theory of demons in, V., 109
- Christian legends, wonder children in, V., 210
- Christian legend, the miracle of the shrinking of the road in, V., 260
- Christian legends, miracles in, V., 406
- Christian legends, the flying of saints in, V., 433
- Christian legends, fragrance of the pious in, VI., 1
- Christian legends, the miracle of invisibility in, VI., 172
- Christian legend, the martyr in, VI., 405
- Christian legend, the sleepers in, VI., 409
- Christian legend, saints spared by wild animals in, VI., 435
- Christian legend, Abraham in, V., 218, 229
- Christian legends, Adam in, V., 73, 75
- Christian legends, the Anti-Christ in, VI., 24
- Christian legend, Ben Sira in, VI., 403
- Christian legend, Elijah in, IV., 234; VI., 323, 326
- Christian legend, Enoch in, V., 164
- Christian legend, Ezekiel in, VI., 422
- Christian legends, Golgotha in, V., 126
- Christian legend, Jeremiah in, VI., 400, 412
- Christian legend about Jesus, V., 265, 393, 401, 418; VI., 479
- Christian legends, Jonah in, VI., 351
- Christian legend, Joseph in, VI., 51
- Christian legend, Joshua, the High Priest in, VI., 427
- Christian legend, Kenaz in, VI., 181
- Christian legends, Melchizedek in, V., 226
- Christian legend concerning Methuselah, IV., 96, 165
- Christian legend, Sambation in, VI., 407
- Christian polemics, V., 226, 228 VI., 174
- Christian exclusiveness, attacks on, ward off by Origen, V., 68
- Christian altar on the place of the crucifixion, V., 126
- Christian influence on the doctrine of intercession, V., 419
- Christian Revelation of Peter, V., 419
- Christian interpretation of the raising and lowering of the hands of Moses, VI., 24

- Christianity of Paul, the cause of the destruction of the second Temple, VI., 391
- Christianity adopted by Rome, V., 272
- Christianity, various designations for, V., 223, 272, 278; VI., 24.
- Christianization of Jewish legends, V., 163, 180, 370.
- Christians identify God's spirit with Holy Ghost, V., 7
- Christians, prayer with raised hands in vogue among the, VI., 25
- Christians, the cause of the preservation of nature, V., 68.
- Christological interpretations of the Bible, VI., 25.
- Chronicles, Book of, attributed to Ezra, VI., 439
- Chronicles of the Persian kings read to Ahasuerus, VI., 476.
- Chronology of the Deluge, I., 163; V., 183.
- Chrysolite, the stone of Asher, III., 171; IV., 24
- Chrysolite, the stone of Dan, III., 234.
- Church, refutation of the oral law by the, VI., 60.
- Church Fathers, view of man's nature in the, V., 65-66
- Church Fathers oppose the dietary laws, V., 190
- Church Fathers, oral communications made to the, by the Jews, V., 222, 241
- Church Fathers, the attacks of, on circumcision, V., 268.
- Cinnamon, details concerning, I., 33, 82, VI., 404.
- Circle, Moses prayed standing in the midst of a, III., 260, 418; VI., 147.
- Circumcised, the persons born, I., 121, 146-147, 315, 365; II., 4; IV., 294; V., 100, 226, 268, 273, 297, 399; VI., 194, 248
- Circumcised, the, will not be permitted by Abraham to enter Hell, I., 306
- Circumcised, the angels created, V., 22, 66, 268-269
- Circumcised children only have a share in the world to come, VI., 341.
- Circumcision of Abraham, details concerning, I., 239, 240, 262; IV., 360; V., 233, 234, 240, 245, 253, 259; VI., 151
- Circumcision of Isaac, I., 262, 311; V., 258
- Circumcision of Ishmael took place in his thirteenth year, I., 273, 311
- Circumcision of the Shechemites, I., 398, 399; II., 195
- Circumcision of the great-grandsons of Joseph, II., 169; V., 373
- Circumcision introduced into Egypt by Joseph, II., 78-79; V., 346, 399
- Circumcision, observance of, by Israel in Egypt, II., 259, 362, 364; III., 88, 211; V., 414
- Circumcision of Moses took place on the eighth day, II., 267; V., 399
- Circumcision of Gershom, details concerning, II., 295, 328; V., 423
- Circumcision necessary for the eating of the paschal lamb, II., 364
- Circumcision, rite of, ridiculed by Haman and Amalek, III., 57; IV., 403-404; VI., 24
- Circumcision, Israel distinguished from other nations by the ceremony of, III., 86, 375
- Circumcision, proselytes must submit to, before being admitted to Judaism, III., 88; V., 245
- Circumcision, operation of, dangerous in high temperature, III., 282
- Circumcision, neglect of, on the part of Israel, III., 282; IV., 7, 200, 296; VI., 391
- Circumcision, the atoning power of, III., 375
- Circumcision of the Israelites performed by Joshua, IV., 7, 17; V., 431; VI., 172
- Circumcision, the merits of observing the commandment of, IV., 199; VI., 321
- Circumcision, rite of, details concerning the performance, IV., 232; V., 268; VI., 132, 338
- Circumcision, sign of, Leviathan frightened by, IV., 249
- Circumcision, the removal of the sign of, IV., 284; V., 99-100, 273

- Circumcision, the attacks on, by the Church Fathers, V., 226, 268
- Circumcision, the designations for, V., 267, 268; VI., 78
- Circumcision supersedes the Sabbath, V., 268
- Circumcision, the sacramental character of, V., 268
- Circumcision, the rational interpretation of, V., 269
- Circumcision, man's body becomes perfect after, V., 269
- Circumcision of Jacob performed by Isaac, V., 274
- Circumcision, rite of, observed by the Egyptians, V., 399
- Circumcision of Og, learned by the Ethiopians from Moses, V., 407
- Circumcision, the attitude of the Romans towards, VI., 24
- Circumcision of Og, VI., 119
- Circumcision, indispensable for the Israelites before entering Palestine, VI., 172
- Circumcision, sign of, a token of the Jew's constant fulfillment of God's commands, VI., 260
- Circumcision, rite of, Elijah zealous for the observance of, VI., 321, 338
- Circumcision, ceremony of, Elijah present at every, VI., 338
- Circumcision, rite of, performed on children who died before their eighth day, VI., 341
- Circumcision and sacrifices, the only commandments observed by the Jews, VI., 393
- Circumcision of the Gentiles in the time of Esther, VI., 480.
- Circus, the just rewarded for not attending, I., 30; V., 49
- Circuses frequented by the Israelites in Egypt, II., 344; V., 395
- Circuses of Gentiles, the prohibition of entering, IV., 32.
- Citadel built by Jeroboam, VI., 304, 305.
- Cithern, Job played on the, II., 230
- Cithern, given by Job to Jemimah, II., 242
- Cithern played by Zeresh, IV., 431.
- Cities, seven, founded by Cain, I., 115; V., 144
- Cities, 60, built by Eliezer, III., 344
- Cities, Nimrod the founder of, V., 199
- Cities, the impiety of, VI., 32
- Cities of refuge, names of the, I., 394, II., 12
- Cities of refuge founded by Moses in Trans-Jordania, III., 416
- Cities of refuge, angels and Gentiles may not seek protection in the, V., 312
- Cities of refuge, the regulations of Joshua concerning, VI., 146
- Cities of sin, details concerning, I., 245, 257; V., 114, 237, 239, 241, 242; VI., 10-11, 364.
- Citrons served at Zuleika's banquet, V., 339.
- Civil laws given to Israel at Marah, III., 39
- Civil cases, Moses instructed the judges in the procedure of, III., 72
- Civil cases should be despatched with celerity, III., 242.
- Civilization of the world goes back to Adam, V., 105
- Civilization impossible without fire, V., 109
- Civilization, see also Culture.
- Clasps, golden, of the Tabernacle, VI., 67.
- Class-consciousness of the Jews, VI., 189.
- Clay and dust, Enoch formed an image of, I., 122
- Clay, the Egyptians covered themselves with, II., 126
- Clay, Moses put in an ark lined with, II., 26
- Clay, the Israelites made bricks out of, II., 372
- Clay, the soil of the Red Sea changed to, III., 22.
- Clean and unclean, see Animals, Clean and Unclean
- Clean and unclean, Moses decided cases of, III., 67
- Clean person, the message sent by a, V., 185.
- Cleanliness of the thornbush, VI., 32.
- Clementine writings, seven pillars of the earth personified as seven saints in the, V., 12.



- Climate of Shem's land, **I.**, 172  
 Climate of Africa, Yaniah's illness due to, **II.**, 160.  
 Clock used by Noah, **I.**, 157.  
 Clothes, see Garments.  
 Cloud, Abraham protected by a, **I.**, 192, 303; **V.**, 213  
 Cloud on Moriah, **I.**, 278  
 Cloud visible over the tent of Sarah, **I.**, 297  
 Cloud reappeared over the tent of Rebekah, **I.**, 297  
 Cloud, in the world to come, **III.**, 152  
 Cloud saved Joshua from the threats of Israel, **III.**, 465  
 Cloud, the sons of Moses protected by a, **IV.**, 317  
 Cloud, Nebuchadnezzar planned to envelop himself in a, **IV.**, 334  
 Cloud, pillar of, details concerning, **III.**, 27, 108, 210, 235, 236, 257, 261; **VI.**, 45  
 Clouds, rabbinic theories about, **V.**, 92  
 Clouds rolled from the eyes of the angel, **I.**, 14  
 Clouds, curtains of, in Paradise, **I.**, 21  
 Clouds, the hymn of, **I.**, 44  
 Clouds, water of, the origin of, **I.**, 70; **II.**, 227 **V.**, 28  
 Clouds, augury from, Ezekeel taught men, **I.**, 125  
 Clouds carried Enoch into the first heaven, **I.**, 126, 131  
 Clouds, treasures of, in the first heaven, **I.**, 131  
 Clouds, the angel of Edom mounted above the, **I.**, 351  
 Clouds, the angels set over the, **II.**, 306  
 Clouds, God's shields made of, **II.**, 333  
 Clouds dispelled by magic by Phinehas, **III.**, 410  
 Clouds protected Job's grain at harvest time, **V.**, 383  
 Clouds brought perfumes from paradise, **VI.**, 71  
 Clouds fetched the precious stones from the river Pishon, **VI.**, 71  
 Clouds, Israel protected and cared for by the, **III.**, 21, 36, 43, 49, 54, 57, 64, 235, 236, 263, 316, 330, 331, 332, 333, 374, 383; **VI.**, 20, 23, 24, 26, 52, 71, 90, 94, 110, 113, 114, 135  
 Clouds, Israelites transported to Palestine on, **II.**, 365  
 Clouds, part of the exiled Israelites carried off by the, **VI.**, 408  
 Clouds, Moses in the, **III.**, 85, 109, 404, 429, 442, 476; **VI.**, 46, 152, 164  
 Clouds of glory accompanied Israel for the merits of Moses and Aaron, **III.**, 49; **VI.**, 20, 114  
 Cloud of glory. Aaron protected by the, **III.**, 277; **VI.**, 96, 112  
 Clouds of glory vanished after Aaron's death, **III.**, 49, 330, 331, 332, 333; **VI.**, 20, 113, 114  
 Cloud of glory, the bodies of Adam and Eve enveloped in, **I.**, 74  
 Clouds of glory, the Danites not covered with, **VI.**, 132  
 Clouds of glory awaited Joseph's coming, **II.**, 182  
 Cloud of glory, God revealed Himself to Joshua in a, **VI.**, 158  
 Clouds of glory, seven garments of, **I.**, 19  
 Clouds of glory, the number of, **I.**, 19, 21; **II.**, 374; **V.**, 30, 438  
 Clouds of glory over the tree of life **I.**, 21  
 Clouds of glory, the seventh of, rested on the hooks of the standards of the tribes, **III.**, 234  
 Clouds of glory, the radiance of, **III.**, 236  
 Clouds of glory, serpents burned by, **III.**, 335; **VI.**, 115  
 Clouds of glory, the miraculous powers of, **II.**, 374-375; **V.**, 438  
 Clouds of glory, the time of the creation of, **V.**, 109.  
 Clowns have a share in Paradise, **IV.**, 226.  
 Club, Abel slain with a, **V.**, 139.  
 Coal, burning, Moses tested with, **II.**, 274; **V.**, 402  
 Coals of fire, Gabriel wanted to throw at Jerusalem, **VI.**, 392  
 Coals of fire in the place of the Cherubim, **VI.**, 392  
 Coals of Hell, sizes of, **I.**, 16  
 Coals of Rigyon burn the angels, **III.**, 112.  
 Coat of the priest atoned for murder, **III.**, 169



- Coats of mail, Azazel taught men how to make, **I.**, 125
- Coats of mail, the men in Jacob's funeral cortège clothed in, **II.**, 152.
- Cock, decorum of, a pattern for man, **I.**, 43
- Cock, the greatest singer of hymns, **I.**, 44; **V.**, 62
- Cock alone hears the voice of the dying, **I.**, 59
- Cock, crowing of, drives demons away, **I.**, 152; **V.**, 173
- Cock united with the pea-fowl in Noah's time, **I.**, 160
- Cock, the boldest among the birds, **III.**, 31
- Cock, crow of, Moses summoned Eleazar at, **III.**, 322
- Cock, comb of, the time when it becomes white, **III.**, 371
- Cock, the selfishness and vanity of, **IV.**, ~ 140-141
- Cock of gold, on the step of Solomon's throne, **IV.**, 157, 158
- Cock, worshiped by the people of Cuthah, **IV.**, 266
- Cock called Sekwi, **V.**, 47
- Cock, the sacred, identical with the celestial singer, **V.**, 48
- Cock, as a herald of light, **V.**, 62
- Cock, the rising of the, from the dunghill, **V.**, 388
- Cock, the feet of demons resemble those of a, **VI.**, 301
- Cock, the wild, and Solomon, **V.**, 47
- Cock, wild, the guardian of the shamir, **VI.**, 299
- Cock, wild, the identity of, **V.**, 47; **VI.**, 299.
- Coffin of Joseph, see Joseph, coffin of
- Coffins, use of, for burial, **II.**, 191, 193, 207, 222; **III.**, 327, 430
- Coffins of kings, the sinking of, by the Babylonians, **V.**, 376.
- Cohort, a, of Esau's troops comprised sixty men, **I.**, 377
- Coin, see also Money
- Coin, Jacob paid Esau in, **I.**, 321; **V.**, 277
- Coins struck by Abraham, **V.**, 216
- Coins struck by David, the figures on the, **IV.**, 102; **V.**, 216
- Coins struck by Joshua, the figures on the, **V.**, 216; **VI.**, 180
- Coins struck by Mordecai, the figures on the, **IV.**, 445; **V.**, 216
- Coins stamped by Solomon, **VI.**, 263
- Coins, adhesion of the, to the honey jars, **IV.**, 85
- Cold weather, cause of, **I.**, 25
- Cold, Adam will be pinched by, **I.**, 98
- Cold temperature of the land of Japheth, **I.**, 172
- Cold sweat covered Jacob's body, **I.**, 333
- Cold, storehouses of, in the West, **III.**, 232
- Cold, Noah suffered from the, **V.**, 182
- Cold, man cannot protect himself against, **V.**, 349
- Cold, Gates of, **VI.**, 322
- Cold, a frequent cause of death, **VI.**, 419.
- Coldness of Hell, **I.**, 132; **V.**, 159, 418.
- Color of a person affected by the holy oil, **VI.**, 251
- Colors of jasper, **III.**, 171.
- Colors of the trees of paradise, **I.**, 131
- Colors, Joseph's coat of many, **II.**, 6, 7
- Colors used in the tabernacle, **III.**, 117
- Colors of the angel's garments, **III.**, 117
- Colors of the stones of the breast plate of the high priest, **III.**, 169-172, 328; **VI.**, 83
- Colors of the standards of the tribes of Israel, **III.**, 233-234, 238; **VI.**, 83
- Colors of the curtains and pillars used at the festivities at Shushan, **IV.**, 371
- Colors of the bird Kerum, **V.**, 59
- Colors, 365, of the hyena, **V.**, 59.
- Comb, the golden, of Zuleika, **II.**, 48
- Comb of the cock, the instant when it becomes white, **III.**, 371.
- Comforter, Noah called the, **I.**, 146; **V.**, 168.
- Command, the, to stand up before an old man, first observed by God, **V.**, 234.
- Commandments of God, see also Torah
- Commandments of God, Adam ordered to fulfill, while in the garden of Eden, **I.**, 70, 71
- Commandments, 613, of the Torah, **I.**, 379

Commandments, the, observed only in Palestine, *III.*, 436; *VI.*, 158  
 Commandments, the reasons for, sought by Solomon, *IV.*, 130; *VI.*, 282  
 Commandments, biblical, except the prohibition of eating the meat of living animals, obligatory upon the Israelites alone, *V.*, 93  
 Commandments, two, Israel received, as a reward for Abraham's good deed, *I.*, 234; *V.*, 226.  
 Commandments, see also Precepts  
 Commerce, Zebulun devoted himself to, *I.*, 367; *II.*, 144; *III.*, 198, 459-466; *VI.*, 157  
 Commerce carried on by cheating, *VI.*, 336.  
 Communism of the sons of Moses, *IV.*, 317-318.  
 Community, the individual should participate in the suffering of the, *V.*, 188.  
 Competition, the law in regard to, *VI.*, 444.  
 Compromise, Moses settled cases by, *III.*, 67.  
 Conception, character of man determined after, *I.*, 56  
 Conception, Eve cursed with sorrow in, *II.*, 264  
 Conception, window of, in the first heaven, *II.*, 306  
 Conception of the raven through his mouth, *V.*, 56  
 Conception, soul enters the body at the time of, *V.*, 80, 81  
 Conception, the evil inclination enters the body at the time of, *V.*, 81, 137  
 Conception, forty days after, the formation of the embryo occurs, *V.*, 81  
 Concubine of Eliphaz was Timna, *I.*, 422, 423  
 Concubine of the Ephraimite, *IV.*, 218  
 Concubine of Gideon, *IV.*, 41  
 Concubine of Potiphar called Asteho, *II.*, 47  
 Concubines of Abraham, *V.*, 263, 265, 266; *VI.*, 389  
 Concubines of David, *IV.*, 72; *VI.*, 273  
 Concubines of Laban, the daughters of, *I.*, 361

Concubines of Pharaoh, *II.*, 297.  
 Condolence visit paid by Elijah to Hiel, *IV.*, 195  
 Condolence, a visit of, paid by Abraham at the court of Abimelech, *I.*, 291  
 Condolences conveyed to Abraham and Isaac by the inhabitants of the land, *I.*, 290.  
 Confession of sin by Adam, *I.*, 76, 90  
 Confession of Dan, *II.*, 207  
 Confession of sin by Eve, *I.*, 77, 101  
 Confession of sin by Gad, *II.*, 217  
 Confession, of Judah, *II.*, 36; *V.*, 335  
 Confession of Reuben, *II.*, 36, 191; *V.*, 335  
 Confession by Satan of his intrigue, *I.*, 88-89  
 Confession of sin by Simon, *II.*, 191  
 Confession of sin, *II.*, 143; *V.*, 353, 367  
 Confession of sin, the potency of, *IV.*, 22.  
 Conflagration of the world, *V.*, 149-150.  
 Conjuratation, man learned from the fallen angels, *I.*, 125.  
 Conscience, Reuben tortured by his, on account of his sin, *II.*, 191  
 Conscience of Jacob soothed by Rebekah, *I.*, 331.  
 Consciousness, celestial bodies endowed with, *V.*, 40.  
 Consecrated animals belong to the priest, *III.*, 291  
 Consecration of the Temple, see Temple, consecration of  
 Consecration of the tabernacle, see Tabernacle, consecration of.  
 Constantinople, the monument of Ayyub in, *V.*, 382.  
 Constellations of Adamah, light reflected from, *I.*, 113  
 Constellations, the manner of the creation of, *I.*, 140  
 Constellations of his sons, written by Jacob on stones, *II.*, 29  
 Constellations, the demons subject to, *IV.*, 150  
 Constellations, course of, confounded by Moses, *VI.*, 24  
 Constellations, the twelve, are in the heavens, details concerning, *II.*, 168; *III.*, 193, 208.  
 Continence of Moses, *IV.*, 260; *VI.*, 356

Continencc of Jehoiachim, *IV.*, 287.  
 Conversion of Asenath, *II.*, 172, 174  
 Conversion of Bath-shua, *V.*, 333  
 Conversion of Solomon's wives, *VI.*, 281  
 Conversion of Tamar, *V.*, 334  
 Conversion of the Gentiles, *II.*, 144;  
*III.*, 459-460; *VI.*, 480  
 Conversion, see also Proselytes.  
 Convulsions, the Amorites smitten with,  
*III.*, 342.  
 Cook, Solomon was once a, *IV.*, 170-171  
 Cook, the chief, of Pharaoh called  
 Potiphar, *V.*, 339.  
 Cooper, Abba Kolon traveled as a, *VI.*,  
 280.  
 Copper, Tubal-cain the first to sharpen,  
*I.*, 118  
 Copper, throne of, built by Nimrod,  
*I.*, 178  
 Copper, tablet of, the "Name" written  
 on a, *I.*, 371  
 Copper, throne of, in Paradise, *II.*, 314  
 Copper, the fifth heaven of Hiram made  
 of, *IV.*, 335.  
 Copulation of animals, details concerning,  
*I.*, 30, 35, 38; *V.*, 58, 134, 188.  
 Cord, the riddle concerning the, *IV.*, 147;  
*VI.*, 290.  
 Coriander seed, the manna like, *II.*,  
 187-188.  
 Cork, the drawing of a, from the bottle,  
*I.*, 354.  
 Corn, ears of, the seven, in Pharaoh's  
 dream, *II.*, 64  
 Corn, ground by female slaves, *II.*, 367  
 Corn, sale of, the wealth acquired by  
 Joseph through the, *III.*, 11  
 Corn, roasted ears of, used in a test by  
 Solomon, *IV.*, 146.  
 Corners of the field, the harvest of,  
 belong to the poor, *III.*, 210.  
 Cornerstone of the Temple, *IV.*, 153.  
 Corona, the uncovering of, the law con-  
 cerning, *V.*, 234.  
 Corpse of Adam, see Adam, corpse of  
 Corpse, the impurity of, *III.*, 259; *IV.*, 354  
 Corpse, removal of a, forbidden on the  
 Sabbath, *IV.*, 114  
 Corpse, bone of, Nebuchadnezzar's  
 drinking vessel made of, *IV.*, 330;  
*VI.*, 418

Corpse, soul hovers about the, the first  
 three days, *V.*, 78  
 Corpse near the site of the altar, *V.*, 126  
 Corpses of the generation of the desert  
 immune from worms, *III.*, 237  
 Corpses, mutilation of, *IV.*, 183  
 Corpses, miraculously appeared on the  
 high seas over which the Egyptians  
 were sailing, *IV.*, 296.  
 Cosmetics used by Zuleika, *II.*, 53  
 Cosmetics, the sale of, *IV.*, 356.  
 Cosmocratia, Solomon's throne the sym-  
 bol of, *VI.*, 453-454.  
 Cosmocrators, the names of the, *IV.*,  
 162, 186, 267, 275-276, 333, 378-  
 379, 407; *V.*, 29, 199, 200; *VI.*, 297,  
 310, 362, 395, 422, 430, 433, 457.  
 466  
 Cosmocrators, the number of, *V.*, 29,  
 199, 200; *VI.*, 289  
 Cosmocrators, see also World, rulers of.  
 Cosmogony, Jewish, influenced by Greek  
 theories, *V.*, 8  
 Cosmogony of the apocrypha syncretistic,  
*V.*, 10.  
 Cosmology, *V.*, 112.  
 Costa, the author of Mikweh Israel, *VI.*,  
 293.  
 Costume, Israel distinguished from other  
 nations by, *III.*, 375.  
 Council of the Messiah, 14 members of  
 the, *V.*, 130.  
 Court of the Dead, the guardian of the,  
*III.*, 478  
 Court, heavenly, see Heavenly court  
 Courts of justice, Jewish, see also Sanhed-  
 rin and Synhedrion  
 Court, Tamar, judged by a, *II.*, 34  
 Court, a, tried the case of Joseph and  
 Zuleika, *II.*, 57  
 Court, Joseph held sessions of the, *II.*, 101  
 Court of hewn stones, *II.*, 325  
 Court sessions on Mondays and Thurs-  
 days, *IV.*, 356  
 Court of justice, Methuselah and his,  
*V.*, 166, 176  
 Court of justice of Shem and Eber,  
*V.*, 192  
 Courts, lower and superior, composed  
 of 23 members, *VI.*, 100, 416

- Courts, 200 presidents of, gathered around Absalom, **IV.**, 105
- Courts, terrestrial, the justice of, **VI.**, 147.
- Courtisan, Jeroboam's mother a, **VI.**, 304, 305
- Courtisan, see also Harlot and Prostitute.
- Covenant of pieces made with Abraham, **I.**, 236, 237, 294; **II.**, 10, 319, 372; **III.**, 206; **V.**, 229, 230, 231; **VI.**, 77
- Covenant of Abraham, the designation for circumcision, **V.**, 267
- Covenant between Abraham and Abimelech, **I.**, 269, 323; **IV.**, 94; **VI.**, 208, 254
- Covenant of Abraham with the Jebusites, **I.**, 375
- Covenant of Abraham with the children of Heth, **I.**, 289
- Covenant of God with David, **III.**, 76
- Covenant of Isaac with the Philistines, **I.**, 325, 375; **V.**, 280
- Covenant between Israel and God, **I.**, 342; **III.**, 88, 89; **VI.**, 34-35, 40
- Covenant made between Jacob and Laban, **I.**, 374; **IV.**, 93; **V.**, 319; **VI.**, 256
- Covenant, Jacob did not wish to enter into a, with Abimelech, **I.**, 349
- Covenant of Levi, circumcision referred to as, **VI.**, 78
- Covenant of God with the Leviathan, **III.**, 420
- Covenant made by God with the Patriarchs, **V.**, 377
- Covenant of God with Noah, the date of, **V.**, 187
- Covenant made by God with the patriarchs, **I.**, 185, 281; **II.**, 93-94, 187, 300, 340, 402; **IV.**, 306, 426; **V.**, 378 **VI.**, 271
- Covenant of God with the Rechabites, **III.**, 76
- Covenant made by God with the twelve tribes, **II.**, 30, 31, 177; **V.**, 378
- Covenant, the holy, circumcision designated as, **V.**, 268
- Covenant, son of, the Jew designated as a, **V.**, 268.
- Covetousness, the punishment for, **II.**, 310; **III.**, 102
- Covetousness prohibited in the Decalogue, **III.**, 102, 106, 113-114
- Covetousness, the consequences of, **III.**, 102-3, 104; **VI.**, 43.
- Cow, one of the first animals that presented themselves for names, **I.**, 63
- Cows, seven, of Pharaoh's dream, **II.**, 64
- Cows, the song chanted by the, **IV.**, 63
- Cows of themselves found their way to Palestine, **VI.**, 224, 225
- Cows, export of, from Alexandria, **VI.**, 415.
- Cozbi, daughter of Balak, beauty of, **III.**, 383, 409
- Cozbi and Zimri slain by Phinehas, **III.**, 386, 409
- Cozbi married to Zimri, **III.**, 409; **VI.**, 136
- Cozbi, the etymology of the name of, **VI.**, 137.
- Crab, one of the twelve signs of the Zodiac, **IV.**, 401.
- Crafts originated by Adam, **I.**, 62.
- Created things aspire to be infinite, **V.**, 16
- Created things, the first, produced in their developed form, **V.**, 28, 36
- Created things conceived by analogy to man, **V.**, 35
- Created things, usefulness of, **V.**, 60.
- Creatio ex nihilo, **V.**, 3, 7, 63.
- Creation of man, see Man, creation of
- Creation, first day of, things formed on, **I.**, 82; **IV.**, 387; **V.**, 7, 20, 21, 66, 79, 106, 107, 127
- Creation, second day of, things formed on, **I.**, 13, 15, 16, 82; **III.**, 44, 52, 314; **IV.**, 387; **V.**, 17, 18, 19, 21, 66, 85, 107
- Creation, third day of, things formed on, **I.**, 18-23, 70, 82; **III.**, 18; **IV.**, 387; **V.**, 18, 29, 66
- Creation, the fourth day of, the things formed on the, **I.**, 23-6, 83; **IV.**, 387; **V.**, 36, 66, 108
- Creation, the fifth day of, the things formed on the, **I.**, 26-29, 83; **IV.**, 387; **V.**, 20, 21, 66, 108
- Creation, the sixth day of, the things formed on the, **I.**, 30-42, 82, 83, 265; **III.**, 18-19, 363; **IV.**, 387; **V.**, 79, 108, 127

- Creation, seventh day of, the physical man formed on the, *V.*, 79, 111, 128
- Creation, the six days of, the symbolism of, *IV.*, 399-400
- Creation, the six days of, primordial things formed in the twilights of, *V.*, 109
- Creation, each day of, brought forth 3 things, *I.*, 82; *V.*, 7
- Creation, the purpose of, *I.*, 42, 43; *V.*, 34, 62, 67, 161
- Creation, the mystery of, revealed to Enoch, *I.*, 135, 140
- Creation, God made use of Hebrew at, *I.*, 181; *V.*, 205
- Creation brought about by the word of God, *I.*, 49; *V.*, 21, 63, 111, 205
- Creation, Ten Words of, *I.*, 49; *III.*, 104-106; *V.*, 7, 426; *VI.*, 43
- Creation of the world, the means of, *I.*, 8, 13; *III.*, 154; *V.*, 5, 64, 73
- Creation began with the stone in the holy of holies, *V.*, 14, 15
- Creation, a spinning out of the skeins of the warp, *V.*, 15
- Creation, a struggle between light and darkness, *V.*, 16
- Creation, theory of, held by the philosophers, *V.*, 34
- Creation, primeval elements of, weeping of, *V.*, 18
- Creation, acts of, paralleled by miracles done to Israel, *I.*, 51
- Creation, conditional on Israel's acceptance of the Torah, *I.*, 52
- Creation, made possible by submission of the waters to God's command, *V.*, 8
- Creation, dedication of, *I.*, 85
- Creation, the revelation of God's majesty, *V.*, 60
- Creation was of a progressive order, *V.*, 95
- Creation, the whole of, made by weight, measure, and rule, *II.*, 210
- Creation, special act of, Solomon's she-mule the product of, *IV.*, 125.
- Creations, primordial, miracles considered as, *V.*, 68
- Creations, primordial, came out fully developed, *I.*, 59; *V.*, 78
- Creatures, 365 species of, inhabit the second earth, *I.*, 10
- Creatures consulted by God concerning the creation of man, *I.*, 52
- Creatures, worshiped Adam as their creator, *I.*, 64.
- Cremation of the bodies of the Edomite Kings, *VI.*, 315.
- Criminal cases, Moses instructed the judges in, *III.*, 72
- Criminal cases, the procedure in, *II.*, 35; *III.*, 242
- Criminals made by Joseph to live a better life without punishment, *V.*, 342
- Criminals, the burial of, *VI.*, 176.
- Crimson, the tree of life in appearance like, *I.*, 131-132
- Crimson, the color of the angels' garments, *III.*, 117.
- Crocodile, head of, possessed by phoenix, *I.*, 33
- Crocodile, fable of, *V.*, 57
- Crocodiles in the Nile, the origin of, *V.*, 429
- Crocodiles disappeared through the prayers of Jeremiah, *VI.*, 400.
- Croesus not identical with Harsum, *VI.*, 430
- Croesus, victory of Cyrus over, *VI.*, 436.
- Crop of the bird, the function of the, *III.*, 208.
- Cross erected by Haman, details concerning, *IV.*, 431, 443, 444; *VI.*, 479
- Cross of Jesus in Christian legend, *IV.*, 479
- Cross, the raising and lowering of the hands of Moses, a symbolic representation of, *VI.*, 25
- Cross-ways of Paradise, Elijah stands at, *IV.*, 201; *VI.*, 324.
- Crossing of animals, *I.*, 424; *V.*, 322, 323.
- Croup, the spies died of, *VI.*, 98.
- Crow, the raven consorts with the, *I.*, 359.
- Crown of Ahasuerus came from Macedonia, *IV.*, 435
- Crown of gold worn by the king of the Amalekites, *IV.*, 101; *VI.*, 259
- Crown of the Angel of Death made of the sins of the wicked, *I.*, 306

- Crown of gold put on Asenath, **II.**, 174  
 Crown given to Bela, **II.**, 156  
 Crown of David, details concerning, **IV.**, 114, 118, 258; **VI.**, 354  
 Crown of Enoch, **I.**, 139, 140  
 Crown worn by Esther, **IV.**, 424  
 Crown of gold put on Jacob's head by Joseph, **II.**, 152  
 Crown worn by Joseph, details concerning, **II.**, 73, 82, 90, 120, 121, 153, 174  
 Crown of pearls worn by Joshua, **III.**, 437, 440; **IV.**, 14  
 Crown, the golden, the figure of, on the coins of Mordecai, **V.**, 216  
 Crown given to Moses by the Ethiopians, **II.**, 287  
 Crown of Pharaoh removed by the infant Moses, **II.**, 272, 274, 277; **V.**, 402  
 Crown of the sun, **V.**, 36  
 Crown of good name, the highest crown, **III.**, 205-206  
 Crown and wreath one word in Hebrew, **V.**, 36  
 Crown of righteousness, **II.**, 196  
 Crowns of fire adorn the angels, **I.**, 18  
 Crowns, two, on the head of the pious, **I.**, 19, 57  
 Crowns of God, details concerning, **I.**, 140; **III.**, 111; **V.**, 48; **VI.**, 46  
 Crowns, three, forfeited by Reuben, **II.**, 141  
 Crowns, 36, attached to Jacob's bier, **II.**, 153  
 Crowns of Job's friends, the pictures in the, **II.**, 236  
 Crowns of glory upon the heads of Job's children, **II.**, 239  
 Crowns of Hebrew letters of the Torah, details concerning, **II.**, 325; **III.**, 114, 115; **VI.**, 220  
 Crowns, Moses and Aaron did not bring, to Pharaoh, **II.**, 331  
 Crowns, three, received by Israel at Sinai, details concerning, **III.**, 92, 93, 94, 205; **V.**, 219; **VI.**, 36, 37, 38, 77  
 Crowns for the Levites carried by the angels, **III.**, 94  
 Crowns, Israel in Egypt wore, **III.**, 152  
 Crowns, ten, the first of Nisan distinguished by, **III.**, 181  
 Crowns of gold, on the ark, **III.**, 205  
 Crowns, five, Adam receives, **V.**, 78  
 Crowns, three, given to Abraham, **V.**, 219.  
 Crucifixion of Jesus, place of, **V.**, 126, 127  
 Crucifixion of Bighthan and Teresh, **IV.**, 392  
 Crucifixion of the priests of Dagon, **VI.**, 224.  
 Cruse, Saul anointed with a, **VI.**, 249  
 Cruse, the symbolical meaning of, **VI.**, 249.  
 Crystal, firmament consists of, **I.**, 13  
 Crystal, the stone of the tribe of Gad, **III.**, 171.  
 Cubit, the size of the, **III.**, 340; **V.**, 176  
 Cubit and a space, the height of Adikam, **II.**, 298.  
 Cucumbers eaten by the Jews in Egypt, **III.**, 245.  
 Culture of the inhabitants of Ge, **I.**, 114  
 Culture, beginnings of, traced back to Adam, **V.**, 113  
 Culture, see also Civilization.  
 Cunning of Cain, **I.**, 109; **V.**, 139  
 Cunning of Esau, **I.**, 326; **V.**, 326  
 Cunning of the Hebrews, **II.**, 272  
 Cunning of Jacob, **I.**, 321, 337-8, 340, 357, 362; **II.**, 273; **V.**, 300, 343  
 Cunning of Laban, **I.**, 357  
 Cunning of Pharaoh, **II.**, 246  
 Cunning of Rachel, **II.**, 209  
 Cunning of the serpent, the cause of its undoing, **I.**, 40  
 Cup of immortality, **II.**, 172, 173  
 Cup, the magic, of Joseph, details concerning, **II.**, 83, 96, 99, 100, 114, 182; **V.**, 352  
 Cup given to Pharaoh by the chief butler, **II.**, 61  
 Cup, silver, could only be used by the king and the viceroy of Egypt, **V.**, 352  
 Cure of Isaac in paradise, **V.**, 254  
 Cure of Jacob's thigh effected by Raphael, **I.**, 385  
 Cure of the sterility of Isaac and Rebekah, **I.**, 313  
 Cure of Job's sickness, **II.**, 240



- Cure of Naaman effected by Elisha, **III.**, 214
- Cure, see also Healing, and Medicine.
- Curse of Abimelech caused Isaac's blindness, **V.**, 281-282
- Curse pronounced by Abraham on the wicked, **I.**, 304; **V.**, 202
- Curse uttered by David, **IV.**, 95, 96, 127
- Curse uttered against David, **IV.**, 72
- Curse inflicted upon the earth, **I.**, 110; **III.**, 31; **V.**, 28, 102, 140
- Curse of Jacob, details concerning, **I.**, 374; **II.**, 104, 132
- Curse pronounced on Mt. Ebal, **VI.**, 155
- Curse uttered by Eli, **IV.**, 64; **VI.**, 229
- Curse resting on Eliezer changed into a blessing, **I.**, 293, 297
- Curse pronounced by Elisha upon the young men, **IV.**, 240; **V.**, 406
- Curse uttered against the Yemenites by Ezra, **VI.**, 432
- Curse uttered against Ezra, **VI.**, 432
- Curse pronounced upon Eve, pious women not included in, **I.**, 98; **II.**, 264
- Curse pronounced upon Ham, **III.**, 452
- Curse of Isaac, Jacob feared, **I.**, 331, 342
- Curse pronounced by Isaac upon those who cursed Jacob, **I.**, 338
- Curse uttered by Jeremiah, **IV.**, 295, 298; **VI.**, 384
- Curse pronounced by Job, David, and Jeremiah on the day of their birth, **V.**, 101
- Curse uttered by Joshua against the rebuilders of Jericho, **IV.**, 196
- Curse of Saul carried away by David, **IV.**, 90; **VI.**, 253
- Curse pronounced upon Moses by the son of Shelomith, **III.**, 240; **VI.**, 84
- Curse uttered against Pharaoh, **II.**, 125
- Curse inflicted upon the serpent, **I.**, 77, 78, 98; **III.**, 335; **V.**, 100, 101
- Curse uttered against the sun, **IV.**, 309
- Curse pronounced against those who calculated the time of the Messiah's advent, **VI.**, 436, 437
- Curse pronounced against three beings, **V.**, 101
- Curse of an ordinary person sometimes takes effect, **V.**, 282
- Curse, an unintentional, takes effect, **V.**, 302
- Curses pronounced against Adam, **I.**, 78, 97, 146, 147, 331; **V.**, 100, 102, 114, 122, 169
- Curses, Jews accused of uttering, against Ahasuerus, **IV.**, 403, 404, 405, 410
- Curses pronounced upon Ishmael by his wife, **I.**, 267
- Curses, Noah the first to utter, **I.**, 167
- Curses uttered by Noah, **I.**, 38-9, 168-169, 172, 220, 297; **V.**, 101, 260
- Curses, Joseph driven away from Rachel's grave by, **II.**, 21
- Curses pronounced against Shechem, **IV.**, 42
- Curses of Balaam, see Balaam, Curses of.
- Cursing of one's parents and teachers, punishment for, **II.**, 313.
- Curtain of the Tabernacle, details concerning, **III.**, 151, 159, 163, 164, 165, 177, 178, 200; **VI.**, 65
- Curtain of the Temple woven by virgins, **IV.**, 304; **VI.**, 396
- Curtain, the heavenly, veils the throne of God, **II.**, 10; **III.**, 112, 435; **V.**, 75
- Curtain, heavenly, the angel that stands behind the, **II.**, 10; **III.**, 112, 345; **VI.**, 434
- Curtain, heavenly, the voice from behind the, **II.**, 10; **III.**, 435; **V.**, 250
- Curtain of clouds in paradise, **I.**, 21
- Curtain, painted, souls painted on, **V.**, 82.
- Cush gave Nimrod the clothes of Adam and Eve., **I.**, 177
- Cush married at an advanced age, **I.**, 177
- Cush urged Canaan to depart from the land not assigned to him, **I.**, 220
- Cush, the language of, **II.**, 215
- Cush, one of the builders of the Tower of Babel, **V.**, 201
- Cush a name for Saul, **VI.**, 274.
- Cushan identical with Laban, **IV.**, 30
- Cushan oppressed Israel for eight years, **IV.**, 30; **VI.**, 187
- Cushan Rishathaim, the Aramean, attacked Israel, **IV.**, 94.
- Cushite woman refers to Zipporah, **VI.**, 90.
- Custom of saying "If it please God," the origin of, **IV.**, 215; **VI.**, 331.



- Cuthah, people of, worship a cock, *IV.*, 266  
 Cuthah, see also Samaritans.  
 Cymbal given by Job to Amaltheas, *II.*, 242  
 Cymbals, music of, Jacob greeted with the, *II.*, 120  
 Cymbals used at Joseph's installation, *II.*, 74  
 Cymbals, Naamah played the, *I.*, 118  
 Cymbals, an armed host served God with, *I.*, 133  
 Cymbals, Sodom resounded with, *I.*, 255.  
 Cyprus, the Jebusites settled in, *VI.*, 255  
 Cyprus, the Philistines emigrated from, *IV.*, 94.  
 Cyrus, a descendant of Japheth, *I.*, 170  
 Cyrus and Darius, *IV.*, 343, 346, 356; *VI.*, 433, 434, 435, 439, 451  
 Cyrus and Belshazzar, *IV.*, 343, 344, 345; *VI.*, 431, 435  
 Cyrus, position of, before he became king, *IV.*, 345, 353; *VI.*, 424, 431  
 Cyrus and Daniel, *IV.*, 345, 346; *VI.*, 432, 436  
 Cyrus permitted the rebuilding of the Temple, *IV.*, 345, 346, 353, 367; *V.*, 170; *VI.*, 433, 439  
 Cyrus, immorality of, *IV.*, 346  
 Cyrus, death of, *IV.*, 346  
 Cyrus destroyed the city of Babylon, *IV.*, 353; *VI.*, 447  
 Cyrus, piety of, *IV.*, 353  
 Cyrus and Nebuchadnezzar, *IV.*, 367; *VI.*, 424, 431  
 Cyrus, a cosmocrator, *V.*, 199, 200; *VI.*, 297, 433  
 Cyrus sat on the throne of Solomon, *VI.*, 297, 433, 453, 454  
 Cyrus, Isaiah's prophecy concerning, *VI.*, 431, 436  
 Cyrus, God disappointed in, *VI.*, 433  
 Cyrus, weeping of, at the destruction of the Temple, *VI.*, 433  
 Cyrus forbade the Jews to leave Babylonia, *VI.*, 433  
 Cyrus, attitude of the Babylonian and Palestinian authorities towards, *VI.*, 433  
 Cyrus, the names of the sons of, *VI.*, 434, 451  
 Cyrus, victory of, over Croesus, *VI.*, 436  
 Cyrus appointed Zerubbabel head of the Jews, *VI.*, 437  
 Cyrus, the duration of the rule of, *VI.*, 439  
 Cyrus, youth of, the legends in classical writers about, *VI.*, 439  
 Cyrus identified with Artaxerxes, *VI.*, 451.

## D

- Dabriah one of Ezra's scribes, *IV.*, 357; *VI.*, 445.  
 Daeves, Angro-Mainyu the lord of the, *V.*, 166.  
 Dagon, image of, *IV.*, 88; *VI.*, 224, 225.  
 Daily burnt offering, the law concerning the, *III.*, 150  
 Daily sacrifices offered by Phinehas, *III.*, 389; *VI.*, 138  
 Daily sacrifices omitted on the morning of the Temple dedication, *IV.*, 129  
 Daily recitation of the Psalms, *VI.*, 263.  
 Dalet, the initial word of Dabar, the Divine Word, *I.*, 7  
 Dalet, initial letter of Din, justice, *I.*, 7.  
 Damascus far from Media, *IV.*, 162  
 Damascus, the spot where Abel was slain, *I.*, 152; *V.*, 139, 172  
 Damascus, the residence of the Cainites, *I.*, 152  
 Damascus, Abraham protected by God in, *I.*, 234  
 Damascus, Abraham king of, *V.*, 216  
 Damascus, idolatry of, *IV.*, 200  
 Damascus, Gehazi settled in, *IV.*, 245; *VI.*, 347  
 Damascus, the exile of Israel to, *IV.*, 265  
 Damascus, the founding of, *V.*, 139  
 Damascus, treasures of, *VI.*, 348.

- Damesek in charge of one company of Jacob's people, **I.**, 383; **V.**, 304.
- Dan, wars fought by, **I.**, 407, 411, 419; **II.**, 176, 177
- Dan married Eliflalet, **II.**, 38-39
- Dan, the numerous children and grandchildren of, **II.**, 39, 106, 154; **V.**, 379
- Dan, voice of, **II.**, 106
- Dan wanted to reduce Egypt to a desert, **II.**, 107
- Dan, the blessing bestowed upon, by Jacob, **II.**, 144-145; **III.**, 235, 304; **VI.**, 207
- Dan, the confession of, **II.**, 207
- Dan revealed to his sons the future history of Israel, **II.**, 208
- Dan compared to Judah, **III.**, 204
- Dan set about slaying Joseph, **II.**, 207; **V.**, 328, 374, 380
- Dan corresponds to Uriel, **III.**, 232
- Dan compared to a serpent, **III.**, 234
- Dan, one of the weak sons of Jacob, **V.**, 359
- Dan, one of the 70 elders, **III.**, 250
- Dan, the Messiah a descendant of, **V.**, 368
- Dan, tribe of, Abiezer the prince of, **III.**, 222
- Dan, tribe of, Ammiel selected as a spy from, **III.**, 265
- Dan, tribe of, Oholiah of the, **III.**, 156 **VI.**, 295
- Dan, tribe of, Samson belonged to, **I.**, 364; **II.**, 144; **III.**, 222; **IV.**, 47
- Dan, tribe of, Shelomith belonged to, **II.**, 279; **III.**, 239, 240
- Dan, tribe of, the dispersion of, **II.**, 219-220
- Dan, tribe of, the large population of, **III.**, 391
- Dan, tribe of, the wickedness of, **III.**, 171, 223, 232; **IV.**, 22, 112; **VI.**, 80, 132, 270
- Dan, tribe of, the color and emblem of the flag of, **III.**, 234, 237; **VI.**, 83
- Dan, tribe of, the standard bearer of, on the left side of the camp, **III.**, 232
- Dan, tribe of, belonged to the fourth group of the 12 tribes, **III.**, 223
- Dan, tribe of, the quarrel of Shelomith's son with the, **III.**, 240; **VI.**, 84
- Dan, tribe of, the second tribe to be counted in the census of Joab, **IV.**, 112
- Dan, tribe of, at the head of the fourth camp of Israel, **III.**, 304
- Dan, tribe of, belonged to the second division at the Red Sea, **VI.**, 4
- Dan, tribe of, the Anti-Christ of the, **V.**, 368; **VI.**, 24, 144
- Dan, tribe of, helped in the erection of the Tabernacle, **III.**, 222
- Dan, tribe of, the stone of, **III.**, 171, 234; **IV.**, 24
- Dan, tribe of, the strength of, **III.**, 461
- Dan, tribe of, war-cry of, **VI.**, 209
- Dan, tribe of, observed by Balaam from the top of Peor, **VI.**, 132
- Dan, tribe of, not covered with the clouds of glory, **VI.**, 132
- Dan, tribe of, warlike character of the, **IV.**, 182
- Dan, tribe of, settled in Ethiopia, **IV.**, 182
- Dan, tribe of, departure of, from Palestine, **IV.**, 182
- Dan, tribe of, the oath taken by, **IV.**, 182
- Dan, territory of, the location of, **III.**, 461
- Dan, tribe of, Zaliah of the, **III.**, 410
- Dan, tribe of, the heroes of, **VI.**, 144
- Dan, tribe of, worshippers of idols, **III.**, 57, 233, 244; **IV.**, 279; **VI.**, 24, 82
- Dan, Abraham's strength failed at, **I.**, 232
- Dan, Jeroboam raised the golden calves at, **I.**, 232
- Dan, Golden Calf of, the capture of, **IV.**, 265.
- Danabene, Mt., Phinehas stayed at, **IV.**, 53; **VI.**, 214.
- Dances performed by the animals for Solomon, **IV.**, 142
- Dances accompanied the return of the Ark, **VI.**, 224.
- Dancing accompanied the song of Israel at the Red Sea, **III.**, 36
- Dancing women, Dinah went out to see, **I.**, 395
- Dancing before the idols, **III.**, 120
- Dancing of the angels before God, **I.**, 84
- Dancing of Aaron and Miriam at the remarriage of Amram, **II.**, 262

- Dancing of Ishmael, Abraham rejoiced at, V., 246
- Dancing of the angels at the wedding of Adam and Eve, I., 68
- Dancing in the house of mourning, VI., 343
- Dancing at the Feast of Ahasuerus, IV., 372; VI., 455-456.
- Danel, V., 153.
- Danger, the motto of the patriarchs was to avoid, I., 349
- Danger, the prohibition to expose one's self to, VI., 249.
- Daniel, one of the 70 elders, III., 250
- Daniel cast into the lion's den, I., 51; IV., 242, 345, 348, 424; VI., 414, 424, 432, 435, 436
- Daniel, the descent of, I., 362; II., 147; VI., 414, 432
- Daniel and Nebuchadnezzar, II., 69; IV., 326, 327, 334, 335, 338, 339, 390; VI., 414, 415, 423, 424
- Daniel, Babylonia fell through the hands of, II., 147
- Daniel, wisdom of, IV., 326, 327
- Daniel, one of the prophets, IV., 326, 349; VI., 413, 416, 436
- Daniel, virtues of, IV., 326, 337, 347, 348; VI., 414
- Daniel refused divine honors, IV., 328, 337, 338; VI., 415
- Daniel built a canal in Tiberias, IV., 328
- Daniel, absence of, from Babylonia, IV., 329, 337; VI., 415, 427
- Daniel, advice of, sought by his companions, IV., 331
- Daniel and the writing on the wall, IV., 343, 344; VI., 431
- Daniel and Cyrus, IV., 345; VI., 431, 436
- Daniel, the enemies of, IV., 346, 348, 349; VI., 435, 436
- Daniel and Darius, IV., 347, 349; VI., 435
- Daniel, dwelling place of, IV., 347, 349, 383; VI., 437
- Daniel, Habakkuk brought food to, IV., 348; VI., 432
- Daniel risked his life for prayers, IV., 348, 349; VI., 435, 477
- Daniel, retirement of, from public life, in his old age, IV., 349
- Daniel, death and burial of, IV., 350; VI., 437
- Daniel, Zerubbabel found fault with, IV., 352
- Daniel, the names of, IV., 377, 419; VI., 275, 414, 438, 457, 469
- Daniel pronounced the name of God to remove beauty of Vashti, IV., 378
- Daniel, the antipathy between Vashti and, IV., 378
- Daniel, wife of, a Persian, IV., 378
- Daniel, domestic difficulties of, IV., 378
- Daniel, the titles given to, V., 381; VI., 413, 437
- Daniel lived to see a new world, V., 388
- Daniel and the Dragon, the legend of, I., 351; IV., 338, 346; VI., 14, 427, 432
- Daniel, one of the six pious men, VI., 193
- Daniel, the contemporaries of, VI., 352, 416
- Daniel, Book of, written by the Great Assembly, VI., 387
- Daniel, Book of, the canonicity of, VI., 448
- Daniel lost his high position at court, VI., 424
- Daniel, anthropomorphic expressions used in, VI., 413
- Daniel, synagogue of, VI., 413
- Daniel, the promised Messiah, VI., 414, 438
- Daniel the first to lay the foundation of the Temple, VI., 414
- Daniel the eye-witness of three exiles, VI., 414
- Daniel in distress six times, VI., 414
- Daniel, the miracles wrought for, VI., 414
- Daniel, intercession of, in behalf of Jehoiachin, VI., 429
- Daniel, a priest, VI., 432, 448
- Daniel compared with the Gentile sages, VI., 434
- Daniel protected by an angel, VI., 435
- Daniel not protected from fire, VI., 435
- Daniel worshiped as an idol, VI., 435
- Daniel, life of, saved by the prayer of his three companions, VI., 435
- Daniel, author of several books, VI., 436

- Daniel born in Shushan, VI., 436
- Daniel preceded Nehemiah as governor, VI., 437-438
- Daniel, vision of, Josephus one of the earliest interpreters of, VI., 437
- Daniel wrote concerning the Roman government, VI., 437
- Daniel, the governor of Palestine, VI., 437
- Daniel and the calculation of the time of the advent of the Messiah, VI., 349, 436
- Daniel, the attributes given to God by, VI., 447
- Daniel erred in computing the seventy years of the Babylonian exile, VI., 451
- Daniel and his companions called the servants of God, V., 381; VI., 147
- Daniel and his companions, the captivity of, VI., 414
- Daniel and his companions, the descent of, VI., 414
- Daniel and his companions, the house of study of, VI., 414
- Daniel and his companions, perfect in body and intellect, VI., 415
- Daniel and his companions, the enactment of, concerning wine, VI., 439
- Daniel and his companions, the riddle concerning, IV., 147-148
- Daniel and his companions, rulers over all of Nebuchadnezzar's kingdom, IV., 276, 326; VI., 415, 416
- Daniel and his companions, accused of immorality, IV., 326
- Daniel, companions of, the three pillars on which the world rests, IV., 331; VI., 104
- Daniel, companions of, consulted by Nebuchadnezzar about the false prophets, IV., 337
- Daniel, companions of, observed the dietary laws, IV., 386
- Daniel, companions of, were prophets, VI., 413, 427, 436
- Daniel, the companions of, related to Daniel, VI., 416
- Daniel, companions of, composed the *Hallel*, VI., 418
- Daniel, companions of, the death of, VI., 419
- Daniel, companions of, the friends of Joshua, the High priest, VI., 427
- Daniel, companions of, and the worship of Nebuchadnezzar's idols, IV., 328; VI., 415, 416, 417
- Daniel, companions of, the prayer of, IV., 329; VI., 417, 418
- Daniel, companions of, the merits of, IV., 329, 331, 361, 417; V., 186; VI., 416
- Daniel, companions of, saved from death by fire, I., 51; II., 350; IV., 329, 332, 424, 430-431; VI., 414, 415, 417, 418
- Daniel, companions of, members of the Great Synagogue, VI., 447, 448
- Daniel, companions of, settled in Palestine, IV., 330
- Daniel, companions of, the invulnerability of the descendants of, VI., 477
- Daniel, companions of, the custom to greet with the name of God lasted until the time of, VI., 191.
- Daphne, the Sanhedrin met Nebuchadnezzar at, IV., 284, 286, 292; VI., 408.
- Dara, son of Zerah, III., 208.
- Darda, the wisdom of, IV., 130
- Darda, the son of Zerah, V., 407
- Darda, the etymology of, VI., 283.
- Darius possessed Solomon's throne, IV., 160
- Darius and Cyrus, IV., 343, 346, 353; VI., 434, 435, 439
- Darius and Belshazzar, IV., 343, 344, 345, 373; VI., 431, 435
- Darius, king of Media, IV., 343
- Darius, subjects of, converted to Judaism, IV., 347; VI., 435
- Darius and Daniel, IV., 347, 349; VI., 434
- Darius blinded by an angel, IV., 347
- Darius, vision of, restored, IV., 347
- Darius, gave tithes to the priests and Levites, IV., 347
- Darius, journey of, to Jerusalem, IV., 347
- Darius, realm of, administered by a council of three, IV., 347

- Darius rose early in the morning, *IV.*, 348; *VI.*, 435
- Darius, three bodyguards of, *IV.*, 351; *VI.*, 437
- Darius and the rebuilding of the Temple, *IV.*, 352, 366; *VI.*, 439, 440
- Darius, the ancestry of, *IV.*, 366; *VI.*, 431, 438, 451, 452, 460
- Darius, the names of, *VI.*, 433
- Darius destroyed the city of Babylon, *VI.*, 447
- Darius, the extent and duration of the rule of, *V.*, 200; *VI.*, 439
- Darius drove Nebuchadnezzar from the palace, *VI.*, 424
- Darius, Zerubbabel pleaded the cause of Israel before, *VI.*, 438
- Darius, the birth-day of, *VI.*, 439.
- Dark, Adam feared an attack of the serpent in the, *I.*, 86, 89; *V.*, 116
- Dark, the ruler of the, banished before creation, *I.*, 13.
- Darkness dispensed by Tohu, *I.*, 8
- Darkness, the time of its creation, *I.*, 8, 13; *V.*, 7, 107
- Darkness, the abode of, *I.*, 12; *III.*, 233
- Darkness of Erez frightens Cain into repentance, *I.*, 113, 114
- Darkness of Hell, *I.*, 132; *II.*, 359; *V.*, 432
- Darkness, the things created out of, *I.*, 135; *III.*, 217-218
- Darkness at the time of Enoch's translation, *I.*, 137
- Darkness, Azazel covered with, *I.*, 148
- Darkness, premature, Jacob saved from Esau by, *I.*, 350
- Darkness sent on the Ishmaelites, *II.*, 20, 21
- Darkness invaded Egypt at the removal of Joseph's bones, *II.*, 192
- Darkness, Egyptians met their death in, *II.*, 343, 345, 347; *VI.*, 10
- Darkness, Egyptian, the impenetrability of, *II.*, 359; *III.*, 21; *VI.*, 6
- Darkness, three days of, part of the Egyptian treasure taken during, *II.*, 360; *III.*, 42; *V.*, 437; *VI.*, 16
- Darkness, Egyptian, could not be dispelled by artificial means, *II.*, 360
- Darkness, Egyptian, wicked of Israel died during the period of, *III.*, 14, 390; *V.*, 431, 437; *VI.*, 138-139
- Darkness at the Red Sea, *II.*, 359; *III.*, 21; *V.*, 431-432; *VI.*, 6
- Darkness brooded upon the abyss at the time of creation, *II.*, 372
- Darkness, thirty-six elements and world rulers of, *IV.*, 151
- Darkness, Ahaz buried in, *IV.*, 266
- Darkness, the nature of, *V.*, 7, 16
- Darkness, prince of, is the angel of death, *V.*, 16
- Darkness and light, the struggle between, *V.*, 16
- Darkness, mountains of, *V.*, 19, 170; *VI.*, 408, 409
- Darkness of chaos, the advance of the celestial light made creation possible, *V.*, 112
- Darkness, stones of, light produced by means of, *V.*, 113
- Darkness came upon Adam after the Fall, *V.*, 143
- Darkness, see also Light and Darkness.
- Darnel, proverb concerning, *I.*, 293
- Darnel, wheat brought forth, in Noah's time, *V.*, 180.
- Darts used in combat with Leviathan, *I.*, 28
- Darts, Josiah killed by, *I.*, 60
- Darts, the use of, in war, *II.*, 342.
- Dates, Palestine the country of, *I.*, 230
- Dates, Palestinian, sent to Babylon, *VI.*, 177.
- Dathan complained to Moses of the wrong inflicted upon him by the Egyptian, *II.*, 279; *V.*, 405
- Dathan, the Egyptian taskmaster intended to slay, *II.*, 279, 280, 281; *V.*, 405
- Dathan and Abiram inquire from the Messiah about the end, *I.*, 23
- Dathan and Abiram, the quarrel between, *II.*, 281
- Dathan and Abiram's relation to Moses, *II.*, 281, 337-338; *III.*, 294, 296, 297; *VI.*, 102
- Dathan and Abiram, the leaders of the Israelites, *II.*, 295

- Dathan and Abiram, the meaning of the names of, **III.**, 287
- Dathan and Abiram, were brothers, **III.**, 302; **V.**, 405; **VI.**, 102
- Dathan and Abiram, Israel wished to set up as their leaders, **III.**, 276
- Dathan and Abiram, unconscious prophecy of, **III.**, 294; **VI.**, 102
- Dathan and Abiram, the enemies of Moses, **II.**, 295, 327; **III.**, 13; **V.**, 406, 412
- Dathan and Abiram became poor, **II.**, 327
- Dathan and Abiram belong to the five wicked persons, **VI.**, 360
- Dathan and Abiram, the wickedness of, **III.**, 295; **V.**, 406
- Dathan and Abiram betrayed the secret of Moses' slaying the Egyptian, **III.**, 297
- Dathan and Abiram remained in Egypt after the Exodus, **III.**, 13; **VI.**, 4
- Dathan and Abiram tried to make Israel at the Red Sea to return to Egypt, **III.**, 297; **V.**, 406
- Dathan and Abiram kept the manna from day to day, **III.**, 48; **V.**, 406; **VI.**, 19
- Dathan and Abiram violated the Sabbath, **III.**, 297
- Dathan and Abiram the leaders in Korah's rebellion, **III.**, 287; **V.**, 406; **VI.**, 100
- David used Aaron's rod, **VI.**, 106
- David removed Abiathar from the high priesthood, **VI.**, 279
- David and Abishai, **IV.**, 108; **VI.**, 278
- David and Abner, **IV.**, 73; **VI.**, 278
- David contrasted with Abraham, **V.**, 220
- David and Absalom, **IV.**, 105, 381; **VI.**, 266, 267, 268
- David appointed Ahimaaz to high office, **VI.**, 268
- David and Ahithophel, **III.**, 194; **VI.**, 76, 257
- David and Bath-sheba, **IV.**, 103, 118; **VI.**, 148, 257, 260, 264, 277
- David, Chileab's resemblance to, **IV.**, 118
- David and Doeg, **IV.**, 75; **VI.**, 241, 257
- David excluded the Gibeonites from the Jewish communion, **IV.**, 10
- David and Goliath, **III.**, 456; **IV.**, 85, 88, 111, 422; **VI.**, 249, 252, 260
- David chided by Hushai, **IV.**, 105, 106
- David, Ira the friend and disciple of, **VI.**, 144, 263
- David, the children of Issachar who came to, **V.**, 368
- David destroyed the monument erected by Jacob and Laban, **IV.**, 93
- David, called the son of Jesse in a slighting manner, **VI.**, 27
- David, curse uttered by, against Joab, **IV.**, 127
- David, Job's resemblance to, **V.**, 390
- David, the prophecy concerning, in the blessing of Judah, **V.**, 368
- David used the trumpets made by Moses, **III.**, 251; **VI.**, 88
- David, compared with Moses, **VI.**, 245
- David and Jonathan, **IV.**, 111; **VI.**, 244, 253
- David taught the Levites to sing hymns to God, **VI.**, 263
- David divided the priests and Levites into 24 sections, **III.**, 228
- David, wrong done to Mephibosheth by, **IV.**, 76-77; **VI.**, 244
- David and the Messiah, **I.**, 23, 257; **III.**, 446; **V.**, 130, 131, 243; **VI.**, 272
- David and Michal, **IV.**, 116; **VI.**, 274, 459
- David and Nathan the prophet, **VI.**, 264, 265
- David and Nob, **IV.**, 258
- David wrote the names of the Patriarchs on stones, **VI.**, 251
- David the head of the three Patriarchs, **VI.**, 265
- David played with Rehoboam, **VI.**, 300
- David, defended by Samuel, **IV.**, 75; **VI.**, 241
- David and Shimei, **IV.**, 128, 381; **VI.**, 279
- David, contrasted with Saul, **IV.**, 72, 93; **VI.**, 238, 263
- David and Saul, **IV.**, 68, 69, 72, 74, 76, 81-82, 84, 88, 93, 110; **VI.**, 238, 239, 243, 263, 311
- David, Sheba a rebel against, **IV.**, 179, 181; **VI.**, 304
- David, compared with Solomon, **IV.**, 155; **VI.**, 283, 285
- David and Solomon, **IV.**, 125, 172, 263; **VI.**, 277, 283, 285, 295



- David, name of, on Solomon's coins, VI., 263
- David caused the death of Uriah the Hittite, IV., 126; VI., 265
- David transferred the priestly dignity to Zadok, IV., 62
- David, Tower of, the emblem on David's coin, IV., 102
- David, the teachers of, IV., 76, 94, 101, 111, 118; VI., 256, 267, 268
- David forgot a commandment of the Torah, III., 395; VI., 270
- David, devotion of, to the study and fulfillment of the Torah, IV., 97, 101, 113, 114; VI., 260, 263
- David, the great learning of, VI., 242, 259, 260
- David, success of, as a teacher, VI., 242
- David, a cosmocrator, V., 200; VI., 289
- David, the dethronement of, V., 390
- David, the outlawry of, IV., 76; VI., 239
- David, the cause of the trembling of the limbs of, IV., 113
- David, four sons of, died in the plague, IV., 113
- David, birth of, IV., 82, 84; V., 390; VI., 247, 249
- David, weeping of, IV., 104; VI., 266
- David afflicted with leprosy, IV., 104; VI., 266
- David, saddle-beast of, IV., 108; VI., 268
- David, beauty of, IV., 82; VI., 251
- David, the rescue of, from the lion and re'em, IV., 83
- David, the gigantic strength of, IV., 83; VI., 248
- David, eye of, the power of, IV., 87; VI., 251
- David, the admission of, into the congregation of the Lord, the controversy concerning, IV., 88-89; VI., 252
- David, the pretended insanity of, IV., 90
- David, curse uttered by, IV., 95, 96
- David contented himself with 60 breaths of sleep, IV., 101; VI., 262
- David, harp of, I., 283; IV., 101; VI., 262, 263
- David, vows taken by, to do good deeds, IV., 102
- David suspended in midair, IV., 108
- David, the cause of the famine in his time, IV., 109; VI., 268
- David, vanguard of, IV., 119; VI., 276
- David chose as his punishment to fall in the hands of his enemies, IV., 107, 109
- David, the case of the crafty slave that came before, IV., 131
- David, openings made in the wall of Jerusalem by, IV., 179
- David, the manner of choosing the most beautiful maiden adopted by, IV., 380
- David, world created for the sake of, V., 67; VI., 272
- David, the figures on the coins of, V., 216
- David committed a judicial murder, VI., 261
- David, the persons slain by, III., 63; IV., 109; VI., 268, 276
- David, the everlasting kingdom of, III., 47, 65, 76; VI., 106, 249
- David, kingdom of, given to Israel conditionally, VI., 29
- David and his Sanhedrin, VI., 266, 267, 276
- David, vices of, III., 395, 396; IV., 102, 103
- David, piety of, IV., 92, 93, 102; V., 338; VI., 101, 253, 272
- David, virtues of, I., 85, 92, 94, 102; V., 220; VI., 111, 260-261, 263, 265
- David, one of the seven saints, V., 12
- David, one of the six pious men, VI., 193
- David, the evil desire had no power over, II., 149; IV., 103; VI., 272
- David watched by guardian angels, VI., 247, 255
- David, humane treatment accorded to fallen soldiers by, VI., 260
- David troubled by bad dreams, VI., 264
- David condemned by the Gnostics, VI., 265
- David, the insulting names hurled at, VI., 266
- David, friends of, the different kinds of food sent by, VI., 267
- David ordered priestly gifts to be set aside from vetches, VI., 269



- David, some of the sons of, were masters of their brothers, **VI.**, 275
- David, the discovery of the thief by, **VI.**, 284
- David, inscription found by, **VI.**, 298
- David, loved by God but disliked by many of his fellow-men, **VI.**, 439
- David, born circumcised, **V.**, 273; **VI.**, 248
- David, mother and brothers of, the verses uttered by, **VI.**, 247
- David and his men partook of the holy bread, **VI.**, 243, 254
- David, the names of, **VI.**, 258, 260
- David, the pot of magic herbs found by, **VI.**, 123, 258
- David defended against the accusations of Duma, **VI.**, 265
- David, the appearance and personality of, **VI.**, 247, 249, 252
- David, the distinguished lineage of, **I.**, 257, 363; **II.**, 33, 34, 253; **III.**, 226, 406; **IV.**, 81, 85, 88; **V.**, 240, 243, 383, 296; **VI.**, 143, 188, 194, 235, 250, 252
- David put on sackcloth as a sign of mourning, **II.**, 31; **IV.**, 419
- David had the ark carried on a wagon, **III.**, 194; **VI.**, 76
- David, the peace offering offered by Nahshon symbolical of, **III.**, 196
- David, the first and last of Jewish rulers, **III.**, 196; **VI.**, 272
- David, offering of, the heavenly fire at, **III.**, 244
- David, the anointment of, as king, **IV.**, 57, 83, 84; **VI.**, 72, 235, 247, 248, 249
- David, census taken by, **III.**, 146; **IV.**, 111; **VI.**, 62, 270
- David, Shield of, the use of the expression in the liturgy, **I.**, 218; **VI.**, 265
- David, the sword of, **VI.**, 256, 287
- David, the Urim and Thummim consulted by, **III.**, 172; **IV.**, 75
- David, recited God's praise before addressing a request to Him, **VI.**, 454
- David, the authority for the view that prayer averts an evil decree, **VI.**, 367
- David, one of the authors of Grace after meals, **VI.**, 450
- David instituted the hundred daily benedictions, **VI.**, 270
- David, one of the first prophets, **IV.**, 413; **V.**, 15, 69, 414; **VI.**, 249-250
- David began to prophesy while still a youth, **IV.**, 84; **VI.**, 249
- David, a shepherd, **II.**, 300; **IV.**, 82-83; **V.**, 414; **VI.**, 247, 248, 249
- David, Palestine conquered by, **IV.**, 92; **VI.**, 254, 255
- David, wives of, **IV.**, 72, 76, 116; **VI.**, 238, 239, 254, 273
- David, prolongation of the life of, **I.**, 61; **IV.**, 82; **V.**, 82, 83
- David, position of, in Paradise, **I.**, 22; **IV.**, 114, 116; **V.**, 32; **VI.**, 272, 273
- David, death and burial of, **IV.**, 113, 114; **V.**, 391; **VI.**, 110, 163, 168, 271, 272, 296
- David, age of, at his death, **IV.**, 82, 113; **VI.**, 246, 276
- David, body of, showed no signs of decay, **VI.**, 272, 412, 413
- David, courtiers and attendants of, **IV.**, 51, 94, 95; **VI.**, 246, 256, 257
- David, merits of, **IV.**, 156, 170, 274; **VI.**, 296
- David, crown of, **IV.**, 114, 118
- David, garments of, **IV.**, 72, 113; **VI.**, 248
- David, beheld the terrestrial and celestial temple, **VI.**, 152
- David and the Temple, **III.**, 355; **IV.**, 83, 96, 102, 156-157, 321; **VI.**, 152, 264, 293, 294, 296, 410
- David, the author of the Psalter, **I.**, 86, 363; **III.**, 32, 347, 462; **IV.**, 96, 101, 116, 272, 330; **V.**, 296; **VI.**, 157, 234, 262, 263, 418
- David, Psalms of, compared with the psalm of Nebuchadnezzar, **IV.**, 330; **VI.**, 418
- David, on the point of worshipping an idol, **IV.**, 106; **VI.**, 267
- David, sins of, **II.**, 143; **III.**, 146; **IV.**, 68, 103, 106, 107, 118, 258; **VI.**, 55, 62, 148, 257, 260, 264, 265, 267
- David, repentance of, **IV.**, 103, 104; **VI.**, 261, 272
- David, prayers of, **I.**, 9; **VI.**, 101, 102, 107, 111, 113, 309; **VI.**, 256, 262, 263-4, 265, 267
- David saved by a wasp and a spider, **IV.**, 90-91

- David, the titles given to, **II.**, 138; **IV.**, 81, 107; **V.**, 381, 404; **VI.**, 147, 167, 245, 261
- David, the tomb of, **IV.**, 119, 120; **VI.**, 276, 412
- David, reign of, the duration of, **IV.**, 339
- David, 400 Amalekites saved from the massacre of, **V.**, 313
- David restored the law concerning spoils, **I.**, 233; **V.**, 225
- David, achievements of, in war, **IV.**, 101, 411; **VI.**, 258, 260, 264
- David, war waged against Edom by, **VI.**, 121, 259
- David, war of, with Shobach, **IV.**, 93
- David slew 15,000 Midianites, **VI.**, 248
- David, Moab attacked by Israel in the time of, **III.**, 405; **VI.**, 142
- David warred against the Philistines, **IV.**, 92-93; **VI.**, 254
- David engaged in 18 campaigns, **VI.**, 256
- David, events of the time of, prophesied by Balaam, **III.**, 380
- David, the number of proselytes admitted in the time of, **IV.**, 111; **VI.**, 270
- David, the average span of man's life in the time of, **V.**, 82-83; 276; **VI.**, 276
- David, the sixth famine in the time of, **I.**, 221; **IV.**, 72
- David, days of, the Levites did not recover until the, **III.**, 334
- David, dynasty of, Hiram a friend of, **IV.**, 141
- David, dynasty of, foreseen by Moses, **III.**, 443, 456
- David, dynasty of, the inviolability of, **IV.**, 97; **VI.**, 258
- David, dynasty of, passed away at the time of the destruction of Jerusalem, **V.**, 114
- David, House of, the Temple called, **IV.**, 103; **VI.**, 264.
- Davidic kings buried next to David, **IV.**, 119
- Davidic kings permitted to sit in the Temple court, **IV.**, 180; **VI.**, 264, 306
- Davidic kings, eight, killed by the sword, **VI.**, 428
- Davidic kings surround David in Paradise, **IV.**, 114.
- Dawn, a reflection of the roses of Paradise, **V.**, 37.
- Day, duration of, created on the first day, **I.**, 8
- Day of God, a thousand years, **I.**, 61, 75; **V.**, 82, 128
- Day, used by earth to provide food for man, **I.**, 65
- Day, 12 hours of, God's occupation during, **V.**, 42
- Day, every hour of, God praised by one of 12 classes of created things, **V.**, 61
- Day, the sun attended by angels during the, **I.**, 132
- Day, animals in the ark fed by, **I.**, 161
- Day, God reveals Himself to the Jews by, **I.**, 350, 372; **V.**, 302; **VI.**, 125
- Day, a thief and a gambler fear the, **I.**, 386
- Day, Joseph enjoined to travel only by, **II.**, 9
- Day, the twelve hours of the, **II.**, 31, 168
- Day of the Revelation on Sinai, the length of, **III.**, 109
- Day, Moses studied the written law by, **III.**, 116, 143; **VI.**, 48, 61
- Day, angels prepared manna by, **III.**, 116-117; **VI.**, 49
- Day, sun and moon worship God by, **III.**, 116; **VI.**, 49
- Day, angels recite the trisagion by, **III.**, 116
- Day, Israel judged by, **III.**, 375; **V.**, 240; **VI.**, 131
- Day, angels of the, **III.**, 378
- Day, a sentence of death may be passed only by, **IV.**, 117; **VI.**, 275
- Day, the miraculous lengthening and shortening of, **IV.**, 266, 275; **VI.**, 367
- Day, moon sometimes seen during the, **V.**, 34, 35
- Day follows the night in the Jewish calendar, **V.**, 39, 106, 405
- Day, a, the gnat that lives for the space of, killed Titus, **V.**, 60
- Day, the beautiful, the calends called, **V.**, 116
- Day, the beauty of the, **V.**, 389
- Day, a fraction of, counts as a whole day, **V.**, 127
- Day, Noah entered the ark during the, **V.**, 179

- Day, Pharaoh's edict against the Hebrew children in force for a, V., 399
- Day, necromancy can only be performed by, VI., 236
- Day and night, Adam studied the Book of Razel, I., 155
- Day and night, Noah distinguished between, by means of a precious stone, I., 162
- Day and night, in heaven there is no distinction between, III., 116; VI., 49
- Day, journey of a, people followed Enoch when he was about to ascend heaven, I., 129
- Day, the last, Satan's arrogant talk and rebellion on the, V., 85
- Day of Judgment, the beginning of a new era, I., 98, 100, 148
- Day of Judgment, the resurrection will take place on, I., 101; III., 443
- Day of Judgment, reward and punishment on, I., 102, 320; III., 31, 98-99, 302, 460; IV., 66, 70; V., 77, 204, 242; VI., 104, 237
- Day of Judgment, earth will be healed of corruption at the time of, I., 148
- Day of Judgment proclaimed by the angel, II., 195
- Day of Judgment, the tenth revelation will take place on the, III., 93
- Day of Judgment, the slain appear before God on the, III., 101
- Day of Judgment, burning of the idols on the, VI., 8
- Day of Judgment, the establishment of the unity of God on the, VI., 103
- Day of Judgment, the symbol for, VI., 200
- Day of Judgment, God will slay the evil desire on the, V., 311
- Day of Judgment, Israel spared from the, III., 47
- Day of Judgment, Abraham will sit at the gate of Hell on the, I., 306
- Day of Judgment, Isaac will redeem Israel from Gehenna on the, I., 325
- Day of Judgment, David will sit on the throne on the, IV., 115; VI., 272
- Day of Judgment, the plea of Isaiah for the sinners on the, VI., 360
- Day of Judgment, Elijah's activity on the, IV., 235; VI., 323
- Day of the Lord, symbolical description of the future world, V., 128
- Days, lengthening and shortening of, noticed by Adam, I., 89; V., 116
- Days, unlucky, Monday and Wednesday, V., 39.
- Dead, resurrection of, see Resurrection
- Dead souls of the, are presented to Adam, I., 69; V., 91
- Dead bodies of men began to decay in the time of Enosh, I., 123
- Dead, tax on the, collected by Rakyon, I., 226, 227
- Dead stranger maltreated in the cities of sin, I., 247
- Dead, four may be regarded as though they were, I., 363-364; II., 111; V., 296-297
- Dead, the, can not sin, II., 320
- Dead, the, present at the revelation at Sinai, III., 97
- Dead, the, walk with their heads downwards, IV., 70; VI., 236
- Dead, the, continually praise God, V., 33
- Dead, the, behold the Shekinah, V., 33
- Dead, the, rise from their graves, the occasions of, V., 33
- Dead, sinners even when alive considered as, V., 99
- Dead, animals not shy in the presence of the, V., 120
- Dead, thirst of the, V., 143
- Dead heroes, the worship of, the origin of idolatry, V., 150
- Dead, the, take their last sip in Gehenna shortly before the termination of the Sabbath, VI., 22
- Dead body, Nazarite forbidden to touch, VI., 233
- Dead dogs, the barking of, V., 285
- Dead, burial of, Moses instructed the people in reference to the, III., 68
- Dead, burial of, in the territory of the Sons of Moses, IV., 318
- Dead, Court of the, the guard of the, III., 478
- Dead, mutilation of, practiced by Amalek, III., 51, 60

Dead, prayers of the, the efficacy of, IV., 39; V., 160; VI., 199, 332

Dead Sea, infernal coal as large as, I., 16

Dead Sea formed from the canals of the Vale of Siddim, I., 230

Dead Sea is the name for the Sea of Sodom, V., 26

Dead Sea confused with the Sea of Death, V., 27.

Deaf, Job's comfort to the, I., 422

Deaf, the cure of the, in the world to come, III., 78

Deaf, the cure of the, at the time of revelation, III., 78

Deaf, God causes men to be, II., 324

Deaf mutes, language of, understood by Mordecai, IV., 382-383.

Deafness of Hushim, II., 154

Death of Abel, I., 109; V., 137, 139-140

Death of Abimelech, the date of, I., 290

Death, sickle of, did not meet Abraham, I., 302

Death, Abraham's attitude towards, I., 288; V., 255

Death, Adam and Cain saved from, by the Sabbath, V., 141

Death of Adam, I., 89, 102; V., 125

Death of Adam, day of, celebrated by his descendants, V., 128

Death of Bethuel, the cause of, I., 295; V., 262

Death, Enoch warns his followers on his final journey of, I., 129-130

Death of Eve, I., 101

Death of Isaac, I., 281; V., 251, 253, 343

Death of Jacob, II., 148

Death of Job's wife, II., 239

Death of Joseph, II., 181

Death of Lot, the time of, I., 291, 301

Death of Lot's wife caused by salt, V., 242

Death of Mahlon, the cause of, I., 74; IV., 31; VI., 189

Death of Methuselah, I., 141

Death of Samson, I., 59

Death of Sarah, the cause of, I., 287; V., 237, 256

Death of Terah, the time of, V., 257

Death, day of, hidden from every man, IV., 113; VI., 271

Death, day of, the symbol for the, IV., 200

Death, decrees of, signed by God, VI., 61

Death by fire, the punishment for perjury, IV., 121

Death by fire, the army of Sennacherib doomed to, V., 192

Death penalty for entertaining strangers in Sodom, I., 250, 253

Death penalty meted out to those who would injure Isaac and Rebekah, I., 323

Death penalty decreed for those who would not greet Jacob, II., 120

Death penalty meted out to those who would not attend Jacob's funeral, II., 152

Death penalty for divulging the language of animals, IV., 138; VI., 288

Death penalty for working during the week of the wedding festivities of Joseph, II., 174

Death penalty, every Egyptian ordered to give Joseph a gift under the, II., 75

Death penalty, Jacob's sons considered Shechem worthy of, I., 396-397

Death, the penalty for attempting to open Baruch's tomb, IV., 324

Death penalty, crimes punished by, II., 18; IV., 8, 311; VI., 350

Death of the pious is painless, V., 78

Death of the pious, the atoning effect of, III., 191; V., 175; VI., 75, 107, 139

Death of the pious difficult for God, VI., 110

Death of the pious, the manner of the, VI., 112

Death of the pious, the gravity of, VI., 406

Death of the pious on their birthday, V., 161

Death of the ten martyrs, V., 329

Death of the wicked is painful, V., 78

Death, premature, persons who died a, I., 374; IV., 62; V., 255; VI., 267

Death, premature, the cause of, I., 374; V., 130; VI., 89, 335

Death, premature, the means of averting, IV., 62

- Death, the cause of, I., 40, 50, 67, 96, 102; II., 225, 259, 333; III., 305, 423, 427; IV., 263, 279; V., 78, 102, 123, 129, 130; VI., 149, 204, 245, 359, 419
- Death, not tasted by the immortals, V., 96, 129
- Death has power over four persons, only because of Adam's sin, II., 259
- Death by the sword of the angel, V., 78
- Death by a kiss, II., 148; V., 78; VI., 113, 161
- Death, Jacob's curse would bring, II., 132
- Death could be caused by Enoch's face, V., 158
- Death caused by the plague of mice, VI., 223
- Death caused by the bite of the habarbar and the white she-mule, I., 424
- Death caused by uprooting the mandrake, I., 366; V., 298
- Death by thirst, the horror of, III., 38
- Death, Ra'ah the harbinger of, III., 126
- Death, the number of the kinds of, V., 123
- Death, weapons of, Gabriel showed man, V., 121
- Death of the demons, V., 108
- Death, the inhabitants of Hazarmaveth daily awaited, V., 193
- Death, man's mastery over, obtained by knowledge of the Ineffable name, I., 352
- Death, painful because of the Fall of man, V., 129
- Death, painless, similar to immortality, III., 39
- Death, ceremonial laws need not be observed at the risk of, VI., 243
- Death, the age at which one should expect, I., 329
- Death, sleep the likeness of, V., 80
- Death, description of, V., 78
- Death, soul removed from the body at, V., 78
- Death, man's refusal to submit to, I., 58, 59; V., 77
- Death-rattle of the slain, I., 92
- Death, window of, in the first heaven, I., 306
- Death, sign of, the withering of the wreath a, VI., 268
- Death, inaudible cosmic noise at the time of, V., 39
- Death, sentence of, may be passed only by day, IV., 117
- Death bed of every man, three heavenly messengers present at, V., 125
- Death, the guardian angel meets man at his, V., 377
- Death, man commanded to write his deeds shortly before, V., 76-77
- Death, the daily, VI., 246
- Death, place of, shown to the soul of the embryo, I., 58
- Death, the foretaste of, VI., 262
- Death, the signs of approaching, V., 362
- Death, the Jewish custom not to announce directly, II., 95
- Death, the ten generations severely punished after, V., 132
- Death, man beholds the heavenly fire at the moment of his, III., 245
- Death, leprosy equal to, III., 259; VI., 91, 357
- Death, the means of averting, III., 114; IV., 227, 273; VI., 336
- Death, Angel of, see Angel of Death
- Death, sea of, see Sea, of death.
- Deborah, the nurse of Rebekah and Jacob, the relatives of, I., 369, 413; II., 209; V., 295, 300, 318
- Deborah, death and burial of, I., 413, 414; V., 317-318
- Deborah, the judge of Israel, I., 413; IV., 35; VI., 196
- Deborah, as prophetess, I., 413; IV., 34, 35, 36; VI., 195, 196
- Deborah, the lineage of, II., 145; VI., 196
- Deborah, Song of, reviews the history of Israel from the time of Abraham, II., 145; III., 32; IV., 39; VI., 36
- Deborah, the length of the reign of, IV., 35, 39; VI., 199
- Deborah, the relationship of Barak to, IV., 35; VI., 195, 196
- Deborah, pride of, IV., 36; VI., 196, 377
- Deborah, mourning for, IV., 39
- Deborah compared to a fig-tree, IV., 41; VI., 201
- Deborah, teachings of, IV., 42

- Deborah, Boaz a contemporary of, **VI.**, 187
- Deborah, husband of, the three names of, **VI.**, 195
- Deborah, wealth of, **VI.**, 196
- Deborah, the meaning of the name of, **VI.**, 196
- Deborah, address of, before going to war, **VI.**, 196
- Deborah, sacrificial festival celebrated by, **VI.**, 199
- Deborah, the ugly name of, **VI.**, 377.
- Debin, **VI.**, 236.
- Decalogue, Alef the first letter of, **I.**, 8
- Decalogue, the Yod in Ya'akob, stands for, **I.**, 315
- Decalogue, the part of, heard by Israel from God, **III.**, 95, 108, 109, **VI.**, 45
- Decalogue written on two tablets, **III.**, 104, 118, 119
- Decalogue, the unity of, **III.**, 104
- Decalogue only revealed on Sinai, **III.**, 106, 348; **VI.**, 10
- Decalogue, the number of times it was engraved on the two tables, **III.**, 119; **VI.**, 49
- Decalogue, the words of, legible on both sides, **III.**, 119
- Decalogue violated by Israel, **III.**, 133
- Decalogue only contained in the first Tables of the Law, **III.**, 139
- Decalogue, the fine for trespassing the, **III.**, 148
- Decalogue written by the middle finger of God, **III.**, 197; **VI.**, 62
- Decalogue, all the commandments of the Torah written in, **III.**, 197
- Decalogue contained in the prohibition of fruit enjoined upon Adam, **V.**, 93
- Decalogue, the use of the singular in the, **VI.**, 40, 60
- Decalogue, the division of the, **VI.**, 43
- Decalogue and the Ten Words of Creation, **VI.**, 45
- Decalogue contains the kernel of the entire Torah, **VI.**, 50
- Decalogue, letter *ṣeṭ* missing in the, **VI.**, 60
- Decalogue, the number of letters in the, **VI.**, 60
- Decalogue violated by the worshipers of Micah's idols, **VI.**, 210
- Decalogues, the verbal differences between the, **VI.**, 41, 60.
- Decapolis, city of Hippos in the, **VI.**, 202.
- Decorum of the cock, a pattern for man, **I.**, 43.
- Decuriones advised the destruction of the Temple, **VI.**, 405-406.
- De'dan, Suah, Desuath a corruption of, **VI.**, 182.
- Dedication of creation, **I.**, 85
- Dedication, week of, of the Tabernacle, **II.**, 326; **V.**, 422.
- Dedila identical with Delilah, **VI.**, 184, 209, 220
- Dedila, mother of Eli, **VI.**, 220.
- Deed, see also Bill of sale
- Deed of gift given by Adam to David, **V.**, 82
- Deed of Isaac to Abraham's possessions shown by Eliczer to Rebekah's kin, **I.**, 296
- Deed, heavenly, the nature of, **VI.**, 246
- Deed signed by the angel, **VI.**, 246
- Deed, see also Bill of sale and Document.
- Deep, angel of the, called Tamiel, **V.**, 153.
- Deer caught by Esau liberated by Satan, **I.**, 330
- Deer, swiftness of, **II.**, 198, 209
- Deer disclosed the presence of Zedekiah, **IV.**, 293
- Deer, Satan disguised as a, **IV.**, 107
- Deer, the horns of a, **I.**, 418.
- Defendant may not be punished without a hearing, **III.**, 294.
- Deification of Nebuchadnezzar and Hiram, **V.**, 130
- Deification of Pharaoh, **V.**, 201
- Deification of the Roman Caesars, **V.**, 427, 428; **VI.**, 423
- Deification, see also Gods.
- Deity, Abraham refused to be worshiped as a, **I.**, 232
- Deity, Nimrod claimed to be a, **V.**, 200.
- Deli, identical with Ur, **V.**, 198.
- Delilah identical with Dedila, **VI.**, 49, 184, 220
- Delilah, mother of Micah, **IV.**, 49, 52-53; **VI.**, 209
- Delilah, mother of Eli, **VI.**, 209



Delilah and Samson, VI., 208, 209.

Deluge, generation of, see also Antedeluvians

Deluge, generation of, unworthy to enjoy the primordial light, I., 9

Deluge, the generation of, the men of, married two wives, I., 117

Deluge, the generation of, the sins of, I., 138, 146, 148, 153, 154, 158, 163, 180; III., 374; V., 113, 165, 173, 182, 183, 204, 238; VI., 364

Deluge, generation of the, ready to repent when the flood began, I., 158

Deluge, generation of, the gigantic size of, I., 158, 159; V., 181

Deluge, generation of, the punishment of, I., 159; II., 338; III., 91; V., 204; VI., 364

Deluge, generation of, threw their children into the springs to choke the flood, I., 159

Deluge, generation of the, the immorality of the animals of, I., 160

Deluge, generation of, punished by God Himself, I., 251; V., 241

Deluge, the generation of, the consequences of the sin of, II., 260

Deluge, generation of, destruction of, I., 163; V., 183

Deluge, the generation of, God repented of having created, V., 176

Deluge, generation of, tried to save themselves on mountains, V., 181

Deluge, generation of, will not be resurrected, V., 184

Deluge, generation of, the remains of, carried down to Babylon, V., 184

Deluge, generation of, the cause of the rebellion of, V., 258

Deluge, generation of, suffered no pain, V., 258

Deluge, the prevention of, I., 13; V., 15, 49

Deluge, the persons informed beforehand about, I., 92, 136, 148; V., 149, 177

Deluge, 974 generations suppressed before the, I., 105

Deluge, a partial, in the time of Enosh, I., 123, 147; V., 152

Deluge, the angels guarded the books of Enoch from being lost in, I., 136

Deluge, the cause of, I., 136, 152, 171, 254, 355; V., 173

Deluge postponed for a time, I., 142; V., 132, 166

Deluge portended by the nature of Noah's birth, I., 146

Deluge portended in the dreams of Shemhazai's sons, I., 150

Deluge of waters, remedy against, I., 153; V., 174

Deluge did not descend in Methuselah's life time, I., 154

Deluge, the torrential rains since the, IV., 156

Deluge, earthquake, thunder, and lightning, during the, I., 158

Deluge, the origin of, I., 159, 162, 163; III., 20, 180; V., 182, 183, 184

Deluge, heavenly bodies rested during, I., 162; V., 168

Deluge, the duration of, I., 163; II., 347

Deluge, the means by which it was stopped, I., 162

Deluge, Cain destroyed by the, I., 163; II., 222; V., 141, 144, 184

Deluge, waters of, the destructive powers of, I., 163; V., 184

Deluge, chronology of, I., 163; V., 183

Deluge, effect of the, on Palestine, I., 164; V., 185, 186

Deluge, the oath of God not to bring another, I., 165, 250-251; V., 188

Deluge, the enormous ravages of, I., 165

Deluge, the eight pious men could not avert, I., 252

Deluge, God promised Noah never again to bring a, III., 91

Deluge, the giants that perished in the, III., 96, 346; V., 172, 181; VI., 120

Deluge, the blessing bestowed on Adam and Eve vanished at the time of, III., 453

Deluge, the Torah could have prevented the, III., 355

Deluge, Sihon and Og not harmed by the, III., 469

Deluge, man destroyed first in the, V., 180

Deluge, waters of, rose 15 cubits above the high places, V., 181



- Deluge, the rainbow not seen during the, V., 189
- Deluge, the world destroyed during the, by the bow, V., 189
- Deluge, the books of wisdom of the ante-deluvians carried to Shinar by the, V., 203
- Deluge, a second, Noah feared a, I., 165, V., 188
- Deluge, a second, the builders of the Tower of Babel wished to prevent, V., 202
- Deluge of fire, remedy against, I., 33, 153; V., 174
- Deluge, 77 descendants of Lamech died at the time of, V., 144
- Deluge, the altar destroyed by, rebuilt by Noah, V., 253
- Deluge, the song of the angels silenced at the time of, VI., 397.
- Demiurge, prince of the world not related to, V., 28.
- Demons, the abode of, I., 12, 141; IV., 149; V., 87
- Demons, the origin of, I., 83, 118, 186; V., 107, 108, 109, 151, 154; VI., 299
- Demons, the nature of, I., 83; V., 108, 109
- Demons, the user of the Book of Razel secured against, I., 93
- Demons lost their fear of man after the time of Enosh, I., 123
- Demons cannot injure the recipient of the splendor of the Shekinah, I., 123
- Demons, king of the, name of, I., 141, 186, IV., 100, 132, 151, 166, 169; V., 429
- Demons slain by the sword of Methuselah, I., 141; V., 168
- Demons, the names of, I., 141; III., 186; IV., 150, 162; V., 39, 107
- Demons could not injure the antediluvian babes, I., 152
- Demons, Solomon's dominion over the, I., 157; IV., 142, 144, 149, 150, 175; VI., 289, 291, 296
- Demons, nine-tenths of the, banished from the earth, I., 173
- Demons, Noah's relations with, I., 173; V., 197
- Demons swayed by means of magic, 298
- Demons helped the magicians of Egypt, II., 350
- Demons can not produce things smaller than a barley grain, II., 352
- Demons vanished after the erection of the Tabernacle, III., 186; VI., 74
- Demons, the period during which they are specially active, III., 186; VI., 74
- Demons, Moses' prayer for protection against the, III., 186; VI., 74
- Demons, the sway of the, indicated by the cloud on the Tabernacle, III., 210; VI., 77
- Demons, invisibility of, III., 377; VI., 132
- Demons accompanied the spies of Joshua, IV., 5
- Demons, exorcism of, IV., 149; V., 298
- Demons did not know where the Shamir was, IV., 166
- Demons, feet of, the shape of, IV., 172; VI., 301
- Demons come out on Wednesday and Saturday nights, V., 39
- Demons hold full sway on Friday evenings, V., 405
- Demons, hyena transformed into one of the, V., 59
- Demons, drinking of water exposes one to the injury of, V., 87
- Demons, properties, powers, and limitations of, V., 108
- Demons, the female of the, V., 108, 385; VI., 192, 336
- Demons, sexual relation between man and, V., 108
- Demons, countless number of, V., 108
- Demons, hair of, VI., 192, 289
- Demons, Zoroaster tried to draw sparks from a star by means of one of the, V., 200
- Demons, the builders of the Tower of Babel changed into, V., 203
- Demons, the Cainites a species of, V., 143
- Demons, the origin of evil, V., 154
- Demons, the instructions of the angels to the, V., 196
- Demons, the Queen of Sheba one of the, VI., 292
- Demons, the three classes of, VI., 299

Demons present at discussion in the academies, **VI.**, 299  
 Demons try to attack scholars at night, **V.**, 308  
 Demons, Anah met in the desert, **V.**, 322.  
 Denarium, the brass on the altar as thick as a, **III.**, 162  
 Depilatory, the composition of a, **VI.**, 289.  
 Desert, a third part of the earth, **I.**, 11; **V.**, 13  
 Desert, hymn of, **I.**, 44  
 Desert, the miracles wrought for Israel in the, **I.**, 83; **II.**, 302; **III.**, 277; **V.**, 109, 427  
 Desert, Torah given in, **I.**, 172; **V.**, 13; **VI.**, 32  
 Desert, Israel's experiences in the, **II.**, 183, 344; **III.**, 31, 379; **V.**, 13  
 Desert, angel of the, **I.**, 84  
 Desert, Azazel shut up in a, **I.**, 149; **V.**, 171  
 Desert, Emtelai's stay in a, **I.**, 188  
 Desert, Ishmael and his family and Hagar lived in the, **I.**, 266  
 Desert, Anah pastured the donkeys in the, **I.**, 423  
 Desert, the possessions of Joseph buried in, **II.**, 125; **III.**, 11  
 Desert, Moses buried in the, **II.**, 302; **III.**, 13  
 Desert, Moses will rise from the, in the Messianic era, **II.**, 373; **V.**, 436-438  
 Desert, Moses appealed to the, to pray for him, **III.**, 432  
 Desert, Moses' flight through the, **V.**, 409  
 Desert swept by a north wind, **III.**, 44  
 Desert, three mountains in the, **III.**, 316  
 Desert, Sammael inquired of the, concerning Moses, **III.**, 477  
 Desert, the flight of the prophets to, **IV.**, 278  
 Desert, one gate of Hell in, **V.**, 19  
 Desert, origin of, **V.**, 86  
 Desert, the scapegoat sent to the, **V.**, 171  
 Desert, some of the builders of the Tower of Babel thrown into, **V.**, 204  
 Desert, abode of the demons, **V.**, 322  
 Desert, Elijah's stay in the, **VI.**, 340  
 Desert of Dudacl, **I.**, 149  
 Desert of Dudaim, **V.**, 44

Desert of Paran, the victory of the sons of Esau at, **II.**, 156  
 Desert, generation of, see Generation of the Desert.  
 Dessert of Pekah, the size of, **IV.**, 271  
 Desuath, one of the seven sinners, **VI.**, 182.  
 Determinism, doctrine of, concerning man's physical and social qualities, **I.**, 56.  
 Deuel, father of Eliasaph, **III.**, 222  
 Deuel, one of the seven pious men, **IV.**, 42.  
 Deuteronomy studied by Joshua, **IV.**, 4  
 Deuteronomy as the Book of the Law, **VI.**, 170  
 Deuteronomy identified with the Book of Yashar, **VI.**, 178  
 Deuteronomy, Book of, found in the time of Josiah, **VI.**, 377.  
 Devil, the abode of, **I.**, 12  
 Devil, the name of, **I.**, 150; **V.**, 147-8  
 Devil, odor of, **V.**, 43  
 Devil, death ascribed to the jealousy of, **V.**, 123  
 Devil, see also demon and Satan.  
 Dew, noxious, in the sixth heaven, **I.**, 9  
 Dew, the dead revived by the, **I.**, 10, 11, 334, 354; **III.**, 95; **IV.**, 197, 333, 360; **V.**, 11, 119, 303; **VI.**, 39, 319  
 Dew of resurrection in the seventh heaven, **I.**, 10  
 Dew, the phoenixes and chalkidri bring, **I.**, 33, 132  
 Dew, terrestrial, the food of the phoenix, **I.**, 33  
 Dew, the hymn of, **I.**, 44  
 Dew, treasures of, in the first heaven, **I.**, 131  
 Dew withheld at the request of Elijah, **I.**, 221; **IV.**, 196  
 Dew, storehouses of, unlocked on Passover, **I.**, 330, 331  
 Dew, Celestial, **I.**, 334, 335, 336, 339  
 Dew, God causes to come down, **II.**, 333  
 Dew of the desert sparkled like gold, **III.**, 44; **VI.**, 17  
 Dew protected the manna, **III.**, 44-45, 49  
 Dew, Israelites on Sinai revived by the, **III.**, 95

- Dew comes from the south, **III.**, 160, 232  
 Dew, the fall of, from heaven, **III.**, 428  
 Dew, the writing of the Amorite books obliterated by the, **IV.**, 23  
 Dew, Isaac revived by the, **IV.**, 360; **V.**, 303  
 Dew of light, important in Gnostic literature, **V.**, 11  
 Dew of light, resurrection by the, **V.**, 119  
 Dew, quantity of, for the year fixed on the first day of Passover, **V.**, 283  
 Dew, the miracle of the non-appearance of, **VI.**, 200.  
 Diadem of the high priest inserted in the mouth of an idol, **IV.**, 338.  
 Diamond, wall of, Asenath's place in heaven encompassed by, **II.**, 175  
 Diamond, the stone of Reuben, **III.**, 233  
 Diamond in the fish that swallowed Jonah, **IV.**, 249  
 Diamond, the splendor of, **V.**, 389  
 Diamonds cut by the shamir, **I.**, 34  
 Diamonds, drops of oil changed to, **IV.**, 84  
 Diamonds, weapons ornamented with, **IV.**, 119  
 Diamonds, tapestries covered with, **IV.**, 128  
 Diamonds, Hiram's seventh heaven set with, **IV.**, 335  
 Diamonds worn by Esther, **IV.**, 424  
 Diamonds displayed at Ahasuerus' feast, **IV.**, 367.  
 Diaphotus, full of light, **V.**, 135.  
 Diarrhoea, Zedekiah suffered from, **VI.**, 384.  
 Diasporas, the four, **V.**, 223.  
 Diblaim, Gomer came from, **VI.**, 356.  
 Dibon, the meaning of the name of, **III.**, 415.  
 Dibri, the father of Shelomith, **II.**, 279,  
 Dice, a gambler with, fears the day, **I.**, 386.  
 Didrachm, the cost of incense offered at Micah's sanctuary, **IV.**, 50.  
 Dietary laws, the reward for the observance of, **I.**, 27  
 Dietary laws observed by Joseph, **II.**, 94  
 Dietary laws, Joseph accused his brethren of not observing the, **II.**, 96  
 Dietary laws observed by Daniel, **IV.**, 326, **VI.**, 414  
 Dietary laws observed by Mordecai, **IV.**, 382  
 Dietary laws observed by Esther and Daniel's companions, **IV.**, 386; **VI.**, 460  
 Dietary laws will be suspended in Messianic times, **V.**, 48  
 Dietary laws, the purpose of, **V.**, 190  
 Dietary laws given on Mount Sinai, **V.**, 190  
 Dietary laws opposed by the church Fathers, **V.**, 190  
 Dietary laws violated by the angels, **VI.**, 47  
 Dietary laws in the Book of Ezekiel, **VI.**, 422  
 Dietary laws observed by Ezekiel, **VI.**, 422.  
 Digestion, chrysolite aids, **III.**, 171.  
 Dinah was a gadabout, **I.**, 66, 395; **V.**, 299, 313  
 Dinah, the age of, at Jacob's arrival in Shechem, **I.**, 395; **V.**, 314  
 Dinah violated by Shechem, **I.**, 395, 396, 397, 399, 412; **II.**, 10; **IV.**, 259; **V.**, 314  
 Dinah not permitted by Jacob to marry Esau, **I.**, 396  
 Dinah, the name of the husband of, **I.**, 396; **II.**, 37, 38, 225, 241; **V.**, 314, 336, 382, 388  
 Dinah, death and burial of, **II.**, 27, 38; **V.**, 336, 375  
 Dinah, Jacob's sons wished to kill, **II.**, 38  
 Dinah, the children of, **II.**, 38, 76, 139; **V.**, 366  
 Dinah, the cities destroyed on account of, **II.**, 84, 93  
 Dinah, the gifts given by Joseph to, **II.**, 114; **V.**, 356  
 Dinah received the city of Shechem as a gift, **II.**, 139  
 Dinah defended by Simon and Levi, **II.**, 142; **III.**, 199  
 Dinah, vanity of, **V.**, 313  
 Dinah alone had a twin-sister, **V.**, 319  
 Dinah emigrated to Egypt after the sale of Joseph, **V.**, 331.  
 Dinur, see also River of fire

- Dinur, angels sprung out of, V., 21  
 Dinur, angels perish in, reason for, V., 25-26.  
 Dioscorides of Baala, the knowledge of medicine revived under, I., 174.  
 Disciple, duty of, to visit the teacher on festivals, VI., 346  
 Disciples, the honor due to one's, III., 59, 438.  
 Disease, children liable to be afflicted with on the fourth day, I., 26  
 Disease of the eyes decreed upon man, I., 98  
 Disease cannot injure the recipient of the splendor of the Shekinah, I., 123  
 Disease of Abimelech and his subjects, I., 258, 261; V., 244  
 Disease healed by Raphael, I., 385  
 Disease unknown among the Sons of Moses, IV., 318  
 Disease, the cause of, IV., 318  
 Disease, the first to suffer from, V., 119, 276, 282  
 Disease of the heart, the entire body suffers from, V., 245  
 Disease, the atoning power of, V., 282  
 Disease, the, which came first upon men, V., 282  
 Diseases, foreknowledge of, given to Adam, I., 92  
 Diseases, the number of, decreed upon man, I., 98; V., 123  
 Diseases, Israel cured of their, by the heavenly fragrance, II., 374; V., 438  
 Diseases of Egypt, III., 40  
 Diseases cured by observing the Torah, III., 40  
 Diseases healed by sapphire, III., 170  
 Diseases, Israel afflicted with, in Egypt, III., 212-213  
 Diseases, Israel healed of their, before the revelation, III., 213  
 Diseases inflicted upon the women of Jerusalem, IV., 313  
 Diseases, 903 kinds of, which cause death, V., 123  
 Diseases brought upon Noah and his family in the Ark, V., 197  
 Diseases, man can protect himself against all, except cold and heat, V., 349.  
 Dish brought to R. Haninah put on the Seder Table, I., 119  
 Dish prepared with magic spells sent by Zuleika to Joseph, II., 46.  
 Disinterment of the body of Ezra, IV., 358  
 Disinterment of the corpses buried in Jerusalem, VI., 441.  
 Diul, one of the seven sinners, IV., 22.  
 Divination from the stars, Barakel taught men, I., 125.  
 Divine service, public, ten men needed for, I., 307, 308  
 Divine service despised by Esau, I., 320  
 Divine powers would be given to man, if he ate of the tree of knowledge, I., 72  
 Divine knowledge lost by Adam through eating of the forbidden fruit, V., 118  
 Divine revelations, night the time for, II., 49; V., 339.  
 Divispolis, the destruction of the temple of, V., 407.  
 Divorce given to Hagar by Abraham, I., 264  
 Divorce given by Ishmael to his wife, I., 267  
 Divorce given by Amram and all Israel to their wives, II., 258-9, 262; III., 253  
 Divorce given by Moses to Zipporah, III., 64  
 Divorce, the husband of Shelomith wanted to give his wife a, III., 239  
 Divorce, inaudible cosmic noise at the time of, V., 39  
 Divorce, Esau intended to give a, to his Canaanitish wives, V., 288  
 Divorce, the grounds for, VI., 215  
 Divorce given by David's brothers to their wives before going to battle, VI., 251  
 Divorce, Ezra opposed to, VI., 443  
 Divorce, see also Annulment.  
 Dobiel, guardian angel of Persia, VI., 434  
 Dobiel assumed Gabriel's office for 21 days, VI., 434.  
 Docetic, embalming and burying of Jacob, V., 275  
 Docetic views of the Cabalists, VI., 411.

- Docetic eating of the angels, I., 243  
 Docetism, V., 406; VI., 460.  
 Document, value of, depends on the signature of the witnesses, I., 343  
 Document concerning the inheritance of Isaac's estate drawn up by Jacob and Esau, I., 417; V., 320  
 Document drawn up by a notary, II., 230  
 Document drawn up by the Great Synagogue concerning its duties, VI., 449  
 Document, see also Bill of Sale and Deed.  
 Doeg and Saul, IV., 67, 74, 75, 76, 84; VI., 240, 242, 243  
 Doeg, the priests of Nob cut down by, IV., 67  
 Doeg, the president of the Sanhedrin, IV., 74  
 Doeg, the age of, at his death, IV., 74  
 Doeg, the crimes of, IV., 75-76  
 Doeg, the vices of, IV., 75; VI., 240, 241, 242, 257  
 Doeg forfeited his life in the world to come, IV., 75, 107; VI., 241, 242, 253  
 Doeg and David, IV., 75, 84; VI., 241, 256  
 Doeg, the learning of, IV., 75, 84  
 Doeg, the punishment of, IV., 76  
 Doeg acted as an executioner, IV., 76  
 Doeg, view of, concerning the law about intermarriage with Moabitish women, IV., 88  
 Doeg, the origin of, IV., 107; VI., 241, 242, 253  
 Doeg, of the tribe of Judah, VI., 240  
 Doeg identical with Azrikam, VI., 241  
 Doeg, the learned discussion between Samuel, David and, VI., 241  
 Doeg, error of, in regard to the law concerning the show-bread, VI., 243  
 Doeg split like a fish, VI., 243  
 Doeg, the sneering remarks of, concerning David, VI., 257.  
 Doel, the husband of Zilpah, IV., 28.  
 Dog and cat, origin of the enmity of, I., 35, 36-37  
 Dog given to Cain as a protection against the beasts, I., 112; V., 141  
 Dog of Abel guarded his corpse, I., 113  
 Dog united with the wolf in Noah's time, I., 160  
 Dog used as a term of reproach, I., 196; III., 30; VI., 472  
 Dog, meat of a, Esau gave Isaac to eat, I., 316, 366; V., 285  
 Dog, the boldest among the animals, II., 143; VI., 31  
 Dog, the faithfulness of a, IV., 140  
 Dog, the gratitude of the, towards its human benefactor, V., 148  
 Dog, parable of the father, son, and, III., 54  
 Dog, Amalek compared to a, III., 55  
 Dog, the proverb concerning the, III., 354  
 Dog punished for failure to refrain from sexual relations in the ark, I., 166; V., 55, 188, 189  
 Dog of Judah attacked by a leopard, II., 198  
 Dog worshiped by the Avvites, IV., 266  
 Dog, copulation of, V., 56, 188  
 Dog, fable of, V., 60  
 Dog the protector of the lizard, V., 60  
 Dog, the, in the mandrake legend, V., 298, 299  
 Dog, Serapis had the form of, VI., 1  
 Dog-face of Baladan, IV., 275; VI., 368  
 Dogs, the friendliness of, II., 332, 335  
 Dogs, Joseph's brethren first planned to set, on Joseph, II., 11; V., 328  
 Dogs, the number of, possessed by Job, II., 229; V., 383  
 Dogs dragged out the corpses of the first-born out of their graves, II., 366-367  
 Dogs, golden, watch Joseph's coffin, III., 5  
 Dogs, golden, the vehement barking of, III., 5-6  
 Dogs, flesh of terefah to be cast to the, III., 6  
 Dogs rewarded for not barking at the time of the Exodus, III., 6  
 Dogs, the barking of, at the burial of the first-born of the Egyptians, III., 6  
 Dogs, excrements of, used in tanning the hides for Torah scrolls, III., 6

- Dogs, the cure of the Israelites bitten by, III., 336
- Dogs, jaws of the, closed in Egypt, IV., 242
- Dogs, the corpse of Jehoiakim thrown to the, IV., 285
- Dogs of bronze, two, at the temple gate, V., 16
- Dogs, barking of, at the passing of one who knew the Ineffable Name, V., 16
- Dogs, magical, III., 6; V., 16
- Dogs, barking of, the character of women ascertained from, V., 260-261
- Dogs, the dead, the barking of, V., 285
- Dogs licked Ahab's blood, VI., 312
- Dogs whine at the approach of the angel of Death, VI., 328
- Dogs in company of Merodach, VI., 368.
- Dolmens, the religious significance of, VI., 21.
- Dolphins copulate with human beings, I., 35; V., 53, 54.
- Dominion buries him that exercises it, II., 169; V., 373
- Dominion of Esau will last until the Messianic era, I., 393
- Dominion of Esau over the whole world, V., 304
- Dominion of Israel in the world to come, V., 305
- Dominion of the Gentiles, I., 236.
- Donkey could not carry Joshua, I., 40
- Donkey the head of, the price of, in the time of Elishah, I., 221
- Donkey, the carpet of the Elamite strapped to a, I., 245
- Donkey, Abraham compared Ishmael and Eliezer to the, I., 279
- Donkey, the, death of, caused by the root of dudaim, I., 366; V., 297, 298
- Donkey, Esau carried on a, I., 419
- Donkey, the mule produced by crossing the horse with the, I., 424; V., 322, 323
- Donkey, Gentiles compared to a, II., 54, 348; V., 427
- Donkey, the parted hoof of, II., 226
- Donkey used by Abraham, II., 327; IV., 48
- Donkey used by the Messiah, II., 327
- Donkey, the, employed by Moses, II., 327
- Donkey, the parable concerning, II., 374
- Donkey and ox, the plowing with a, forbidden, III., 290
- Donkey, the most stupid of animals, III., 366
- Donkey, jawbone of, Samson slew the Philistines with, IV., 48
- Donkey and the ox, the story about, IV., 140
- Donkey worshiped by the Avvites, IV., 266
- Donkey, carcass of a, the corpse of Jehoiakim stuck into the, IV., 285
- Donkey, threat of, answered by God, V., 54
- Donkey shocked at having to work without compensation, V., 54
- Donkey smells his own excrement, V., 54
- Donkey, characteristics of, V., 54
- Donkey, fable of, V., 57
- Donkey, hoof of, Job's wounds the size of, V., 386
- Donkey, the immortal, V., 423
- Donkey, the emblem on Issachar's flag, VI., 83
- Donkey, an unclean animal, VI., 207.
- Donkeys of Jacob and his sons, the braying of the, I., 367, 376; II., 94; V., 298
- Donkeys of Anah, 120 animals rode away on, I., 423
- Donkeys possessed by Job, II., 229, 233
- Donkeys, two, required to carry the fruit of Egypt, II., 333
- Donkeys, Saul's search for, IV., 65
- Donkeys, ten, sent by Joseph to Canaan, V., 356
- Door, revolving, of Isaac's tent, I., 336
- Doorposts, blood of the paschal lamb smeared on the, II., 363, 364
- Doorpost, Mezuzah must be attached to a, III., 289
- Doorposts raised by the angel for Phinehas, III., 387
- Doors, idols fastened on, IV., 282
- Doors, a house with many, V., 248
- Doors, a house with Avrohom Ovinu's, V., 248
- Doors, locked, the miraculous opening of, VI., 461.



- Dothan, Joseph's brethren went to, **II.**, 10
- Dothan, Jacob's sons kept their supplies in, **II.**, 192
- Dothan, Gabriel led Joseph to, **II.**, 11, 82
- Dothan, the designation of the angel, **V.**, 328.
- Dots, the use of, in the scrolls, the origin of, **VI.**, 444.
- Double blessing bestowed upon Jacob, **I.**, 335
- Double share of the first-born, **I.**, 320
- Double headed, the Cainites were, **IV.**, 132.
- Dough kneaded by Sarah and Rebekah, the blessing over, **I.**, 297
- Dough, Adam considered as, kneaded by God, **V.**, 90
- Dough, Sarah kneaded the, for the guests, **V.**, 236.
- Dove, Noah's power over, **I.**, 38
- Dove, graceful step of, envied by the raven, **I.**, 39
- Dove sent forth by Noah at intervals of a week, **I.**, 163
- Dove, prayer of, on plucking the olive leaf, **I.**, 164; **V.**, 185
- Dove, the symbol of Israel, **I.**, 235; **IV.**, 108; **VI.**, 268
- Dove, an idol in the form of a, worshiped by the Samaritans, **I.**, 412
- Dove, an idol in the form of a, destroyed by Jacob, **I.**, 412
- Dove, image of, in Micah's sanctuary, **IV.**, 50
- Dove above Solomon's throne, **IV.**, 157, 159
- Dove, symbolism of, **IV.**, 157
- Dove gave Solomon the scroll of the Torah, **IV.**, 159
- Dove nest, the parable concerning, **IV.**, 365
- Dove, Israel compared to a, **IV.**, 365
- Dove, God's spirit in form of, **V.**, 7
- Dove, meat of, Jair prohibited the use of, **V.**, 55
- Dove, monogamous life of, **V.**, 60
- Dove, prescience of, **V.**, 185
- Dove-cote, Tabernacle compared to a, **III.**, 156.
- Dowry, the ancient custom concerning the, **I.**, 365
- Dowry of Leah and Rachel, **I.**, 365
- Dowry received by Joseph, **II.**, 180
- Dowry rights, Ruth and Orpah renounced their claim to the, **VI.**, 189
- Dowry, Pharaoh seized Solomon's throne as, for his widowed daughter, **VI.**, 378.
- Doxology of the angels on the arrival of Adam in heaven, **I.**, 99.
- Dragon softens the hind's womb, **II.**, 228
- Dragon, in the rivers of Egypt, **II.**, 322
- Dragon, Pharaoh compared to, **III.**, 66
- Dragon, image of, in Micah's sanctuary, **IV.**, 50
- Dragon worshiped by the Babylonians, **IV.**, 338
- Dragon slain by Daniel, **IV.**, 338; **VI.**, 427
- Dragon made to appear to consume everything set before it, **IV.**, 338; **VI.**, 427
- Dragons, the breaking of, **II.**, 219
- Dragons, the two, in the dream of Mordecai, **VI.**, 461.
- Dream of Abimelech, **I.**, 258, 259
- Dream of Abraham, **V.**, 276
- Dream of Ahasuerus, **IV.**, 434; **VI.**, 475
- Dreams, good, Ahithophel always had, **VI.**, 264
- Dream, prophetic, of Amram, **II.**, 263
- Dream, Manasseh appeared to Rab Ashi in a, **IV.**, 280
- Dreams, interpreter of, Balaam an, **VI.**, 134
- Dream, Barozak appeared to a rich Jew in a, **IV.**, 326
- Dreams, bad, David troubled by, **VI.**, 264
- Dreams, the appearance of Elijah in, **VI.**, 328, 333-334, 342
- Dream, Enoch wept in a, **I.**, 130
- Dream, the Book of Raziël revealed to Enoch in a dream, **I.**, 156
- Dream, the significance of seeing the Book of Esther in a, **VI.**, 451
- Dream of Eve about Cain and Abel, **I.**, 107
- Dreams, Hedor a trustworthy interpreter of dreams, **I.**, 246
- Dreams of Hiwwa, **I.**, 150
- Dream of Hiyya, **I.**, 150



- Dream of Isaac interpreted by Michael, I., 301, 302
- Dream of Jacob, I., 350-351; II., 4; III., 447
- Dreams, Joseph's ability to interpret, II., 67
- Dreams of Joseph, II., 4, 7, 8, 18, 101, 217; V., 352, 364
- Dream, Laban warned in a, not to harm Jacob, I., 373
- Dreams of Levi, II., 194-196
- Dream, prophetic, of Miriam, II., 264; V., 397
- Dream of Mordecai, IV., 419-420; VI., 461, 470
- Dream of Moses interpreted by Jethro, V., 422
- Dreams, Naamah and Lilith fool men in their, V., 148
- Dreams of Naphtali, II., 211-214
- Dream of Nebuchadnezzar interpreted by Daniel, IV., 327
- Dream of Nimrod interpreted by Anoko, I., 204
- Dream, Noah learned of Ham's art through a, V., 191
- Dreams of Pharaoh, II., 64, 65-67, 92, 254, 258, 272, 273
- Dream of Pharaoh's officers, II., 61, 62
- Dream, the evil designs of Esau revealed to Rebekah in a, V., 286
- Dreams interpreted by Shemhazai, I., 150
- Dreams of the sons of Shemhazai, I., 150
- Dream, God appeared to Solomon in a, IV., 130
- Dream, the significance of rope and a carpet in a, I., 246
- Dreams, the falsehood of, I., 259
- Dream, Abraham appeared to the beadle of Hebron in a, I., 308
- Dreams dreamt in the morning come true, II., 64
- Dreams neither help nor harm, II., 212
- Dreams, God appears to prophets in, III., 258
- Dreams of the physician of the Persian king, IV., 174
- Dreams, significance of, IV., 231
- Dream soul, V., 74, 80
- Dreams, the cause of, V., 74
- Dream, a, is never entirely fulfilled, V., 327
- Dream, the evil decree announced in a, VI., 367.
- Drink, the spirits of the giants do not partake of, I., 127
- Drink, heavenly, Ezra given for 40 days, IV., 357
- Drink, strong, prohibition of, to the priests, III., 216
- Drink, strong, Samson's mother was not allowed to drink, III., 204.
- Drinking of the demons, V., 108
- Drinking cups made of skulls of slain enemies, VI., 418
- Drinking cup of Nebuchadnezzar, IV., 330.
- Drought, foreknowledge of, given to Adam's descendants, I., 92
- Drought, a year of, Isaac found water in a, I., 324
- Drought, at the time of, only the hind's prayer for rain is answered, V., 59.
- Drumah, the name of the mother of Abimelech, VI., 202.
- Drunkard, Asmodeus kind to a, IV., 167, 168.
- Dualism, the simultaneous creation of Adam and Eve would have given rise to the theory of, among men, V., 86
- Dualism, angels thought of, when they noticed Adam's resemblance to God, V., 86.
- Dudaël, the desert of, Azazel cast into, I., 148.
- Dudaim, see Mandrake.
- Dudain, name of a desert, V., 44.
- Dudel identical with Dudain, V., 44.
- Duel, Nimrod killed by Esau in a, V., 277
- Duel between Jacob and Esau, II., 139.
- Dukipat, monsters with the tail of a, I., 423.
- Duma, the angel of Hell, III., 478; V., 267; VI., 265
- Duma, the duties of, V., 78
- Duma, David accused by, VI., 265
- Duma, prophecy about, refers to Rome, V., 272.
- Dumb, the miraculous cure of the, I., 262; III., 78

- Dumb, God caused men to be, *II.*, 324  
 Dumb, the persons who wanted to betray the spies stricken, *VI.*, 94.  
 Dumbness, Pharaoh's troops stricken with, *II.*, 282.  
 Dunghill, the rising of the cock from the, *V.*, 388.  
 Dupshikku worn by Nabopolassar, *V.*, 392.  
 Dura, Valley of, the resurrection in the, *IV.*, 330, 333  
 Dura, the idol erected in, *IV.*, 337-338.  
 Duran and the Barnacle goose, *V.*, 51  
 Duran, view of, concerning dolphins, *V.*, 54.  
 Dust, man formed of, *I.*, 54, 55, 62, 82, 122, 328; *V.*, 71, 72, 117, 125  
 Dust, Lilit created out of, *I.*, 65  
 Dust always remains the same, *I.*, 67  
 Dust, the food of the serpent, *I.*, 77, 78, 98; *III.*, 335  
 Dust and clay, Enosh formed an image of, *I.*, 122  
 Dust changed into swords, *I.*, 232  
 Dust of their feet worshiped by the Arabs, *I.*, 242  
 Dust, Israel as numerous as, *I.*, 351; *II.*, 346; *III.*, 145  
 Dust, the, whirled up in Jacob's wrestling reached the throne of God, *I.*, 389  
 Dust, the women of Shechem threw, upon Simon and Levi, *I.*, 399  
 Dust, the stone thrown by Judah turned into, *II.*, 108  
 Dust, tombstones of the Egyptian first-born changed to, *II.*, 367  
 Dust, the origin and end of all things, *III.*, 431, 432, 450-451  
 Dust strewn over the head in mourning, *II.*, 25, 149; *III.*, 465  
 Dust changed into lice, *II.*, 343, 346; *V.*, 430  
 Dust of Jacob, the meaning of the term, *VI.*, 131-132  
 Dust, strewing of, on the wound at circumcision, *VI.*, 132  
 Dust, Jacob's sons compared to, *II.*, 168  
 Dust, Job shook off the, when the appointed time for his afflictions to cease had arrived, *V.*, 388  
 Dust, remains of the pious will be turned into, *V.*, 184  
 Dust from Jerusalem taken by the Israelites to Babylon, *VI.*, 79  
 Dust of the Tabernacle, the woman guilty of adultery died after tasting, *VI.*, 76.  
 Dwarfish figure of Nebuchadnezzar, *VI.*, 422.  
 Dwarfs, details concerning, *I.*, 114; *VI.*, 422.  
 Dye obtained from the leaves of wood, *V.*, 393.  
 Dyers, Magdala of the, *V.*, 386.  
 Dysentery, the inhabitants of Ashdod afflicted with, *VI.*, 223.

## E

- Ea, the taurine angel, *V.*, 39.  
 Eagle sent to fetch the Shamir, *I.*, 34  
 Eagle, wings of, raven hides under, *I.*, 38  
 Eagles, four, chariot of light drawn by, *I.*, 99  
 Eagle soars very high, *I.*, 351; *V.*, 187  
 Eagle saves the new born gazelle, *II.*, 227  
 Eagles, longevity of, *IV.*, 163-164  
 Eagles, as letter carriers, *IV.*, 319, 320, 322  
 Eagle brought about the resurrection of a corpse, *IV.*, 320  
 Eagle, birds tried to punish the, *V.*, 187  
 Eagle first committed murder, *V.*, 187  
 Eagle brought Asenath from Palestine, *V.*, 337  
 Eagle led Ebed-melech to Baruch, *IV.*, 319.  
 Eagle, the emblem of Dan, *VI.*, 83

- Eagles, guarded over David's body, IV., 114
- Eagle, Israel compared to an, IV., 409
- Eagle, image of, in Micah's sanctuary, IV., 50
- Eagle, figure of an, engraved by Moses, II., 182; III., 122
- Eagle, image of, engraved on the divine throne, III., 122
- Eagles sustained Phinchas with food, IV., 53
- Eagle transported Solomon to Tadmor, IV., 149
- Eagle in the service of Solomon, IV., 159, 162
- Eagles of gold on the steps of Solomon's throne, IV., 157, 158-159
- Eagles, palace of, Solomon's encounters with, IV., 163-164
- Eagle, prophecy uttered by the, to Solomon, VI., 303.
- Ear, left, the voice of the angels heard with, VI., 226
- Ear, Eve not formed out of the, I., 66
- Ear, right, the voice of God, heard with, VI., 226
- Ear, see also Ears.
- Earrings, Israelitish women refused to give up, III., 121
- Earrings, the men brought their, to Aaron, III., 122
- Earrings worn by Israel in Arab fashion, III., 122
- Earrings, Israel in Egypt wore, III., 152
- Earrings of the Midianite women seized by the Israelites, III., 412
- Earrings of the Shechemites adorned with pictures of idols, V., 316-317.
- Ears, the soul not breathed into, the reason why, I., 60
- Ears hearken to slander and blasphemy, I., 60
- Ears, disease of the, decreed upon man, I., 98; V., 123
- Ears, serpent deprived of, I., 98
- Ears, the function of, II., 215
- Ears, the wicked suspended in Hell by their, II., 310, 311
- Ears, unchaste deeds with, III., 102
- Ears, impregnation of the weasel through, V., 55
- Ears lost by the camel looking for horns V., 56
- Ears of Moses boxed by Pharaoh, V., 431.
- Earth, see also World
- Earth, angels of the, I., 127; II., 307; V., 61, 160
- Earth fashioned from the snow under the Divine Throne, I., 8; V., 7, 8, 70
- Earth and Heaven, creation of, I., 8; V., 8
- Earth under God's throne, world formed of, V., 8
- Earth created by God's left hand, V., 8
- Earth, the, founded on the Foundation Stone, I., 352; II., 54; V., 14, 292
- Earth and heaven, the distance between, I., 11; IV., 334; VI., 423
- Earth, the new, brought forth at creation, I., 11
- Earth, center of, details concerning, I., 12, 172; V., 14, 15, 117, 126, 162, 193
- Earth, the light and heat of, the source of, I., 12, 13
- Earth protected from the south winds by Ziz, I., 29
- Earth ruled by darkness, I., 13
- Earth saved from the waters of the Heavens, I., 13
- Earth a plain covered with water until the third day, I., 18
- Earth level before the time of Enosh, V., 152
- Earth became mountainous for having received Abel's blood, V., 142
- Earth will become level again in Messianic times, V., 142
- Earth, lower waters pressed under, I., 15
- Earth cooled by the hail of the sun, I., 25
- Earth recites the praise of God, I., 44; IV., 115, 272; V., 61, 62
- Earth, man created from the, I., 54, 122; V., 72, 73
- Earth, the corporeal entities formed from, II., 341
- Earth refused to let Gabriel gather dust, I., 54
- Earth, Satan and his host cast upon, I., 64; V., 85

Earth, Satan inquired of the, concerning the Torah, **III.**, 118  
 Earth, Satan made a tour over the, **I.**, 272  
 Earth, the source of the water of, **I.**, 70, 79; **V.**, 191  
 Earth, the punishment of, **I.**, 79, 111  
 Earth, the consequences of the sin of, **I.**, 79-80  
 Earth witness for man's actions, **I.**, 79; **V.**, 38, 102  
 Earth will disclose the blood of the slain in the future, **I.**, 80; **V.**, 102  
 Earth, curse of, the cause of, **I.**, 54, 97, 110; **V.**, 28, 102, 140  
 Earth, God left the, because of man's sins, **I.**, 124; **V.**, 152  
 Earth, God descended upon, ten times, **I.**, 181; **V.**, 206; **VI.**, 88  
 Earth, the chief abode of God, **III.**, 185  
 Earth, Shekinah never descended upon, **VI.**, 37  
 Earth complained of the evil-doers in the time of the fallen angels, **I.**, 125  
 Earth, signs of, Arakiel taught men, **I.**, 125  
 Earth will be healed of corruption at the day of judgment, **I.**, 148  
 Earth marked with lines of writing, **I.**, 150  
 Earth assumed its old form at the end of the deluge, **I.**, 164  
 Earth, the drying of, **I.**, 212, 213  
 Earth survives all things, **I.**, 229, 351  
 Earth swallowed up people preparing to commit murder, **I.**, 303  
 Earth, miraculous contraction of, **I.**, 353; **III.**, 271; **IV.**, 108; **V.**, 293; **VI.**, 95, 268  
 Earth strewn on food to preserve it, **II.**, 78  
 Earth, the size of, **II.**, 307, 309  
 Earth became alarmed at the time of revelation, **III.**, 91; **VI.**, 36  
 Earth, mouth of the, the creation of the, **III.**, 297; **VI.**, 102  
 Earth and Sea, the quarrel between, **III.**, 31  
 Earth will perish in the time to come, **III.**, 431, 451; **VI.**, 35

Earth, sinking of the, into the abyss, at the revelation at Sinai, **IV.**, 96  
 Earth, the number of pillars that support the, **V.**, 12  
 Earth, seventh part of, water, **V.**, 13  
 Earth, extension of, **V.**, 13  
 Earth, Tehom checked from flooding, **V.**, 15  
 Earth surrounded by the ocean, **V.**, 27  
 Earth extends over the waters of the abyss, **V.**, 27  
 Earth, fruits of, thrive on feminine waters, **V.**, 27  
 Earth, fertility of, diminished after Adam's Fall, **V.**, 28  
 Earth, rain the consort of, **V.**, 28  
 Earth conceived by analogy to man, **V.**, 35  
 Earth, sun and its rays defiled, **V.**, 37  
 Earth, angels descend to, **V.**, 70, 154, 306  
 Earth, one of the three divisions of the world, **V.**, 70  
 Earth, the number of divisions of, **V.**, 12, 13, 195  
 Earth, fertility of, in Messianic times, **V.**, 142  
 Earth, one of the four elements, **VI.**, 42  
 Earth declares the glory of God, **VI.**, 160  
 Earth, weeping of, **VI.**, 162  
 Earth swallowed up the Temple vessels, **VI.**, 410  
 Earth, the miraculous power of the, used by Abraham, **IV.**, 203  
 Earth and Abel, **I.**, 100-101, 112; **III.**, 31; **V.**, 140, 142; **VI.**, 103  
 Earth and all it contains shown to Abraham, **V.**, 229  
 Earth, God showed Adam the, **I.**, 62  
 Earth plowed by Adam after his expulsion, **I.**, 90  
 Earth, impurity of, after giving birth to Adam, **VI.**, 294  
 Earth, Adam the first to be buried in, **V.**, 125  
 Earth taken from Adam's body only became inhabited, **I.**, 62; **V.**, 86  
 Earth, Behemoth and Leviathan live under, **V.**, 45  
 Earth, Behemoth created out of, **V.**, 49  
 Earth swallowed up the four generations of Cain, **I.**, 117

- Earth did not yield its fruit to Cain, V., 140
- Earth, third part of, flooded in the time of Enoch, V., 152
- Earth swallowed up the corpses of the Egyptians, III., 31
- Earth offered by Israel as guarantor, VI., 35
- Earth sheltered the Israelitish babes, II., 258
- Earth, Ivvim could judge of the qualities of, I., 151
- Earth under the feet of the army assembled against Jacob opened down to the abyss, V., 317
- Earth refused to receive the corpse of Jephthah, VI., 204
- Earth, exclamation of, at Joshua's appointment, III., 438; VI., 150
- Earth, Korah swallowed up by the, III., 299, 303, 309, 384; VI., 103
- Earth, Moses appealed to the, to pray for him, III., 431
- Earth, Moses caused to keep silent, VI., 160
- Earth, Moses threw Haron deep down into the, III., 125
- Earth, Nineveh swallowed up by the, IV., 253
- Earth untrue to its nature in Noah's time, I., 147; V., 180
- Earth rested from the waters of the seas in the time of Noah, V., 168
- Earth, division of, in Noah's time, a description of, I., 172, 173; V., 193
- Earth divided at the birth of Peleg, I., 172; V., 193
- Earth despoiled by the ravens and other birds in the time of Terah, I., 186
- Earth, part of the unfinished Tower of Babel sank into the, I., 180
- Earth, see also Earths.
- Earthen ware, the resistance of, contrasted with that of a bone, I., 328
- Earthen vessel full of manna placed near the ark, III., 48
- Earthen vessel, the book of prophecy given to Joshua put in an, III., 401.
- Earthquake, angel of, the name of, I., 140
- Earthquake in the time of Cain, I., 111
- Earthquake during the Deluge, I., 158
- Earthquake destroyed those who wished to burn Abraham, I., 176
- Earthquake at the time of revelation, III., 91; VI., 35-36
- Earthquake, Philistines terrified by, IV., 64
- Earthquake preceded God's revelation to Elijah, IV., 200
- Earthquake, symbolism of, IV., 200
- Earthquake, the cause of, IV., 218; VI., 232
- Earthquake in the time of Uzziah, IV., 262; VI., 358
- Earthquake, Gates of, VI., 322.
- Earths seven, each separated from the other by 5 layers, I., 10
- Earths, seven, created on the first day, I., 10, 15, 82; V., 66, 107
- Earths, the number and the names and contents of, I., 10-11, 12, 113, 114, 115; III., 96; V., 12.
- East, distance between West and, I., 11
- East, Paradise located in, I., 11; V., 13
- East reached by the sun in the morning, I., 25
- East, the male Re'em located in, I., 30
- East of paradise assigned to Adam, I., 81, 94-5; V., 117
- East, Adam and Cain in the, I., 106
- East of the fourth heaven, six gates in the, I., 132
- East, the sun set in the, I., 154
- East side of Sartan, Judah ascended the, I., 411
- East and the West, the kings of, III., 24
- East, light comes from the, III., 232
- East of the Tabernacle, Judah stationed, III., 232
- East, Seir located in the, III., 454
- East, Jupiter appeared in the, the reason why, V., 175
- East of the Tower of Babel, seventy stairs in the, V., 203
- East, Jupiter moved to, V., 225
- East, children of, the modesty and chastity of, I., 355; V., 295, 301

- East, the children of the, wars carried on by the, **II.**, 155, 156, 157, 163, 283, 288
- East, children of, the wisdom of, **V.**, 265; **VI.**, 283
- East, kings of the, sought the wisdom of Abraham, **I.**, 292
- East, Star of the, the magic significance of, **IV.**, 15
- East Wind, see Wind, East.
- Eastern part of the Tabernacle, the occupants of, **III.**, 236, 250
- Eastern side of the ark, the men had their quarters in, **V.**, 188.
- Eastward, Abraham instructed his sons to journey, **I.**, 298
- Eastward, Job's soul borne away, **II.**, 242.
- Eating and drinking of man cause him to resemble the animals, **I.**, 50
- Eating of the tree of life would give Adam and Eve eternal life, **I.**, 80
- Eating, the amount of time consumed by men in a lifetime in, **I.**, 326
- Eating of the earth's produce taught to Adam, **V.**, 83-84
- Eating of the demons, **V.**, 108.
- Eavesdropping, Eve not formed out of the ear, lest she be given to, **I.**, 66.
- Ebal, Mt., the ceremony performed on, **IV.**, 6, 7; **VI.**, 155, 172
- Ebal, Mt., the time of the creation of, **VI.**, 157.
- Ebed-melech, the piety of, **IV.**, 299; **VI.**, 389
- Ebed-melech rescued Jeremiah, **IV.**, 299-300, 318; **VI.**, 385, 387
- Ebed-melech, the pious Ethiopian, **IV.**, 318; **VI.**, 387
- Ebed-melech led by an eagle to Baruch, **IV.**, 319
- Ebed-melech slept for sixty-six years, **IV.**, 319
- Ebed-melech entered paradise alive, **V.**, 96, 165
- Ebed-melech miraculously saved from the hands of the Babylonians, **VI.**, 318-319
- Ebed-melech one of the ten rulers who became proselytes, **VI.**, 412
- Ebed-melech identified with Baruch, **VI.**, 412.
- Eben Shetiyah, see Foundation stone.
- Eber, see also Shem and Eber
- Eber a prophet, **I.**, 172; **V.**, 192
- Eber, Abraham superior to, **I.**, 201
- Eber present at the circumcision of Isaac, **I.**, 262
- Eber, the grandson of Jobab, **II.**, 38
- Eber not included in the list of the 70 descendants of Noah, **V.**, 195
- Eber, the piety of, **V.**, 195
- Eber only spoke Hebrew, **V.**, 205.
- Eblaen treated shamefully by the Shechemites, **I.**, 403; **V.**, 314
- Eblaen born in Abraham's house, **I.**, 403; **V.**, 314
- Eblaen, a variant of Alinus, **V.**, 304.
- Ecbatana, Daniel built a tower in, **VI.**, 437
- Ecbatana, burial place of the kings of Media, Persia, and Parthia, **VI.**, 437.
- Ecclesiastes, Solomon the author of, **VI.**, 301
- Ecclesiastes, the admission of, into the Canon, **VI.**, 301
- Ecclesiastes, the keynote of, **VI.**, 302
- Ecclesiastes, the seeming opposition of, to the doctrines of Judaism, **VI.**, 301
- Ecclesiastes, Hezekiah had copies made of, **IV.**, 277; **VI.**, 387.
- Ecclesiasticus, Ben Sira the author of, **VI.**, 403
- Ecclesiasticus considered canonical by the Christians, **VI.**, 403.
- Echo, the evil spirit born of an, **VI.**, 234.
- Eclipses of the sun and the moon, **I.**, 60, 99, 157-158; **V.**, 35-36, 40, 48, 80, 122, 125, 178.
- Edad, son of Agag, details concerning, **VI.**, 234.
- Eden, Garden of, the location of, **I.**, 21, 132; **II.**, 190; **V.**, 30
- Eden has seven compartments, **I.**, 21
- Eden, God expounds Torah in, **I.**, 21
- Eden, contains 310 worlds, **I.**, 21
- Eden, souls of men pass through, after death, **I.**, 69
- Eden never seen by an eye, **V.**, 30
- Eden, paradise of, four streams go down to, **I.**, 132
- Eden, Garden of, water of, flows into Kitor, **IV.**, 143



Eden, occupants of, **I.**, 21; **V.**, 30, 33  
 Eden differentiated from Paradise, **V.**, 30, 33  
 Eden, see also Paradise.  
 Edom, designation for Rome, **V.**, 223, 272, 273, 323, 372; **VI.**, 63, 259  
 Edom, designation for Christianity, **V.**, 223  
 Edom, the interpretation of the name of, **V.**, 274  
 Edom, angel of, details concerning, **I.**, 351, 394; **V.**, 101, 311, 312  
 Edom, the kingdom of, the fall of, **I.**, 394, 424  
 Edom, Obadiah's prophecy against, **I.**, 422; **IV.**, 240; **VI.**, 344  
 Edom, the kings of, names of, **I.**, 424; **II.**, 163, 164-166, 231; **IV.**, 377; **V.**, 387; **VI.**, 322  
 Edom, the kings of, hailed from alien peoples, **I.**, 424; **V.**, 323  
 Edom, kings of, attached their crowns to Jacob's bier, **II.**, 153  
 Edom, King of, the status of the messengers sent by Moses to, **III.**, 314, 315; **VI.**, 118  
 Edom, kings of, the bodies of, burned to lime, **VI.**, 315  
 Edom, the rule of, the length and extent of, **I.**, 424; **III.**, 348  
 Edom subject to Israel, **I.**, 424; **IV.**, 259; **VI.**, 355  
 Edom became independent of Israel in the time of Joram, **I.**, 424; **IV.**, 190  
 Edom, war waged against, by David and Joab, **VI.**, 121, 259  
 Edom, Moabites' rebellion against, **II.**, 165  
 Edom, the sins of, **II.**, 231; **VI.**, 109, 241  
 Edom called also Uz, **II.**, 231; **V.**, 384  
 Edom, boundary of, Aaron died on the, **III.**, 316  
 Edom included in the 70 nations, **V.**, 195  
 Edom one of the eight kingdoms, **V.**, 223  
 Edom, the kingdoms of, the number of, **VI.**, 77  
 Edom, entire annihilation of, will take place in the messianic era, **VI.**, 110, 259.  
 Edom, the meaning of the term, **IV.**, 75; **VI.**, 241.

Edomite, Adoram was an, **I.**, 418; **V.**, 321  
 Edomite women, Moses assured the King of Edom that Israel would not attack, **VI.**, 109  
 Edomites, the unfriendliness of, towards Israel, **III.**, 58, 316, 334, 405; **IV.**, 314, 315; **VI.**, 110  
 Edomites, the destruction of Israel would be regarded as a sign of the impotence of God by the, **III.**, 279  
 Edomites, the Torah forbids an attack on the, **III.**, 316, 348, 405; **IV.**, 182; **VI.**, 109  
 Edomites, Obadiah one of the, **IV.**, 240; **VI.**, 344  
 Edomites forfeited their claim to kind treatment from Israel, **VI.**, 256  
 Edomites not excluded from entering into the community of Israel, **VI.**, 109  
 Edomites, the destroyers of the Temple, **VI.**, 405.  
 Edrehi, battle against Og took place in, **III.**, 343; **VI.**, 119.  
 Education of Moses, **II.**, 275; **V.**, 402, 403  
 Education, state of, in the time of Hezekiah, **IV.**, 267.  
 Egg of Ziz, fall of, crushed 300 cities, **I.**, 29  
 Egg, of the phoenix, when it is 1,000 years old, **I.**, 32  
 Egg thrown at Nimrod's head, **I.**, 204  
 Egg, stream changed into, **I.**, 204  
 Egg, the story about the, **VI.**, 285.  
 Eglah called Michal, **IV.**, 116; **VI.**, 273.  
 Eglon, king of Moab, details concerning, **II.**, 147; **IV.**, 31, 85; **VI.**, 188.  
 Egypt, Abraham in, **I.**, 221, 225; **II.**, 273; **V.**, 220, 222, 224, 359  
 Egypt, wisdom of, Adikam versed in the, **II.**, 298  
 Egypt, wisdom of, the decline of, **II.**, 334; **V.**, 425  
 Egypt, Asenath abandoned at the borders of, **II.**, 76  
 Egypt, Dinah died in, **II.**, 38; **V.**, 336  
 Egypt, Jacob in, details concerning, **II.**, 10, 120, 129, 149; **V.**, 360; **VI.**, 67  
 Egypt, Jacob's sons in, **II.**, 18; **V.**, 350



- Egypt, Jeremiah objected to an alliance with, *IV.*, 296-297  
 Egypt, Jeremiah in, *IV.*, 296-297; *VI.*, 399, 400  
 Egypt, Jeroboam's stay in, *VI.*, 304  
 Egypt, Jethro intended to war against, *V.*, 412  
 Egypt, Jochebed born in, *II.*, 197  
 Egypt, astrologers of, Jochebed tried to mislead, *V.*, 398  
 Egypt, Joseph in, details concerning, *II.*, 17, 23, 47, 75, 78-79, 126, 127, 151, 181, 273; *III.*, 201; *V.*, 340, 361, 376, 399; *VI.*, 51  
 Egypt, walls of, wrecked by Judah's outcry, *II.*, 109, 112  
 Egypt, the tribe of Levi faithful to God in, *II.*, 259  
 Egypt, Lilith's abode in, *V.*, 87  
 Egypt, Moses in, *II.*, 293; *IV.*, 3; *V.*, 404, 406  
 Egypt, figure of, the emblem on the flags of Ephraim and Manasseh, *III.*, 238  
 Egypt conquered by Nebuchadnezzar, *IV.*, 160  
 Egypt, the medical knowledge of, derived from Noah's book of medicine, *I.*, 173-174  
 Egypt, Rakyon the paymaster of, *I.*, 227  
 Egypt conquered by Sennacherib, *IV.*, 160  
 Egypt, Simon held as hostage in, *II.*, 13  
 Egypt, the guardian angel of, *III.*, 14, 17, 469; *VI.*, 4, 8, 293, 391  
 Egypt, kings of, names of, *I.*, 225; *II.*, 125, 169, 298; *V.*, 413; *VI.*, 304  
 Egypt, king of, the custom of, to remain in retirement, *I.*, 225  
 Egypt, king of, the annual tax collected by, *I.*, 226  
 Egypt, kings of, the burial place of, *II.*, 298  
 Egypt, kings of, the mausoleum of, *III.*, 5  
 Egypt, kings of, the sacrifices of the, *V.*, 430  
 Egypt, king of, had Nun executed, *VI.*, 169  
 Egypt, queen of, the queen of Sheba designated as, *VI.*, 291, 292  
 Egypt and Ethiopia, *I.*, 169; *II.*, 351; *V.*, 407  
 Egypt, the gates of, *II.*, 18  
 Egypt, the origin of the fragrance of, *II.*, 19, 364  
 Egypt, the seven fortified cities of, *II.*, 66  
 Egypt, law of, concerning the rights of slaves, *II.*, 68  
 Egypt, an unclean land, *II.*, 117  
 Egypt fructified by the overflowing of the Nile, *II.*, 124; *III.*, 275  
 Egypt, the wealth of, *II.*, 125; *V.*, 361  
 Egypt and Palestine, details concerning, *II.*, 194; *V.*, 343, 392; *VI.*, 2, 169, 177  
 Egypt, sacred scribes of, *II.*, 332; *V.*, 408  
 Egypt, fruit of, the size of, *II.*, 333  
 Egypt, the area of, *II.*, 354; *III.*, 6; *VI.*, 1, 326  
 Egypt, commandment concerning the Passover given in, *II.*, 361-365; *III.*, 77  
 Egypt at the Exodus, *III.*, 12, 455; *V.*, 221; *VI.*, 3  
 Egypt, Israel's desire to return to, *III.*, 15, 276  
 Egypt, the diseases of, *III.*, 40  
 Egypt, genealogical lists of Jews kept in, *III.*, 56; *VI.*, 24  
 Egypt, no slave could escape from, *III.*, 66; *VI.*, 27  
 Egypt, gifts of, will be accepted by the Messiah, *III.*, 166, 167  
 Egypt, Zoan the best part of, *III.*, 267  
 Egypt, the miracles wrought for Israel in, *III.*, 277, 421  
 Egypt, the prohibition of living in, *IV.*, 182; *VI.*, 307  
 Egypt, dogs of, the closing of the jaws of, *IV.*, 242  
 Egypt, explanation of the name of, *V.*, 87  
 Egypt, the 36 divisions of, *V.*, 403  
 Egypt, Israelites practiced circumcision in, *V.*, 414  
 Egypt was closed on all sides, *VI.*, 1  
 Egypt ravaged by crocodiles, *VI.*, 400.  
 Egyptian temple, Asenath placed on the altar of an, *V.*, 337  
 Egyptian, the, killed by Moses, *II.*, 291, 351; *III.*, 159, 239, 428; *IV.*, 179; *VI.*, 84  
 Egyptians and Moses, *II.*, 267, 275, 293; *V.*, 399, 402, 403, 409

- Egyptians did not protest against Pharaoh's actions, V., 221
- Egyptians, cause of, pleaded by Rahab, III., 25
- Egyptian princess, Solomon's marriage to, IV., 179
- Egyptians defeated by Zepho's army, II., 163
- Egyptian bondage, the beginning of, II., 10, 11, 245-250, 260; V., 346
- Egyptian bondage, the duration of, V., 222
- Egyptian bondage, Israel's redemption from, II., 368-370; V., 275
- Egyptian bondage, other details concerning, II., 17, 211, 279, 299, 338; V., 420, 421
- Egyptian alphabet used by the Semites, V., 194
- Egyptian language, the use of, by the Hebrews, III., 94; V., 414
- Egyptian, the meaning of Akuz in, II., 298
- Egyptian word, Anoki an, III., 94
- Egyptian, Joseph pretended not to know, V., 339
- Egyptian word for water, V., 401
- Egyptian law concerning the exportation of wagons and animals, V., 356
- Egyptian law concerning the use of the silver cup, V., 352
- Egyptian chariots, see chariots of Egypt.
- Egyptian bondswoman, Hagar was an, I., 238; II., 325; V., 265, 421
- Egyptian nobility, details concerning, II., 115, 120, 349
- Egyptian women, details concerning, II., 149, 171, 267
- Egyptian calendar, a part of their system of idolatry, V., 432
- Egyptian inscription, Sabbath the name of a place in an, VI., 408
- Egyptian school children, miracles performed by, II., 335
- Egyptian, Israel not permitted to abhor an, III., 405
- Egyptian magicians made the Golden Calf to move like a living being, VI., 52
- Egyptians, the ten plagues inflicted upon, I., 51; II., 128, 181, 266, 341-361, 365-368; III., 73; IV., 62; V., 398, 430
- Egyptians, the descendants of Ham, I., 169; II., 289
- Egyptians, masters of astrology and magic, I., 174; III., 28; V., 87, 222, 398; VI., 283, 292
- Egyptians, vices of, I., 222; II., 117, 251, 324, 365; III., 86; V., 221, 357, 393, 395, 433
- Egyptians, punishment of, I., 224; II., 341-346; V., 121, 240, 241, 406, 427, 434
- Egyptians, the law of the, concerning acquisition, II., 41
- Egyptians, the annual visit of the, to the Nile, II., 53
- Egyptians, the things worshiped by the, II., 70, 96, 120-121, 122, 250, 322, 348, 349, 353, 358, 363, 367; III., 279; V., 367, 435
- Egyptian midwives, II., 257; V., 393
- Egyptian males ordered by Pharaoh to be thrown into the water, II., 269; V., 394
- Egyptians, circumcision among the, II., 78-79; V., 346, 399
- Egyptians, the grain put aside by the, began to rot, I., 79; II., 78; V., 345
- Egyptians did not eat the flesh of animals, II., 96
- Egyptians, the attitude of, towards shepherds, II., 122; V., 359, 360
- Egyptians and Israelites, the battle between, II., 164; III., 405; VI., 3
- Egyptians, treasures of, acquired by the Israelites, II., 182, 360, 371; III., 11, 147, 153; IV., 182; V., 436, 437; VI., 3, 307
- Egyptians deprived the Israelites of their possessions, II., 245
- Egyptians hated the Israelites, II., 245, 337, 367, 371
- Egyptians loved the Israelites, II., 371; III., 74; V., 436
- Egyptians, plan of, to exterminate Israel, II., 247, 249, 250, 257, 259, 264, 345; III., 13; V., 395

- Egyptians drowned in the Red Sea, II., 256; III., 20, 21, 23, 25, 27, 30, 280; IV., 36; V., 371; VI., 8, 9, 10, 12, 228
- Egyptians, the oxen of, II., 258
- Egyptians, the tribes of Israel tried to ally themselves with the, II., 259
- Egyptians in the time of Abraham, the sin of, the consequences of, II., 260
- Egyptians possessed the heavenly rod, II., 291-292
- Egyptians, bathing in blood a remedy for leprosy among, II., 296; V., 413
- Egyptians defiled Israel, II., 321
- Egyptians compared to donkeys, II., 348; V., 427
- Egyptians compared to dogs, III., 30
- Egyptians acted as ransom for Israel, II., 353
- Egyptians, first-born of, the slaying of, II., 365-368, 369; IV., 40; VI., 62
- Egyptians interred their dead at home, II., 367
- Egyptians misled by the felicitous preparations for the war against Israel, III., 13; VI., 3
- Egyptians, cause of, defended by Uzza, III., 23, 24, 25
- Egyptians, the number of parties among the, III., 27; VI., 10
- Egyptians rented land from the Israelites, III., 352
- Egyptians would rather commit murder than adultery, V., 221
- Egyptians, pious, a part of the mixed multitude consisted of, V., 439
- Egyptians kinsmen of the Philistines, VI., 2
- Egyptians assisted by their ancestor Mizraim, VI., 4
- Egyptians, the marble buildings of the, VI., 251-252
- Egyptians, intermarriage with the, the law concerning, VI., 282
- Egyptians incited by Abiezribod to pursue the Israelites, VI., 293
- Egyptians, assistance of the, offered to the tribe of Judah, VI., 389.
- Ehi, a son of Benjamin, II., 97
- Ehi changed to Ahiham, II., 189.
- Ehud, one of the judges, details concerning, II., 147; VI., 184, 188, 194.
- Ehyeh Asher Ehyeh, the explanation of, II., 319; V., 421.
- Eight myrtles in the hand of the just, I., 19
- Eight angels, I., 24, 139
- Eight days spent by Adam in rejoicing and in prayer, I., 89
- Eight of Nimrod's servants burnt, I., 217
- Eight months, Rakyon amassed great wealth in, I., 226
- Eight zuz the price for wading through a stream in Sodom, I., 249
- Eight pious men could not avert the flood, I., 252
- Eight children of the city of Shechem concealed in order not to be circumcised, I., 398
- Eight days' march, Jacob encountered the Ninevites after an, I., 404
- Eight men slain in battle by Gad and Naphtali, I., 420
- Eight kings of the descendants of Esau, I., 424
- Eight years elapsed between Jacob's return home and the sale of Joseph, II., 3
- Eight days, the birth day party in honor of Pharaoh's son lasted, II., 63
- Eight cities of the Amorites destroyed by Simon and Levi, II., 93
- Eight boards used for the west side of the Tabernacle, III., 150
- Eight spans the length of the golden casket, III., 157
- Eight laws communicated to Moses on the day of the dedication of the temple, III., 210
- Eight sections, the priests and Levites divided into, III., 228
- Eight men required to carry a vine of Palestine, III., 270
- Eight garments of Aaron, III., 168, 322
- Eight celestial garments, Aaron arrayed in, III., 325
- Eight tribal divisions of Israel, the destruction of, III., 333
- Eight stations, Israel retreated after the war with Amalek, III., 333; VI., 114

- Eight prophets and priests descended from Rahab, *IV.*, 5; *VI.*, 171, 411  
 Eight years, Cushan oppressed Israel for, *IV.*, 30  
 Eight-fold repetition of Absalom's name, the efficacy of, *IV.*, 107  
 Eight Messianic princes, *IV.*, 82, 235; *V.*, 130; *VI.*, 341  
 Eight miracles performed by Elijah, *IV.*, 239; *VI.*, 343  
 Eight reptiles, a chapter in Mishna Shabbat deals with, *IV.*, 244  
 Eight princes represent the men of the New Covenant, *V.*, 130  
 Eight sins caused the Deluge, *V.*, 173  
 Eight languages without scripts, *V.*, 195  
 Eight years, the age of Haran when Sarah was born, *V.*, 214  
 Eight kingdoms, the names of, *V.*, 223  
 Eight years, the age of Samuel, when he received God's revelation, *VI.*, 226  
 Eight strings of the harp to be used in the Messianic era, *VI.*, 262  
 Eight sons of David, the premature death of, *VI.*, 267  
 Eight rulers of the Davidic dynasty, the violent death of, *VI.*, 267  
 Eight post-exilic prophets, the names of, *VI.*, 314  
 Eight strokes, the angel of death traverses the world with, *VI.*, 326  
 Eight sins, the names of persons who committed, *V.*, 202; *VI.*, 10-11, 364  
 Eight grievous sins, the enumeration of, *VI.*, 364  
 Eight names of Hezekiah, *VI.*, 370  
 Eight names of Sennacherib, *VI.*, 370  
 Eight towers, a Babylonian building of, *VI.*, 425  
 Eight Davidic kings killed by the sword, *VI.*, 428.  
 Eight hundred kinds of roses and myrtles surround the rivers of Paradise, *I.*, 20  
 Eight hundred dogs guarded Job's sheep, *II.*, 229  
 Eight hundred, the number of Solomon's proverbs, *IV.*, 130  
 Eight hundred years, Og lived more than, *VI.*, 119  
 Eight hundred men slain at one time by David, *VI.*, 260  
 Eight hundred species of clean animals left Palestine at the time of the exile, *IV.*, 390  
 Eight hundred and fifty priests of Baal contended with Elijah, *IV.*, 198  
 Eight hundred and sixty years, Cain lived, *V.*, 144.  
 Eight thousand men slain by the army of Kenaz, *IV.*, 24  
 Eight thousand chariots of Sisera, *VI.*, 197  
 Eight thousand gates of understanding revealed to Moses, *VI.*, 284.  
 Eight hundred thousand people followed Enoch, *I.*, 129  
 Eight hundred thousand men in the united army of the 4 kings, *I.*, 230  
 Eight hundred thousand men of Esau defeated by Joseph, *II.*, 157  
 Eight hundred thousand men in the army of Agnias, *II.*, 161  
 Eight hundred thousand trees in each corner of Paradise, *I.*, 20; *V.*, 31.  
 Eighteen days, after a lapse of, Satan appeared to Eve, *I.*, 88  
 Eighteen ells, the thigh of the Giants measured, *I.*, 151  
 Eighteen uncircumcised men of Shechem killed by Simon and Levi, *I.*, 399  
 Eighteen miles, the Ninevites retreated before the sons of Jacob, *I.*, 406  
 Eighteen years, the age of Benjamin when he married his second wife, *II.*, 39; *V.*, 337  
 Eighteen years, the duration of Samlah's reign, *II.*, 165  
 Eighteen years, Anibal carried on war for, *II.*, 166  
 Eighteen years, Asenath's proposals to marry, at the age of, *II.*, 170  
 Eighteen cubits, the size of Sihon's thigh-bone, *III.*, 340  
 Eighteen years, a heavenly voice resounded in Nebuchadnezzar's palace for, *IV.*, 300  
 Eighteen miles, the distance between the terrestrial and celestial temple, *V.*, 292

- Eighteen months, Jacob stayed in Sukkot for, V., 312-313
- Eighteen persons called the servants of God, V., 381
- Eighteen years, the age of majority, V., 406; VI., 376
- Eighteen years, the age of Moses, when he slew the Egyptian, III., 239
- Eighteen years, the age of Moses when he fled from Egypt, V., 406
- Eighteen campaigns, David engaged in, VI., 256
- Eighteen wives of David, VI., 278
- Eighteen wives, a king may marry only, VI., 278
- Eighteenth rank, Akiba was sitting with his disciples in the, III., 115.
- Eighteen thousand angels destroyed the cities of sin, V., 241
- Eighteen thousand worlds, V., 13, 33
- Eighteen thousand five hundred Jews took part in the banquet of Ahasuerus, IV., 415.
- Eighth hour of the 6th day, Adam led into paradise in the, I., 82
- Eighth millennium is without computation of time, I., 135
- Eighth famine in the time of Elisha, I., 221
- Eighth day, circumcision performed on the, I., 262; V., 268, 399.
- Eighty ells, the width of the house for pregnant women built for Nimrod, I., 187
- Eighty pieces of silver, the price of an ass's head in Elisha's time, I., 221
- Eighty pieces of gold, the price paid for Joseph, II., 42
- Eighty of Esau's followers slain by Jacob's sons, II., 155
- Eighty years, the age of Moses when he led Israel out of Egypt, V., 404
- Eighty years, the age of Boaz when he married Ruth, IV., 34
- Eighty denarii, Elijah sold himself for, IV., 205
- Eighty years, the span of life of a strong man, IV., 334
- Eighty classes of average men study the Torah near the Tree of life, V., 30
- Eighty days old, Eve entered paradise when she was, V., 106
- Eighty days the time it takes for the formation of the female embryo, V., 106
- Eighty years, the duration of Solomon's rule, VI., 277
- Eighty years, the age of Esther when she came to court, VI., 459.
- Eighty-three kinds of death may be caused by the bile, V., 123
- Eighty-three years of Israel's stay in Egypt were years of suffering, V., 420.
- Eighty-four years, the age of Jacob at his marriage, I., 358; V., 294.
- Eighty-five virgins of Shechem captured by Simon and Levi, I., 399
- Eighty-five interpretations of the Book of Leviticus, VI., 376
- Eighty-five years, the age of Abraham when he married Hagar, V., 230
- Eighty-five years, the vigor of Caleb at the age of, III., 283
- Eighty-five priests of Nob executed by Saul, VI., 238.
- Eighty-six years, Israel in bondage in Egypt according to Uzza, III., 17.
- Eighty-seven years of Israel's stay in Egypt were years of suffering, V., 420
- Eighty-seven days, the age of Adam when Eve entered paradise, V., 106.
- Eighty thousand Ninevites slain by Zebulun, I., 406
- Eighty thousand people of Kittim killed by Anibal, II., 166
- Eighty thousand officials appointed over Israel, III., 70; VI., 28
- Eighty thousand youths bore the name of Aaron, III., 329
- Eighty thousand Ephraimites, the adherents of Jeroboam, IV., 179
- Eighty thousand armor-clad soldiers, IV., 267
- Eighty thousand priests eluded Nebuchadnezzar's army, IV., 315
- Eighty thousand archers of the Palmyrenes aided Nebuchadnezzar against the Jews, IV., 316; VI., 406

- Eighty thousand priests burnt at the destruction of the Temple, **VI.**, 427
- Eighty thousand and ninety-six men slain by Judah, **I.**, 406.
- Eighty-four thousand people destroyed by fire, **I.**, 176.
- Eighty-seven million and three hundred thousand men of Sisera's army slain in one hour, **VI.**, 197.
- Elah, tent of, the books of the Amorites concealed in, **IV.**, 22; **VI.**, 182.
- Elam, Chedorlaomer, the king of, **I.**, 229
- Elam, nine kings of, killed by Abraham, **II.**, 92-3
- Elam, Israel's migration to, **III.**, 448
- Elam, Solomon's throne brought to, **IV.**, 160
- Elam, the destruction of, **IV.**, 297
- Elam, an ally of Babylonia, **IV.**, 297
- Elam, the father of Tamar, **V.**, 333
- Elam, Shushan the capital of, **IV.**, 368, 369; **VI.**, 454
- Elam, the first born of Shem, **IV.**, 369; **V.**, 333.
- Elamite, the, story of Hector and the, **I.**, 245-246
- Elamites, Israel surrenders its dominion over the world to the, **V.**, 260.
- Elas, tent of, the books of the Amorites hidden in, **IV.**, 22; **VI.**, 182.
- Elath, one of the seven sinners, **IV.**, 22; **VI.**, 182.
- Eldad, one of the seven pious men, **IV.**, 158
- Eldad identified with Elidad, **VI.**, 90
- Eldad and Medad, details concerning, **III.**, 251, 252, 253; **VI.**, 88, 89.
- Elder, a scholar called, **V.**, 260
- Elder, sins of, forgiven on the day of his ordination, **VI.**, 231
- Elders, seventy, the leaders of Israel, **I.**, 315
- Elders, 70, the appointment of, **III.**, 248-253
- Elders, 70, of Israel, Moses honored more than all the, **III.**, 429
- Elders of Israel, see also Israel, Elders of.
- Eleazar, the high priest, **III.**, 114, 187, 399
- Eleazar and Moses, **III.**, 114, 144, 322, 414, 413, **VI.**, 152, 163-164
- Eleazar and Aaron, **III.**, 321, 324, 325, 327, 328, 445; **VI.**, 111, 112, 113
- Eleazar, one of the seven pious men in the time of Moses, **III.**, 134
- Eleazar not permitted to attend the funeral of Nadab and Abihu, **III.**, 191
- Eleazar, the red heifer prepared under the supervision of, **III.**, 216
- Eleazar carried the needful things for the daily offering, **III.**, 230
- Eleazar, the highest chief of the Levites, **III.**, 230
- Eleazar, Israel wanted to stone, **III.**, 327
- Eleazar took away the censers from the dead bodies of the 250 followers of Korah, **III.**, 303
- Eleazar supervised the drawing of the lot, **III.**, 391
- Eleazar and Joshua, the two leaders of the Jews at the conquest of Palestine, **III.**, 399
- Eleazar announced the laws of purification, **III.**, 413-414
- Eleazar, counsel of, Joshua had no need of asking, **III.**, 414
- Eleazar restrained by Sammael from praying, **III.**, 434
- Eleazar aided in the allotment of Palestine, **IV.**, 15
- Eleazar, the death and burial of, **IV.**, 17; **VI.**, 180
- Eleazar seized his priestly share of the animals slaughtered by Korah, **VI.**, 100
- Eleazar dressed by the angels, **VI.**, 112
- Eleazar added the report of Joshua's death to the book of Joshua, **VI.**, 180
- Eleazar, the vision of, revealed to Phinehas, **VI.**, 184
- Eleazar and Ithamar, Moses commanded to reveal certain laws to, **III.**, 192
- Eleazar and Ithamar spared because of Moses' prayer, **III.**, 192
- Eleazar and Ithamar helped to conduct the census of Israel, **III.**, 220.
- Eleazar, son of R. Jose, visit of, to Rome, **VI.**, 297
- Eleazar, son of R. Jose, Elijah's conversation with, **VI.**, 329.



- Eleazar ben Simon, the disciple of Elijah, IV., 216; VI., 330
- Eleazar ben Simon, overseer of the laborers, VI., 329.
- Election of the Patriarchs, I., 284; IV., 261
- Election of Israel, II., 374; V., 204, 254
- Election of Israel, see also Israel, election of.
- Elegy sung by Job's friends, II., 237
- Elegy composed in honor of Job's wife, II., 239
- Elegy over Zedekiah, IV., 340.
- Elements, primeval, the names of, V., 22, 41
- Elements, primeval, the creation of, V., 18
- Elements, celestial and terrestrial, man the combination of, V., 65
- Elements, the number of, Adam composed of, V., 72
- Elements, the four, II., 341; V., 14, 22
- Elements, four, symbolic representation of the, VI., 83
- Elements, four, the human body formed of the, V., 72; VI., 42.
- Elephantiasis, Chenephres afflicted with, V., 413.
- Eleven days, the miraculous ripening of grain in, IV., 191
- Eleven cubits the depth of the ark, V., 182
- Eleven attributes of God, VI., 58
- Eleven days, the duration of Israel's stay at Sinai, III., 242
- Eleven-month child of Zuleika testified to Joseph's innocence, II., 57
- Eleven months, Gad's sickness lasted, II., 217
- Eleven months, Gad's enmity towards Joseph lasted for, II., 217
- Eleven years, the duration of Jehoiakim's reign, IV., 284
- Eleven persons entered Paradise alive, V., 95-6
- Eleven psalms composed by Moses, III., 462
- Eleven tribes blessed by Moses, III., 462
- Eleven benedictions uttered by Moses, III., 462
- Eleven days' distance covered by Israel in three days, III., 243
- Eleven wagons given by Joseph to his brethren, II., 114
- Eleven stars, the dream of the, II., 8, 101; V., 352
- Eleven curtains of the Tabernacle, III., 165
- Eleven heavenly curtains, III., 165
- Eleven materials used in the construction of the Tabernacle, VI., 63
- Eleven twins borne by Jacob, I., 362
- Eleven pious men consent to flee to the mountains, I., 176
- Eleven thousand gates of knowledge revealed to Moses on Sinai, VI., 284.
- Eleventh hour of the 6th day, Adam was judged on, I., 82.
- Elfalet, the wife of Dan, II., 38-39.
- Elhanan, one of the 70 elders, III., 250
- Elhanan, the slayer of David, VI., 260
- Elhanan, the name of David, VI., 260.
- Eli, the high priest, blessing of, bestowed upon Hannah, IV., 59
- Eli, suspicion of, that Hannah was drunk, the basis of, VI., 217
- Eli, longevity of, IV., 61
- Eli, aged prematurely, the reason why, V., 282
- Eli relinquished his high priestly functions during his lifetime, IV., 61; VI., 221
- Eli, piety of, IV., 61
- Eli, the three offices of, IV., 61
- Eli succeeded Phinehas, IV., 61; VI., 220
- Eli, the descent of, IV., 61; VI., 220
- Eli, the curse uttered by, IV., 64; VI., 229
- Eli, high priest, the image of, over Solomon's throne, IV., 158
- Eli, story of Ruth took place at the time of, VI., 187
- Eli identical with Helim, VI., 209
- Eli, Samuel's prophecy concerning, VI., 217, 219, 226
- Eli copied the crowns of the Hebrew letters, VI., 220
- Eli ruled Israel for 40 years, VI., 220
- Eli, death of, VI., 223
- Eli, voice of, VI., 226
- Eli resigned himself to the will of God, VI., 227



- Eli and Phinehas, the relation between, VI., 227
- Eli, sons of, the sins of, IV., 61, 64; VI., 221, 222, 226, 227, 229
- Eli, sons of, the piety of, VI., 221
- Eli, sons of, the death of, IV., 62; VI., 223, 228
- Eli, sons of, led Israel into battle against the Philistines, IV., 65
- Eli, sons of, the priests of Nob compared to, VI., 240
- Eli, daughter-in-law of, the death of, VI., 223
- Eli, descendants of, the premature death of, IV., 62
- Eli, house of, the execution of the divine decree against, VI., 242
- Eli, house of, forfeited the high priestly dignity, IV., 62.
- Eliab, prince of the tribe of Zebulun, III., 198, 221
- Eliab, one of the 70 elders, III., 250
- Eliab, father of Nemuel, II., 302
- Eliab, oldest son of Jesse, details concerning, IV., 83, 84; VI., 249.
- Eliakim, one of the 70 elders, III., 250
- Eliakim called the servant of God, V., 381; VI., 147.
- Eliasaph, the prince of the tribe of Gad, III., 222, 223.
- Elidad, one of the 70 elders, III., 250.
- Elidad identified with Eldad, VI., 88, 90
- Eliezer, servant of Abraham, Shem related his experiences in the ark to, I., 161
- Eliezer, the persons identified with, I., 203, 205, 293; III., 344; V., 215, 231, 260, 264; VI., 119
- Eliezer bade Abraham flee from Nimrod, I., 205
- Eliezer invested with the strength of 318 men, I., 231
- Eliezer alone went to war with Abraham, I., 231; V., 224
- Eliezer sent out by Abraham to find guests, I., 241
- Eliezer not trusted by Abraham, I., 241
- Eliezer, experience of, in Sodom, I., 246-248
- Eliezer accompanied Abraham to Moriah, I., 276, 279; V., 250
- Eliezer served Abraham faithfully, I., 276, 297; V., 260, 262
- Eliezer and Ishmael dispute about inheriting Abraham, I., 276
- Eliezer brings Rebekah to Isaac, I., 292-297; V., 261-262
- Eliezer an adept in the law, I., 292; V., 260
- Eliezer had full power over the evil desire, I., 292
- Eliezer resembled Abraham, I., 292, 295; V., 259
- Eliezer, the children of, I., 293, 383; V., 304
- Eliezer wanted to marry his own daughter to Isaac, I., 293
- Eliezer assisted by angels, I., 294, 296; V., 263
- Eliezer, the road shrank for the sake of, I., 294, 296; V., 260
- Eliezer and Laban, I., 295; V., 261
- Eliezer and Isaac, I., 297; V., 263
- Eliezer manumitted by Abraham, I., 297; III., 344; VI., 119
- Eliezer took an oath by the genital organ, II., 130, 287, 294; V., 260, 363
- Eliezer, the size of the tooth of, III., 344
- Eliezer made a king, III., 344
- Eliezer, the numerical value of, V., 224
- Eliezer called the pious, V., 224, 264
- Eliezer spread the wisdom of Abraham, V., 260
- Eliezer entered Paradise alive, I., 297, V., 96, 165, 263
- Eliezer provided a minyan for the marriage benedictions, V., 260
- Eliezer blessed by God, V., 260
- Eliezer pronounced the name of God, V., 261
- Eliezer halted at the well of Miriam, V., 261
- Eliezer, son of Moses, the meaning of the name of, V., 424
- Eliezer, one of the 78 pious men who wrote Haazinu, VI., 87
- Eliezer, the prophet, the time of the activity of, VI., 310
- Eliezer ben Azariah, a descendant of Ezra, VI., 443.
- Eliezer ben Hyrcanus, the contest of the sages with, IV., 218-219

- Eliezer ben Hyrcanus and Elijah, IV., 220.
- Eliezer ben Parata aided by Elijah, VI., 326
- Eliezer ben Simon, the conceit of, IV., 216.
- Eliezer, the Tanna, Moses took especial delight in the teachings of, III., 116
- Eliezer, the Tanna, the question addressed by the Gnostics to, VI., 265.
- Eliezer, R., the disciple of Elijah, IV., 229; VI., 337.
- Eliezer, father of the Baal Shem, the relation of, to Elijah, IV., 232-233.
- Elihu, the youngest son of Jesse, VI., 249.
- Elihu, the Gentile prophet, the lineage of, I., 326; II., 236; III., 356; V., 387; VI., 125
- Elihu, the persons identified with, I., 326; V., 387, 388
- Elihu upbraided Job for his lack of faith in God, II., 240
- Elihu, the instrument of Satan, II., 240; V., 388.
- Elihoreph, Solomon's scribe, the death of, IV., 175.
- Elijah, one of the 70 elders of Israel, III., 250
- Elijah, the Prophet, messianic activity of, I., 22; II., 145, 325; III., 48, 141, 307; IV., 199, 233, 234, 235; V., 32, 96, 130, 131, 276, 311; VI., 19, 157, 167, 318, 339, 340, 341, 438
- Elijah, the activity of, on the day of Judgment, IV., 235
- Elijah fed by the ravens, I., 51; IV., 196; V., 185
- Elijah lodged in a cave when God revealed Himself to him, I., 83; III., 137
- Elijah performed miracles, I., 199; IV., 239; VI., 320
- Elijah, girdle of, I., 283
- Elijah, the translation of, I., 351; IV., 200-202, 239; VI., 322, 323, 325, 343
- Elijah, the lineage of, I., 365; II., 145; III., 462; V., 297; VI., 157, 316, 319
- Elijah brought good fortune to Israel, I., 365
- Elijah, accuser of Israel, IV., 200, 201; VI., 321
- Elijah, the guardian angel of Israel, IV., 202
- Elijah mocked at by Israel, IV., 295
- Elijah revealed to the saints the danger threatening Israel, IV., 416; VI., 468
- Elijah, love of, for Israel, VI., 317, 320
- Elijah destined to bring Israel back to God, VI., 317
- Elijah destroyed the foundations of the Gentiles, I., 365; III., 462
- Elijah will slaughter the angel of Edom, I., 394; V., 311
- Elijah on Mt. Carmel, III., 84, 244, 458; IV., 197, 200; V., 135, 386; VI., 233, 319
- Elijah, the teachers of, III., 112; V., 417; VI., 317, 331
- Elijah, the persons identical with, III., 114, 389; IV., 195, 214; VI., 138, 184, 220, 316-317, 324, 335, 339, 478
- Elijah, ascension of, to heaven, III., 159; V., 157; VI., 37
- Elijah, troops of Ahaziah sent against, III., 244
- Elijah, a priest, III., 458; IV., 195, 210; VI., 316, 318
- Elijah, the home of, IV., 195; VI., 315
- Elijah and Ahab, IV., 196, 273; VI., 311, 312, 317, 321
- Elijah, the persons revived by, IV., 197, 243; VI., 346, 347
- Elijah, prayer of, efficacy of, IV., 197, 199, 206, 224; VI., 320
- Elijah stressed the importance of prayer, IV., 211; VI., 329
- Elijah, the struggle between the Angel of Death and, IV., 200-201
- Elijah zealous for the honor of God, IV., 200; VI., 321
- Elijah, a heavenly scribe, IV., 201; V., 129; VI., 324, 446
- Elijah was originally an angel, IV., 201
- Elijah, the name of an angel, IV., 202; VI., 324
- Elijah acted as an angel, IV., 203, 206; VI., 323, 325, 326
- Elijah, three classes of angels shown to, VI., 322
- Elijah superior to the angels, VI., 326
- Elijah brings the wicked out of Gehenna for the Sabbath, IV., 201

- Elijah, the missionary activity of, **IV.**, 202  
 Elijah, King Jehoram rebuked by, **IV.**, 202; **VI.**, 240  
 Elijah, the various guises assumed by, **IV.**, 202, 203, 204, 206, 208, 209, 210, 211, 216, 220, 221, 230, 232; **VI.**, 326, 327, 329, 331, 336, 337, 338  
 Elijah traverses the world with four strokes, **IV.**, 203  
 Elijah helped the weak, **IV.**, 204-208, 217, 227-229; **VI.**, 327-328, 336-337  
 Elijah sold himself as a slave, **IV.**, 205  
 Elijah introduced the custom to say "If it please God," **IV.**, 215  
 Elijah, the restorer of peace, **IV.**, 209, 233; **VI.**, 339  
 Elijah and the three sons of a pious man, **IV.**, 209  
 Elijah and the two brothers, **IV.**, 211-212, 213-214  
 Elijah, the miraculous power of blessing of, **IV.**, 212  
 Elijah, miraculous qualities of, **IV.**, 232; **VI.**, 337, 338  
 Elijah, irascibility of, **IV.**, 216, 240; **VI.**, 344  
 Elijah, the knowledge of the supernatural world of, **IV.**, 217  
 Elijah, betrayal of a heavenly secret by, **IV.**, 219, 220  
 Elijah punished with blows of fire, **IV.**, 220; **VI.**, 332  
 Elijah and the fisherman, **IV.**, 220-221  
 Elijah, the vindicator of God's justice, **IV.**, 223-226; **VI.**, 334-335  
 Elijah and the sages of the talmudic period, **IV.**, 202-226, 229; **VI.**, 326, 329, 330, 331, 332, 337  
 Elijah and the post-talmudic sages, **IV.**, 229, 230, 231, 232-3; **VI.**, 326, 334, 337, 338, 339  
 Elijah, the teacher of the Cabala, **IV.**, 229  
 Elijah, teacher of Elkanah, **IV.**, 229-230; **VI.**, 337  
 Elijah and Moses, **IV.**, 229, 233  
 Elijah, weeping of, **IV.**, 233  
 Elijah, the restorer of family purity, **IV.**, 233; **VI.**, 324  
 Elijah demands credentials from the Anti-Christ, **IV.**, 234  
 Elijah, Samael will be slain by, **IV.**, 235; **VI.**, 323  
 Elijah, a hairy man, **IV.**, 295; **VI.**, 317  
 Elijah entered paradise alive, **V.**, 96; **VI.**, 323  
 Elijah, immortality of, **IV.**, 148, 201; **V.**, 96, 165; **VI.**, 220, 290, 323, 324  
 Elijah, abode and activity of, in Paradise, **IV.**, 201; **VI.**, 322, 323, 324  
 Elijah and Enoch the only two witnesses, **V.**, 157  
 Elijah, death of, **V.**, 164  
 Elijah, one letter of the name of, taken by Jacob, **V.**, 276  
 Elijah, the orthography of, **V.**, 276  
 Elijah temporarily suspended a law concerning sacrifice, **VI.**, 319  
 Elijah, merits of, **VI.**, 320  
 Elijah, intrepidity of, **VI.**, 321  
 Elijah inflicts punishment upon the pious and sinners for their sins, **VI.**, 324, 327, 336-337  
 Elijah aided the Jews in their trouble with Haman, **VI.**, 325, 476  
 Elijah, appearance of, in dreams, **VI.**, 328, 333-334  
 Elijah conscious in the moments of prophecy, **VI.**, 44  
 Elijah, the epithets given to, **VI.**, 167, 234, 317, 333, 335  
 Elijah, Obadiah's search for, **VI.**, 310  
 Elijah, a celibate, **VI.**, 316  
 Elijah, the eulogy attached to the name of, **VI.**, 316, 325  
 Elijah requests God to bring about a famine, **VI.**, 317  
 Elijah, key of rain entrusted to, **VI.**, 318  
 Elijah, disciples of, **VI.**, 320, 343  
 Elijah, the double exclamation of, **VI.**, 320  
 Elijah did not forget the honor due to a king, **VI.**, 321  
 Elijah zealous for the observance of the rite of circumcision, **VI.**, 321, 338  
 Elijah present at every ceremony of circumcision, **VI.**, 338  
 Elijah, the recitation of piyyutim in praise of, **VI.**, 324  
 Elijah will kiss the person who marries a woman worthy of him, **VI.**, 324

- Elijah, the brother of Enoch Metatron, VI., 325
- Elijah, the animals notice the presence of, VI., 328
- Elijah, 4,000 camels driven by, VI., 329
- Elijah, the use of the name of, in talmudic times, VI., 330
- Elijah, writings attributed to, VI., 330-331
- Elijah showed the fiery chariots to a scholar, VI., 332
- Elijah born near Cairo, VI., 334
- Elijah recited the Shema', VI., 335
- Elijah, stay of, in the desert, VI., 340
- Elijah, the person who met, destined for the world to come, VI., 341
- Elijah, on seeing, in a dream, VI., 342
- Elijah, spirit of, came over Elisha, VI., 359
- Elijah gave Jeremiah his name, VI., 385
- Elijah, the seventh famine in the time of, I., 221
- Elijah, the merits of the Patriarchs ceased to be effective in the time of, VI., 321
- Elijah of Wilna, relation of, with Elijah the prophet, VI., 339.
- Elim, the supply of water at, III., 40; VI., 15
- Elim, the seventy palm trees of, made at the time of creation, III., 40, 41
- Elim, Israel first took up the study of the Torah at, III., 41
- Elim, the episode of the quails occurred at, VI., 15, 16.
- Elimelech and his family came to Moab on account of the famine, I., 221
- Elimelech and his sons, the lineage, wealth, and prestige of, IV., 30-31; VI., 188
- Elimelech opposed intermarriage with Gentiles, VI., 31
- Elimelech and his sons, the burial of, IV., 33
- Elimelech responsible for the sinful actions of his sons, VI., 189.
- Eliphaz, first born of Esau, I., 345, 420, 421; III., 55; VI., 23
- Eliphaz, a noted hunter, I., 345
- Eliphaz and Jacob, I., 345, 346, 347, 348, 356, 377, 420; II., 155; V., 294, 322; VI., 23
- Eliphaz learned his piety from Isaac, I., 421; V., 322; VI., 23
- Eliphaz, the relation of Timna to, I., 422, 423; VI., 23
- Eliphaz, Obadiah one of the descendants of, I., 422
- Eliphaz, Zepho the son of, II., 155; V., 373
- Eliphaz, king of Teman, II., 236
- Eliphaz, the purple mantle of, II., 239
- Eliphaz, the hymn of thanksgiving recited by, II., 240
- Eliphaz neglected the education of his son Amalek, III., 55, 63; VI., 23
- Eliphaz, a descendant of Nahor, III., 356; VI., 125
- Eliphaz committed incest with Esau's wife, V., 322
- Eliphaz crossed the horse with the donkey, V., 322
- Eliphaz, Job's friend, identified with Esau's son, I., 421; V., 322, 384
- Eliphaz, a Gentile prophet, I., 421, 422; III., 356
- Eliphaz spoke harshly to Job, I., 422
- Eliphaz rebuked by God, I., 422; II., 240
- Eliphaz angered by Job's remarks, II., 237.
- Elisha desired nothing from Naaman for curing him, III., 214; V., 374
- Elisha, the prophet, consulted by Jehoshaphat, IV., 185
- Elisha, disciple of Elijah, succeeded his master as prophet, IV., 199, 200; VI., 321, 411
- Elisha, the devotion of, to Elijah, IV., 239; VI., 343, 346
- Elisha performed sixteen miracles, IV., 239; VI., 343
- Elisha, irascibility of, IV., 240; VI., 344
- Elisha, the first to survive a sickness, IV., 240, 246; VI., 344, 347
- Elisha, the temporary departure of the spirit of prophecy from, IV., 240
- Elisha ready to help the poor, IV., 240
- Elisha, curse uttered by, IV., 240; V., 406
- Elisha, the holiness of, IV., 242
- Elisha, body of, the fragrance of, IV., 242

- Elisha, prayer of, **IV.**, 243  
 Elisha promised a child to the Shunammite, **IV.**, 243; **VI.**, 346  
 Elisha, the persons revived by, **IV.**, 244; **VI.**, 343, 346, 347  
 Elisha studied the Mishna Shabbat, **IV.**, 347  
 Elisha, the disciples of, **IV.**, 244-245, 246; **VI.**, 348  
 Elisha, excessive severity of, **IV.**, 245; **VI.**, 347  
 Elisha, the duration of the activity of, **IV.**, 246; **V.**, 374  
 Elisha visited by the kings of Israel, Judah, and Edom, **IV.**, 273  
 Elisha mocked at by Israel, **IV.**, 295; **VI.**, 344  
 Elisha poured water over Elijah, **VI.**, 320  
 Elisha consulted by the Arameans about their king's illness, **VI.**, 348  
 Elisha, the birthplace of, **VI.**, 343  
 Elisha received the spirit of prophecy from Moses, **VI.**, 359  
 Elisha, the eighth famine in the time of, **I.**, 221  
 Elisha, Tiranus, the king of, **V.**, 372  
 Elisha ben Abuyah, the teacher of R. Meir, **IV.**, 220.  
 Elishama, prince of the tribe of Ephraim, **III.**, 221  
 Elishama, one of the 70 elders, **III.**, 250.  
 Elisheba, the wife of Aaron, a woman of valor, **III.**, 187; **V.**, 258, 393  
 Elisheba identical with Puah, **V.**, 393.  
 Elizaphan, chief of the sons of Kohath, details concerning, **III.**, 286; **IV.**, 28; **VI.**, 89.  
 Elizur, the prince of the tribe of Reuben, **III.**, 220.  
 Elkanah, the pilgrimages made by, **IV.**, 57, 58, 59; **VI.**, 215  
 Elkanah, the great piety of, **IV.**, 57; **VI.**, 215  
 Elkanah, one of the prophets, **IV.**, 57  
 Elkanah compared with Abraham, **IV.**, 57  
 Elkanah, a man of moderate means, **IV.**, 57; **VI.**, 215  
 Elkanah called the man of God, **IV.**, 61; **VI.**, 167, 222  
 Elkanah informed Eli of his punishment, **IV.**, 61  
 Elkanah, the two wives of, **VI.**, 216  
 Elkanah refused to be a ruler over Israel, **VI.**, 218  
 Elkanah, voice of, **VI.**, 226  
 Elkanah, disciple of Elijah, **IV.**, 229; **VI.**, 337  
 Elkanah went up to the heavenly academy, **IV.**, 230  
 Elkanah visited the tomb of the Patriarchs, **IV.**, 230.  
 Ell, a quarter of, the waters of the flood began to abate each day, **I.**, 163  
 Ell, the lice of Egypt lay piled up to the height of an, **II.**, 343.  
 Ellasar, Arioch, the king of, **I.**, 230.  
 Elohim, one of the sacred names of God, **II.**, 319; **III.**, 158  
 Elohim indicates God's justice, goodness, and severity, **V.**, 4, 185.  
 Elon, the father of Basemath, details concerning, **I.**, 340, 410  
 Elon, one of the 70 elders, **III.**, 250.  
 El Shaddai, God appeared to Abraham and Jacob as, **II.**, 146, 339  
 El Shaddai, the meaning of the name of, **II.**, 319, 339.  
 Elul, war with Sihon took place in, **III.**, 343; **VI.**, 117  
 Elul, Gideon's victory took place in, **IV.**, 400; **VI.**, 200  
 Elul, Enoch and Moses translated into heaven in, **V.**, 161  
 Elul, the number of days in the month of, **VI.**, 445  
 Elul, new moon of, the blowing of the trumpet on, **III.**, 139  
 Elul, new moon of, Moses ascended heaven on the, **III.**, 140.  
 Eluma, the mother of Samson, **VI.**, 205.  
 Elyoram, the wife of Reuben, **II.**, 37.  
 Elzaphan, see also Mishael and Elzaphan  
 Elzaphan attended the funeral of Nadab and Abihu, **III.**, 191.  
 Embalming, Judah ordered his sons not to subject him to, **II.**, 201  
 Embalming not performed on Pharaoh, **II.**, 298  
 Embalming of Kikanos, **II.**, 285

- Embalming of the bodies of Jacob and Joseph, **II.**, 4, 5, 150; **V.**, 275.
- Emblem of the Roman legion in Palestine, **V.**, 294.
- Embroidery of Benjamin's garments, **V.**, 356
- Embroidery, see also Broidered work.
- Embryo, blood of, the magic power of, **IV.**, 100
- Embryo, male, changed into a female in the womb, **I.**, 367, 368
- Embryo, creation of, **I.**, 58; **II.**, 333; **V.**, 75, 76, 77, 81, 106
- Embryo, the riddle concerning, **IV.**, 147
- Embryos, angel in charge of, **I.**, 262
- Embryos in the womb of the Israelitish women at the Red Sea joined in the song, **III.**, 34
- Embryos of pregnant women at Sinai were addressed by God, **III.**, 90
- Embryos of the Levites numbered on various occasions, **III.**, 225.
- Emerald worn by Pharaoh, **II.**, 68
- Emerald, the qualities of, **III.**, 170
- Emerald, the stone of Reuben and Levi, **III.**, 233; **IV.**, 24
- Emeralds, Solomon's throne jeweled with, **IV.**, 157.
- Emet, seal of God, **VI.**, 402
- Emet written on Adam's forehead, **VI.**, 402
- Emet written on the golem created by Ben Sira, **VI.**, 402.
- Emim, the giants called, **I.**, 151.
- Eminent domain, the right of, **VI.**, 261.
- Emtelai, the wife of Terah, **I.**, 186, 191, 213; **V.**, 208, 209; **VI.**, 463
- Emtelai and Nimrod, **I.**, 188, 189, 191, 200; **V.**, 212
- Emtelai, pregnancy of, **I.**, 188; **V.**, 209
- Emtelai, the date of the marriage of, **I.**, 188
- Emtelai and Abraham, **I.**, 188-189, 190, 191, 200, 213; **V.**, 212, 389
- Emtelai, faith of, in God, **I.**, 189, 191
- Emtelai died in Haran, **V.**, 208
- Emtelai, the name of Haman's mother, **VI.**, 463.
- Emzaru, the name of Noah's wife, **V.**, 146.
- Enan, father of Ahira, **III.**, 222.
- End of time, see Messiah, Advent of.
- Endogamy, the custom of, in ancient Israel, **IV.**, 43; **VI.**, 202.
- En-dor, witch of, details concerning, **IV.**, 70, 73 **VI.**, 235, 236.
- Enemy, the proverb concerning an, **VI.**, 312-313.
- En-gedi, the wine for libations came from, **VI.**, 94.
- Engravings made by Moses, **II.**, 182; **III.**, 122.
- En-mishpat, the meaning of the name of, **III.**, 314.
- Enoch, death of, **I.**, 117; **V.**, 156, 164, 166
- Enoch, the resurrection of, **II.**, 222
- Enoch entered paradise alive, **V.**, 96, 163, 165
- Enoch, the celestial scribe, **I.**, 125; **V.**, 129, 156; **VI.**, 446
- Enoch, the ascension of, into the seven heavens, **I.**, 125, 126, 131-137, 138-9, 145; **V.**, 156, 157, 158, 160, 161, 164
- Enoch, ruler and teacher of men, **I.**, 127, 128, 129, 146, 171, 172; **V.**, 158, 187
- Enoch buried Adam, **I.**, 128, **V.**, 126, 158
- Enoch, face of, **I.**, 128, 136; **V.**, 158
- Enoch, manner of living of, during the time of his retirement, **I.**, 128
- Enoch, followers of, details concerning, **I.**, 129, 130
- Enoch, king of the angels in heaven, **I.**, 129
- Enoch, wept in a dream, **I.**, 130
- Enoch, virtues and shortcomings of, **I.**, 131; **V.**, 131, 156, 157
- Enoch, rebuked the Grigori, **I.**, 133
- Enoch, the names of the teachers of, **I.**, 135, 136; **V.**, 132, 149, 158, 159, 187
- Enoch, heavenly garment of, description of, **I.**, 135, 139, 177
- Enoch, birthday of, **I.**, 137; **V.**, 161
- Enoch, children of, **I.**, 137; **V.**, 117, 158, 162, 172
- Enoch, a witness to the justice of God, **I.**, 138; **V.**, 157
- Enoch and R. Ishmael, **I.**, 138-139
- Enoch, throne of, the location of, **I.**, 139
- Enoch, Metatron identified with, **I.**, 139, 140; **II.**, 306; **V.**, 157, 162, 163; **VI.**, 325
- Enoch, called the little Lord, **I.**, 140



- Enoch, prophecy of, concerning the deluge, *I.*, 146; *V.*, 167
- Enoch exceeded Adam in wisdom, *I.*, 156
- Enoch lived in the seventh generation after creation, *I.*, 172; *III.*, 226; *V.*, 157
- Enoch, generation of, the consequences of the sin of, *II.*, 260
- Enoch possessed the heavenly rod, *II.*, 291
- Enoch, one of the seven pious men, *III.*, 226; *V.*, 12, 150, 274
- Enoch not glorified in rabbinic literature, *V.*, 96, 156, 163
- Enoch, one of the members of the Messiah's council, *V.*, 131
- Enoch married his sister, *V.*, 145
- Enoch, the inventor of all sciences and knowledge, *V.*, 156, 158
- Enoch finds his ancestors in Hell, *V.*, 160
- Enoch, the length of the life of, *V.*, 161
- Enoch transformed into an angel, *V.*, 161, 163; *VI.*, 325
- Enoch, apotheosis of, *V.*, 163
- Enoch taught the disciples of the apostles, *V.*, 164
- Enoch praised God with every stitch he made, *V.*, 166
- Enoch a shoe-maker, *V.*, 166
- Enoch born circumcised, *V.*, 273
- Enoch, books of, contents of, *I.*, 156; *II.*, 193; *V.*, 118, 150, 158
- Enoch, books of, the guardians and possessors of, *I.*, 135, 136, 137; *II.*, 197, 200; *V.*, 158, 160, 177
- Enoch, books of, other details concerning, *I.*, 135; *V.*, 158, 161, 162
- Enoch, the translation of, *I.*, 33, 126, 130, 131, 135, 137-138; *V.*, 156, 157, 161, 162, 163; *VI.*, 152, 322, 325
- Enoch, the persons who bore the name of, *I.*, 115, 419; *II.*, 306; *V.*, 276
- Enoch, Nimrod's son, killed by Esau, *V.*, 276
- Enoch, a city built by Cain, *I.*, 115.
- Enosh, the son of Seth, *I.*, 122
- Enosh, the miraculous image made by, *I.*, 122
- Enosh, dialogue of, with the people of his generation, *I.*, 122
- Enosh, face of, in the image of God, *I.*, 123
- Enosh, an idolater, *I.*, 122, 123; *V.*, 151, 153
- Enosh, considered pious, *V.*, 151
- Enosh, a prophet, *V.*, 167
- Enosh, the meaning of the name of, *V.*, 151
- Enosh, one of the seven pious men, *V.*, 274
- Enosh, Naamah, the daughter of, *I.*, 159
- Enosh, books of, *I.*, 136; *V.*, 150
- Enosh, generation of, the first idolaters, *I.*, 122-123, 124; *III.*, 374; *IV.*, 306; *V.*, 151; *VI.*, 402
- Enosh, generation of, masters over the heavenly spheres, *I.*, 124
- Enosh, generation of, destroyed by God, *I.*, 251
- Enosh, generation of, committed three sins, *V.*, 152.
- En-Soker, name of a locality, *IV.*, 383.
- Entrails of the Egyptians, the frogs entered the, *II.*, 342, 343.
- Envy, moon punished on account of, *I.*, 26
- Envy will not exist at the Messianic banquet, *I.*, 28
- Envy of the raven, *I.*, 39
- Envy, the pious are free from, *II.*, 203
- Envy, the name of a headless demon, *IV.*, 152
- Envy, angels and demons without, *V.*, 108
- Envy did not exist between Aaron and Moses, *II.*, 328, 329
- Envy of the angels toward Adam, *I.*, 62, 155, 156
- Envy caused the serpent to plot the death of Adam, *I.*, 72; *V.*, 94
- Envy, Balaam hated the Israelites because of, *VI.*, 124
- Envy, Dan filled with, *II.*, 207
- Envy, Egyptians hated the Israelites because of, *II.*, 245; *V.*, 395
- Envy, of Jerusalem, on the part of the heathens, *V.*, 114
- Envy, Joseph aroused the, of his brethren, *II.*, 114
- Envy entertained by Simon towards Joseph, *II.*, 192



Envy, Simon's admonition against, **II.**, 191

Envy, see also Jealousy.

Epher, one of the grandsons of Hagar, **I.**, 298

Epher invaded Lybia, **I.**, 298

Epher, Africa named after, **I.**, 298.

Ephlal, a grandson of Ishmael, **II.**, 39.

Ephod of gold possessed by Pharaoh, **II.**, 68

Ephod, one of Aaron's garments, **III.**, 168

Ephod atoned for idolatry, **III.**, 169

Ephod, the names of the tribes engraved upon, **III.**, 169; **IV.**, 166

Ephod, the number of letters on the two stones of, **III.**, 152, 169

Ephod of Gideon, **IV.**, 415.

Ephraim, see also Manasseh and Ephraim

Ephraim, Ganon of the tribe of, **III.**, 8

Ephraim, Joshua a descendant of, **II.**, 137; **III.**, 57, 223, 459

Ephraim, the ancestor of Jeroboam, **I.**, 414; **II.**, 136; **III.**, 232; **VI.**, 307

Ephraim gave his portion of the meal to Benjamin, **II.**, 97

Ephraim met Jacob with five horses, **II.**, 121

Ephraim informed Joseph of Jacob's illness, **II.**, 132

Ephraim, instructed by Jacob in the Torah, **II.**, 132

Ephraim, the superiority of, revealed to Jacob, **II.**, 137

Ephraim, the precedence of, over Manasseh, **II.**, 137

Ephraim received the birthright, **II.**, 137

Ephraim, head of the Academy, **II.**, 138

Ephraim, Raphael corresponds to, **III.**, 232

Ephraim notified of the disaster that befell his descendants, **III.**, 9

Ephraim, Messiah the descendant of, **VI.**, 2

Ephraim and Manasseh, adopted by Jacob, **II.**, 134-135

Ephraim and Manasseh, the blessing bestowed upon, **II.**, 132, 133, 134, 136, 137, 138, 140; **III.**, 201; **V.**, 365-366

Ephraim, tribe of, prince of, offered his sacrifice on the Sabbath, **III.**, 196, 201

Ephraim, tribe of, the symbolical meaning of the gifts of, **III.**, 201

Ephraim, tribe of, Elishama the prince of, **III.**, 221

Ephraim, tribe of, belonged to the third group of the 12 tribes, **III.**, 223

Ephraim, tribe of, located west of the camp, **III.**, 233

Ephraim, tribe of, Joshua selected as a spy from, **III.**, 265

Ephraim, tribe of, the sin and number of sinners of, **IV.**, 21, 23

Ephraim, tribe of, Moses' blessing bestowed upon, **VI.**, 180

Ephraim, tribe of, Deborah belonged to, **VI.**, 196

Ephraim, tribe of, the inscription and figure on the standard of, **III.**, 233, 234, 238; **V.**, 374; **VI.**, 83

Ephraim, tribe of, the standard bearer to the rear of the camp, **III.**, 232

Ephraim, tribe of, diamond the stone of, **III.**, 233

Ephraim, territory of, plenty of straw in, **II.**, 335

Ephraim, Mt., the time of the creation of, **VI.**, 157

Ephraim Mt., Sarira in, **VI.**, 304.

Ephraimite caused the war against the tribe of Benjamin, **IV.**, 218

Ephraimite Messiah, **V.**, 299; **VI.**, 144

Ephraimites, the pronunciation of, **II.**, 138; **V.**, 366

Ephraimites, the number of, who followed Jeroboam, **IV.**, 179

Ephraimites, the premature exodus of, **III.**, 8, 9; **IV.**, 332; **VI.**, 2-3

Ephraimites resurrected by Ezekiel, **IV.**, 332

Ephraimites addicted to idolatry, **VI.**, 203, 204

Ephraimites slaughtered by Jephthah, **IV.**, 46; **VI.**, 203

Ephraimites, murder common among, **VI.**, 204.

Ephrath, the place of Rachel's grave, exiled Israelites passed by, **I.**, 415; **II.**, 20

- Ephrath identical with Beth-Ichem, **II.**, 190.
- Ephrati, the descendants of Ephraim called, **II.**, 138
- Ephrati, the haggadic interpretation of, **VI.**, 215.
- Ephron, details concerning, **I.**, 289-290; **V.**, 256-257.
- Epiphaneas, son of Antiochus, in possession of Solomon's throne, **VI.**, 453.
- Epispasm, Achan accused of, **VI.**, 175.
- Equinox, vernal, the time when Seraphim intimidate evil spirits, **I.**, 4
- Equinox, autumnal, the time when Ziz frightens the birds of prey by its cry, **I.**, 5.
- Equity, laws of, **IV.**, 16.
- Er, details concerning, **II.**, 33, 34; **V.**, 333, 334.
- Era, the dating of an, from the finding of the Torah, **VI.**, 377
- Era used by Ezekiel, **VI.**, 377.
- Erechim, the function of, **II.**, 307
- Erechim, made of white fire, **II.**, 307
- Erechim chant the glory of the Messiah, **V.**, 417.
- Erez, the seventh earth, **I.**, 10, 113
- Erez, the ever-turning sword in, **I.**, 113
- Erez is dark and void, **I.**, 113
- Erez, Cain sent to, after the murder of Abel, **I.**, 114.
- Erub instituted by Solomon, **VI.**, 282.
- Eruptions cured by vipers, **I.**, 43.
- Esagila, the building of, **V.**, 392.
- Esar, one of the twelve pious men, **V.**, 197
- Esau, see also Jacob and Esau
- Esau and Rebekah, **I.**, 313, 314, 414; **V.**, 271, 273, 286
- Esau, the interpretation of the name of, **I.**, 315; **V.**, 274
- Esau, birth of, **I.**, 315
- Esau and Isaac, **I.**, 316, 329, 330, 331, 336, 337, 339, 340, 341, 417; **II.**, 140; **V.**, 165, 274, 282, 285, 286, 371
- Esau, occupied himself with hunting, **I.**, 318, 326, 337; **V.**, 278
- Esau and Abraham, **I.**, 318, 320; **III.**, 167; **V.**, 276, 278; **VI.**, 68
- Esau, share of, in the Cave of Machpelah; **I.**, 321; **II.**, 153, 154, 155
- Esau, wives of, **I.**, 327, 328, 332, 340, 341, 342, 344, 358, 359; **V.**, 281, 287, 288, 322
- Esau, hindered by Satan, **I.**, 330
- Esau, priestly garments of, **I.**, 332; **II.**, 139
- Esau rewarded for his filial piety, **I.**, 332, 333, 338, 339, 381; **III.**, 348; **V.**, 278, 282, 304, 322; **VI.**, 121, 259
- Esau would not mention the name of God, **I.**, 333
- Esau has no share in the world to come, **I.**, 339
- Esau, the tears shed by, **I.**, 339; **V.**, 286
- Esau, the death and burial of, **I.**, 342, 418, 419, 421; **II.**, 154, 155; **V.**, 321, 322, 372
- Esau planned a conspiracy with Ishmael, **I.**, 344; **V.**, 287
- Esau did not repent on his wedding day, **I.**, 345
- Esau, the age of, at his marriage, **I.**, 358
- Esau and Joseph, **I.**, 369, 379; **III.**, 58; **V.**, 356; **VI.**, 24
- Esau and Laban, **I.**, 376, 377; **V.**, 302
- Esau fell off his horse, **I.**, 382
- Esau, the avarice of, **I.**, 383; **V.**, 277
- Esau and his princes burnt by the sun, **I.**, 388
- Esau, dominion of, details concerning, **I.**, 393; **V.**, 304
- Esau broke his oath, **I.**, 418; **V.**, 320
- Esau acknowledged the wickedness of the Canaanites, **II.**, 32
- Esau, the wealth of, **II.**, 218
- Esau, the names of the grandchildren of, **II.**, 225, 246; **III.**, 331, 372
- Esau, advice given to Amalek by, **III.**, 55, 331; **VI.**, 23, 114
- Esau, the blessing bestowed by, on his descendants, **III.**, 81
- Esau, desire of, that his descendants settle in the southern part of Palestine, **III.**, 272
- Esau uninfluenced by his pious parents, **IV.**, 240
- Esau, weeping of, **IV.**, 418
- Esau, the symbol of, **V.**, 34
- Esau, identified with Rome, **V.**, 116, 271, 272, 273, 278, 280, 294, 309; **VI.**, 68

- Esau, the miraculous sword of, V., 165  
 Esau, the evil designs of, revealed to Shem, V., 288  
 Esau will wrap himself up in a talit in the time to come, V., 294  
 Esau will be expelled by God from the company of the pious, V., 294  
 Esau, the long teeth of, V., 309  
 Esau, princesses married into the house of, V., 322  
 Esau, Bela a surname of, V., 323  
 Esau, rod of, V., 412  
 Esau, the Torah belongs also to, VI., 33  
 Esau, one of the five wicked men, VI., 360  
 Esau compared to a swine, I., 358; V., 294  
 Esau compared to a wolf, I., 391  
 Esau compared to straw, III., 59  
 Esau, ancestor of Haman, I., 338; IV., 396, 418  
 Esau, Haman compared with, IV., 409  
 Esau, uncircumcised, the reason why, I., 315; V., 273, 314  
 Esau, removed the mark of circumcision, V., 99-100, 273  
 Esau was to have married Leah, I., 359, 362  
 Esau, Rachel feared that Laban would give her to, I., 368; V., 299  
 Esau, Dinah not allowed to marry, I., 396  
 Esau, angel of, I., 313, 392; III., 58-9; V., 271, 305, 309, 310, 312; VI., 24  
 Esau spared by the angels, I., 382-383, 391; V., 304  
 Esau, the angel disguised as, V., 310  
 Esau and Jacob's children, IV., 308; V., 308  
 Esau charged Eliphaz to slay Jacob, I., 345, 346; VI., 23  
 Esau sold the birthright to Jacob, I., 321, 332, 337, 338, 363, 416; II., 153, 273; III., 58; V., 277, 278, 284, 310, 320  
 Esau and Jacob, I., 327, 345, 346, 347, 369, 379, 380, 382, 383-384, 391-392, 396, 417; II., 131, 149, 153; V., 273, 288, 303, 304, 309, 311, 312, 320, 321, 326, 371-2, 412; VI., 109  
 Esau, the sins of, I., 316, 318, 319, 320, 321, 329, 340, 358, 390; V., 277, 278, 281-2, 296  
 Esau, wickedness of, I., 237, 297, 320, 329, 331, 338, 340, 359, 380; III., 58; V., 286, 378  
 Esau, the names of the men slain by, I., 318; V., 276  
 Esau slew Nimrod in a duel, I., 318-319; II., 139; V., 216, 276-277  
 Esau, four sons of, escaped from the battle, I., 420  
 Esau, sons of, Jacob did not wish to arouse the envy of, II., 80  
 Esau, sons of, and the sons of Jacob, the war between, II., 153, 155-159, 198; III., 56; VI., 24  
 Esau, sons of, attended Jacob's funeral, II., 153  
 Esau, sons of, attended the Bet ha-Midrash of Jacob, V., 322  
 Esau, five sons of, the land of Seir divided among, II., 156  
 Esau, sons of, the end of the independence of, II., 156, 166; V., 372  
 Esau, descendants of, destroyed seven holy places, I., 329; V., 282  
 Esau, descendants of, would have been slaves to the Egyptians, if Jacob had been slain, I., 356  
 Esau, descendants of, Jacob prayed for the salvation of Israel from, I., 382  
 Esau, the descendants of, were not slaves, II., 338  
 Esau, descendants of, could be conquered only by a descendant of Rachel, III., 57  
 Esau, descendants of, refused the Torah, III., 81  
 Esau, descendants of, destroyed the Temple, I., 338-339; III., 424; IV., 115  
 Esau, descendants of, the cause of the good fortune of, I., 333  
 Esau, descendants of, in Greater Greece, I., 339  
 Esau, the descendants of, the eight kings of, I., 424  
 Esau, descendants of, rejected the Torah, III., 126; VI., 53

- Esau, descendants of, Israel not permitted to wage war against, **III.**, 333
- Esau, descendants of, Balaam permitted to curse, **III.**, 364
- Esau, descendants of, despised circumcision, **V.**, 273
- Esau, the descendants of, the Christians are, **V.**, 278
- Esau and his descendants, the names of, indicative of their wicked life, **V.**, 323
- Esau, descendants of, the reward of, **VI.**, 259
- Esau, descendants of, will be judged by the sons of Moses, **VI.**, 409.
- Eschatology, **V.**, 12, 112.
- Esh, Ish changed into, when man goes astray, **I.**, 69.
- Eshtaol and Zorah, the distance between, covered by one stride of Samson, **IV.**, 48.
- Esophagus, the function of, **III.**, 208.
- Essenes, mixed choirs among, **VI.**, 13.
- Esther, the last ruler of Israel, **II.**, 146
- Esther, a descendant of Benjamin, **II.**, 146; **III.**, 204
- Esther, beauty of, **IV.**, 117, 380, 384, 385, 386, 428; **V.**, 80; **VI.**, 273, 474
- Esther, intentions of, in inviting Haman, **IV.**, 218
- Esther, the meaning of the name of, **IV.**, 365, 383-384, **VI.**, 451
- Esther kept in hiding for 4 years, **IV.**, 380
- Esther, the parents of, **IV.**, 383
- Esther, stature of, **IV.**, 384
- Esther, the age of, when she married Ahasuerus, **IV.**, 384-385; **VI.**, 459
- Esther never had sexual intercourse with Ahasuerus, **IV.**, 388
- Esther, appearance of, before Ahasuerus, **IV.**, 428; **VI.**, 473
- Esther, Ahasuerus made a derogatory remark about, **VI.**, 473
- Esther, popularity of, **IV.**, 385; **VI.**, 459
- Esther, the virtues of, **IV.**, 386
- Esther, seven maids of, the names of, **IV.**, 386-387; **VI.**, 460
- Esther the relation of Mordecai to, **IV.**, 384, 387, 388; **VI.**, 471
- Esther observed the dietary laws, **IV.**, 386; **VI.**, 460
- Esther, kept her Jewish affiliations secret, **IV.**, 388, 389; **VI.**, 478
- Esther, miscarriage of, **IV.**, 419
- Esther, Prayer of, **IV.**, 423-427; **VI.**, 472, 473
- Esther, the garments of, **IV.**, 424
- Esther, endowed with the holy spirit, **IV.**, 427
- Esther helped by three angels, **IV.**, 428; **VI.**, 473
- Esther recited the 22nd Psalm, **IV.**, 428; **VI.**, 472-473
- Esther compared with Vashti, **IV.**, 428; **VI.**, 473
- Esther, weakened by fasting, **IV.**, 429
- Esther, banquet arranged by, **IV.**, 429
- Esther imitated Moses, **IV.**, 430
- Esther permitted the bodies of Haman to hang a long time, **IV.**, 444-445
- Esther, a woman of valor, **V.**, 258
- Esther, figure of, on the coins struck by Mordecai, **VI.**, 445
- Esther, piety of, **IV.**, 448
- Esther, ruler of 127 provinces, **VI.**, 457
- Esther composed the Great Hallel, **VI.**, 147
- Esther did not suffer martyrdom rather than intermarry, **VI.**, 458
- Esther, magic used against, **VI.**, 460
- Esther, contraceptives used by, **VI.**, 469
- Esther observed the ceremony of searching for leaven on the eve of the 14th of Nisan, **VI.**, 471-472
- Esther, Israel spoken of as the people of, **VI.**, 481
- Esther, reward of, for risking her life for her people, **VI.**, 481.
- Esther, Book of, the controversy of the canonization of, **IV.**, 447-448; **VI.**, 481
- Esther, Book of, written by the Great Assembly, **VI.**, 387
- Esther, Book of, the significance of dreaming about, **VI.**, 451
- Esther, Book of, will retain its worth in the time to come, **VI.**, 481
- Esther, Book of, the last book of the Bible, **IV.**, 365
- Esther, Book of, the name of God not mentioned in, **VI.**, 481

- Esther, Book of, written in Shushan, VI., 481
- Esther, Book of, copied in the Assyrian script, VI., 481
- Esther, Book of, written by the holy spirit, IV., 448.
- Esther, Scroll of, the regulations concerning the writing of, VI., 481.
- Etam identified with Manoaah, VI., 205.
- Eternal damnation, Korah and his company punished with, III., 300; VI., 103
- Eternal damnation, generation of the Deluge will suffer, V., 184
- Eternal punishment, the wicked enter into their, through the broad gate of heaven, I., 304
- Eternal life, gift of, granted to Adam before the fall, I., 81, 86
- Eternal life will be given to Adam on the day of resurrection, I., 81
- Eternal life, gift of, granted to man in the messianic era, I., 86
- Eternal life, the angel of peace leads the pious to, II., 219
- Eternal Sabbath in the future world, V., 111.
- Ethan, the Ezrahite, identified with Abraham, the wisdom of, IV., 130; VI., 283
- Ethan, one of Ezra's scribes, IV., 357; VI., 445
- Ethan, son of Zerah, III., 207; V., 407.
- Ethema married to Elizaphan, IV., 28.
- Ethical qualities in animals, I., 43
- Ethical conception of creation, V., 67
- Ethical laws of the Torah, V., 259
- Ethical reasons why only one man was created, V., 86.
- Ethiopia, the names of the kings of, II., 125, 277, 289; IV., 184, 271
- Ethiopia, war between the nations of the East and, II., 283
- Ethiopia, Moses in, II., 286, 288, 289; V., 407, 409, 410, 412
- Ethiopia, the idols of, II., 288
- Ethiopia and Egypt, the dispute between, II., 351; V., 407
- Ethiopia, gifts of, will be accepted by the Messiah, III., 167
- Ethiopia, Danites settle in, IV., 182
- Ethiopia, Ahasuerus' sword and coat of mail come from, IV., 435
- Ethiopia, southern, called Hindic, V., 92
- Ethiopia, Balaam's flight to, V., 277
- Ethiopia, capital of, besieged for 10 years, V., 407
- Ethiopia, the name of the capital of, V., 409
- Ethiopia, queen of, the queen of Sheba designated as, VI., 291
- Ethiopia, the pearl of all countries, VI., 365
- Ethiopia conquered by Sennacherib, VI., 365.
- Ethiopian wife of Moses, V., 409, 410; VI., 90
- Ethiopian, the antiphrastic meaning of, VI., 412
- Ethiopian informed David of Absalom's death, VI., 268
- Ethiopians, the two, the sun and the moon, I., 99
- Ethiopians the descendants of Ham, I., 169
- Ethiopians exiled by the king of Assyria, I., 169
- Ethiopians, the custom of circumcision among the, V., 407
- Ethiopians, the dark color of, VI., 90, 274
- Ethiopians, Ebed-melech one of the, IV., 318; VI., 387.
- Etiquette, rules of, I., 67, 76, 353; III., 258; IV., 273; VI., 366.
- Etrog used on Sukkot, IV., 405, 444
- Etrog-tree wanted to furnish the cross for Haman, IV., 444
- Etrog, the forbidden fruit of paradise, V., 97-98.
- Etymologies, rabbinic, V., 90.
- Euhemerus, the theory of, concerning idolatry, V., 150.
- Eulogy spoken by Abraham on Sarah, V., 255
- Eulogy over Abraham at his burial, V., 267
- Eulogy attached to the names of Moses and Elijah, VI., 316
- Eulogy attached to Elijah, VI., 325
- Eulogy attached to Harbonah, VI., 325.
- Eunuch purchased Joseph for Potiphar, II., 42

- Eunuch, Gabriel made Potiphar a, **II.**, 43; **V.**, 338
- Eunuchs, Potiphar the chief of the, **II.**, 41
- Eunuchs in the palace of the king of Babylon, **III.**, 359
- Eunuchs of Solomon, **IV.**, 146
- Eunuchs, Daniel and his three friends served as, to the king of Babylon, **IV.**, 276; **VI.**, 415
- Eunuchs, Hegai chief of the, **IV.**, 386
- Eunuchs that observe the Sabbath, **VI.**, 415.
- Euphemisms for sexual intercourse, **V.**, 122-123, 294, 338; **VI.**, 208, 404.
- Euphrates, a river of Paradise, **I.**, 70; **V.**, 92
- Euphrates, Aram-naharaim on the, **I.**, 299
- Euphrates, Jacob crossed the, **I.**, 372
- Euphrates, banks of, the possessions of Joseph buried on the, **II.**, 125
- Euphrates, banks of, God appeared to Jeremiah on the, **IV.**, 311
- Euphrates, Nebuchadnezzar's treasures sunk in the, **IV.**, 367
- Euphrates, waters of, fatal to the Jews, **IV.**, 313
- Euphrates, the river from under the Holy of Holies will flow to the, **IV.**, 321
- Euphrates contrasted with the Nile, **VI.**, 80
- Euphrates, water of, mortar mixed with, **VI.**, 280
- Euphrates, channels of, **VI.**, 298.
- Eve, see also Adam and Eve
- Eve weaves the coverings of the beds of Paradise, **I.**, 22
- Eve, sin of, **I.**, 32, 74, 76-77, 96; **V.**, 101, 121-122
- Eve, birth of, **I.**, 66
- Eve, religious precepts addressed to woman because of the sin of, **I.**, 67; **V.**, 89
- Eve, presence of, awakened the sexual instinct in Adam, **I.**, 68; **V.**, 87
- Eve called by Adam his never silent bell, **I.**, 68; **V.**, 90
- Eve, beauty of, **I.**, 68, 222; **V.**, 80, 90, 221
- Eve as a bride, adorned by God, **I.**, 68; **V.**, 90
- Eve called Ishah, **I.**, 68; **V.**, 90
- Eve and the serpent, **I.**, 72, 73, 78, 95
- Eve saw the Angel of Death after she finished eating the fruit, **I.**, 74
- Eve did not want Adam to remarry after her death, **I.**, 74
- Eve, the penance of, **I.**, 77, 87, 88, 101, 105-106; **V.**, 115, 134
- Eve, the curses pronounced against, **I.**, 78, 98; **V.**, 100, 101
- Eve, the name of the seducer of, **I.**, 78, 88, 95, 96, 105; **V.**, 103, 121, 123, 134
- Eve, Adam refused to slay, **I.**, 87
- Eve mourns for the food of paradise, **I.**, 88
- Eve, the terms and form of the oath of, **I.**, 96
- Eve, weeping of, **I.**, 93, 94, 96
- Eve assisted by angels, **I.**, 94, 95, 106
- Eve, story of, concerning the fall, **I.**, 94-98
- Eve, petition of, for the oil of life not granted, **I.**, 94
- Eve rebuked the beast that attacked Seth, **I.**, 94
- Eve, dominion of, **I.**, 95; **V.**, 93
- Eve tempted Adam to sin, **I.**, 97; **III.**, 85; **V.**, 91
- Eve saw Adam's spirit go up to God, **I.**, 99
- Eve commanded not to touch Adam's corpse, **I.**, 99
- Eve, death and burial of, **I.**, 101, 102, 288-289; **V.**, 127
- Eve had sexual relations with Satan, **I.**, 105; **V.**, 133
- Eve, dream of, about Abel, **I.**, 107
- Eve, Adam avoided intercourse with, after Abel's death, **I.**, 118
- Eve, Adam separated from, for 130 years, **I.**, 120; **V.**, 115
- Eve, requested to watch Sammael's son, **I.**, 154
- Eve, carried back to her place in the cave by Abraham, **I.**, 290
- Eve, pious women not included in the curse pronounced upon, **II.**, 264
- Eve, the commandment concerning the forbidden fruit not given to, **III.**, 85
- Eve given to Adam only after he asked for her, **V.**, 86
- Eve, creation of, **I.**, 86, 88, 89; **V.**, 127



- Eve, the first, V., 87, 138  
 Eve, etymology and meaning of, V., 91, 134  
 Eve taught Adam the language of animals, V., 91  
 Eve entered paradise when she was 80 days old, V., 106  
 Eve, Adam seven days older than, V., 106  
 Eve, one of the four Mothers, V., 126  
 Eve infected with the filth of Satan, V., 121, 133  
 Eve, the cause of Cain and Abel's disagreement, V., 138  
 Eve had intercourse with male spirits, V., 148  
 Eve, the seduction of, the cause of death, VI., 245.  
 Eve of Wednesday, one should not go out of doors on the, V., 39  
 Eve of the first Friday, angels chanted a song of praise for the celestial light, I., 86  
 Eve of the Sabbath, see also Sabbath, the eve of  
 Eve of the Sabbath, the manna created in the twilight of, VI., 16  
 Eve of the Sabbath, the celestial light ceased, I., 86.  
 Evening, soul of the embryo taken to Hell, in the, I., 57  
 Evening, soul of the embryo replaced in the womb, in the, I., 58  
 Evening, the angels reached Sodom at, I., 253  
 Evening, the pillar of salt seemed to disappear, in the, I., 255  
 Evening, Eliezer reached Haran in the, I., 294  
 Evening, Michael came to Abraham in the, I., 300  
 Evening, quails came in the, III., 50  
 Evening, sun passes Hell, in the, V., 37  
 Evening, crown of the sun removed, in the, V., 37.  
 Evidence, the law in regard to, IV., 327.  
 Evil, removed from the presence of God, I., 9  
 Evil, the lighting of the candlestick a protection against, III., 218  
 Evil, knowledge of, the origin of, given to Adam, I., 92  
 Evil, the, in the world, superintended by seven bands of archangels, I., 133  
 Evil, Jacob protected from, I., 348  
 Evil, God's name not associated with, II., 70; V., 5, 11, 100  
 Evil and good, Moses wished to know the origin of, III., 134  
 Evil will be abolished in the world to come, IV., 235; V., 311  
 Evil, Leviathan the symbol of, V., 42, 46, 312  
 Evil of the animals not the result of free will, V., 65  
 Evil makes man like an animal, V., 65  
 Evil deeds of man are his heavenly accusers, V., 70  
 Evil deeds of man cursed, V., 101  
 Evil, star of, the name of, V., 135  
 Evil, a means to attain the good, V., 60  
 Evil, the source and origin of, I., 127; II., 43, 160; V., 39, 154  
 Evil, the problem of, II., 227; IV., 356-357; V., 154-155  
 Evil, angels accuse man of, V., 76  
 Evil, the result of the excess of good, V., 173  
 Evil Desire given to Adam as a punishment, I., 79  
 Evil Desire, the poison of, injected by the serpent into the tree of knowledge, I., 96  
 Evil Desire, Cain could master the, I., 108, 110  
 Evil Desire had no power over certain persons, I., 292, 375; II., 149; III., 206; IV., 103; VI., 77, 272  
 Evil Desire, man always susceptible to, I., 375  
 Evil Desire created by God, II., 226; VI., 320  
 Evil Desire will be removed in the world to come, III., 35, 359; IV., 359; V., 311, 312; VI., 449  
 Evil Desire temporarily removed from Israel during the revelation, III., 108; V., 24  
 Evil Desire, Moses admonished the people to drive away the, III., 183; VI., 73  
 Evil Desire, the hypostatization of, IV., 359



- Evil Desire, overcoming of, makes man superior to the angels, V., 24
- Evil Desire possessed by man and animals but not by angels, V., 24, 65, 66
- Evil Desire represented by one of the guardian angels, V., 76
- Evil Desire, the sexual desire, defined as, V., 121
- Evil Desire, Sammael identified with, V., 311; VI., 24
- Evil Desire, the time of the arrival of, in man, V., 81, 137
- Evil Desire, Joshua's failure to pray for the removal of, VI., 173
- Evil Desire, God repented of having created, V., 176
- Evil eye cast by Sarah, I., 239, 264
- Evil eye, one should not eat of the bread of him that has an, I., 330
- Evil eye, Joseph and his descendants proof against the, II., 74; V., 345
- Evil eye, Jacob cautioned his sons against the, II., 80
- Evil eye, two brothers do not enter a house of mirth out of fear of, II., 102
- Evil eye, the cause of the breaking of the Tables of the Law, III., 140, 186
- Evil eye, spell of, broken by the priestly blessing, III., 186
- Evil eye, Israel harmed by the, on Sinai, III., 186
- Evil eye, Og looked upon Jacob and his family with an, III., 345
- Evil eye, the danger of, at a banquet, IV., 72
- Evil eye cast by David, IV., 87; VI., 251
- Evil eye, Isaac returned home at night, to escape the, V., 253
- Evil eye, the cause of the death of Daniel's companions, VI., 419
- Evil eye, a frequent cause of death, VI., 419
- Evil One, the serpent the vessel of the, I., 98
- Evil powers, man partly created by, V., 69
- Evil spirit, Israel attacked by, II., 195; III., 139
- Evil spirit, plagues the soul of the wicked, II., 219
- Evil spirit, Saul seized by, IV., 68; VI., 234
- Evil spirit in the form of a wind, IV., 153
- Evil spirit, the psalm that drives away the, VI., 234
- Evil spirits, see also Demons
- Evil spirits attempt to destroy man, I., 4
- Evil spirits intimidated by Seraphim, I., 4
- Evil spirits, protection against, I., 93; II., 378; III., 218 I., 132
- Evil spirits, origin of, I., 113, 126-127
- Evil spirits, Sammael the head of, III., 449
- Evil spirits, Solomon terrified by, IV., 172; VI., 301
- Evil spirits hold full sway on Friday evenings, V., 405
- Evil spirits, the sight of, would kill man, VI., 127
- Evil spirits, invisible to man, VI., 127
- Evil spirits, the number of, VI., 127
- Evil spirits, Satans identical with, VI., 159
- Evil spirits, the tribe of Issachar consulted, VI., 182
- Evil spirits call at midnight, VI., 226
- Evil tongue of the serpent, punishment of, V., 101
- Evil, see also Evils
- Evila, Tenute the Latin corruption for V., 197
- Evil-merodach, a cosmocrator, IV., 275-276
- Evil-merodach, the parentage of, IV., 275, 339, 367; VI., 427, 430
- Evil-merodach released king Jeconiah from captivity, IV., 325
- Evil-merodach imprisoned by Nebuchadnezzar, IV., 339; VI., 428
- Evil-merodach feared to ascend the throne of his father, IV., 339; VI., 427, 428
- Evil-merodach ruled 23 years, IV., 344
- Evil-merodach and Jehoiachin, VI., 380, 428, 429
- Evil-merodach released the prisoners incarcerated by his father, VI., 429
- Evil-merodach, the names of the sons of, VI., 430.

Evils, seven, the sword of Beliar the cause of, **II.**, 221.

Eye of Balaam, blinded, **III.**, 359

Eye of David, power of, **IV.**, 87; **VI.**, 251

Eye, Eve not formed out of the, reason why, **I.**, 66

Eye of man in the hand of God, **III.**, 366

Eyeball, world resembles, **I.**, 50

Eyeballs of Enoch, became torches of fire, **I.**, 140

Eye, black of, the cause of vision, **III.**, 217

Eye, glance of the, of man makes him resemble angels, **I.**, 50

Eye, the iris of, corresponds to the dry land, **I.**, 50

Eyelash of Esau, a tear remained hanging from, **I.**, 339

Eyelashes of Leah dropped from their lids, **I.**, 359

Eyelids, the wicked in Hell suspended by their, **II.**, 310

Eye, pupil of, Jerusalem corresponds to, **I.**, 50

Eye, retina of, heaven originally the size of the, **III.**, 180

Eye, the right, of Judah shed tears of blood, **II.**, 107

Eye sight, strength of, increased by the sapphire, **III.**, 170

Eye sight dependent upon the hair-sacs, **II.**, 227

Eye, white of, not the cause of vision, **III.**, 217

Eye, white of the, of the child comes from the father, **III.**, 100

Eye, the white of, ocean corresponds to, **I.**, 50

Eye, twinkling of, Michael ascended heaven in the, **I.**, 300

Eye, twinkling of an, Jacob arrived in Haran in, **I.**, 353

Eye, twinkling of, Jacob's sheep transferred by Michael in a, **I.**, 384

Eye, twinkling of, Solomon carried to Palmyra in the, **IV.**, 149

Eye, twinkling of an, Solomon transported himself to Jerusalem in a, **IV.**, 171

Eye, twinkling of, Moses could survey Palestine in a, **V.**, 397

Eyes, mole has no, **I.**, 40

Eyes, the soul not breathed into the, reason why, **I.**, 60

Eyes, disease of the, the first plague decreed upon man, **I.**, 98

Eyes, red, of the descendants of Canaan, **I.**, 169

Eyes, the function of, **II.**, 215

Eyes of the wicked melt in their sockets, **II.**, 312

Eyes, unchaste deeds with the, **III.**, 102; **VI.**, 43

Eyes of the Amorites bitten by the hornets, **III.**, 347

Eyes of Adam, **I.**, 59; **IV.**, 293

Eyes of Abraham, two fingers of Jacob placed upon the, before his death, **I.**, 317

Eyes, Azazel taught men how to beautify, **I.**, 125

Eyes, the number of, given to Enoch, **I.**, 139, 140

Eyes of Esau dropped on Jacob's knees, **II.**, 154

Eyes of Isaac, see Isaac, Eyes of

Eyes of the fish that harbored Jonah, **IV.**, 249

Eyes, Joseph painted his, **II.**, 5, 44, 47

Eyes of Leah, weak, the reason why, **I.**, 359

Eyes, the number of Leviathan's, **V.**, 45

Eyes of the Messiah, the color of, **II.**, 143

Eyes, pupils of, of Moses and Aaron, the brilliance of, **II.**, 332

Eyes of Moses changed to Merkabah wheels, **II.**, 306

Eyes of Nimrod, a chicken put out one of the, **I.**, 204

Eyes of Noah at birth lighted up the whole house, **I.**, 145

Eyes, Sammael filled with, **II.**, 308

Eyes of Zedekiah, **I.**, 59, 60; **IV.**, 293.

Excommunication, Dathan and Abiram deserved, **III.**, 297

Excommunication of Asher by his brethren, **V.**, 356

Excommunication, the punishment for betraying the secret about the selling of Joseph, **V.**, 356

Excommunication of Phinehas, Israelites wanted the, **VI.**, 138

- Excommunication of the inhabitants of Jabesh-gilead, **VI.**, 213
- Excommunication, see also Ban and Herem.
- Excrement of ravens, maggots come forth from, **I.**, 39
- Excrement, cats cover with earth, **I.**, 43
- Excrement, donkey scents his own, **V.**, 54.
- Executioner, Michael was disguised as an, **II.**, 282
- Executioner, Doeg acted as an, **IV.**, 76
- Executioner, Joshua appointed as, **IV.**, 3; **VI.**, 169
- Executioner, work of an, cannot be done by a priest, **VI.**, 302.
- Exile of Israel, prophecies concerning, **I.**, 343; **II.**, 208; **IV.**, 263, 279; **VI.**, 174, 371
- Exile of Israel, the cause of, **II.**, 211, 214; **III.**, 102, 120; **VI.**, 372, 379
- Exile, the duration of the, **VI.**, 390
- Exile, punishment by, **III.**, 133
- Exile, in the time of Jehoiachin, **IV.**, 286
- Exile of the ten tribes, real joy passed away at the time of, **V.**, 114
- Exile, the horn of the ram of Isaac will be used to proclaim the end of the, **I.**, 283
- Exile of the Shekinah, **II.**, 374; **IV.**, 312; **V.**, 357, 438; **VI.**, 26, 399
- Exile, the right hand of God bound while Israel is in, **VI.**, 391
- Exiles, the several returns of, **IV.**, 354; **VI.**, 441
- Exiles, the, passed by Ephrath, **I.**, 415.
- Exodus, Generation of, in the third division of Paradise, **I.**, 21
- Exodus of the Israelites from Egypt, **II.**, 370-375; **III.**, 5, 6, 10; **V.**, 357; **VI.**, 16
- Exodus, the gifts of the tribe of Gad symbolical of, **III.**, 200
- Exodus, Zoan destroyed at the time of the, **V.**, 257
- Exodus, Job died at the time of the, **V.**, 381.
- Exorcism, Shemhazai taught men, **I.**, 125.
- Ezbon, the son of Gad, **II.**, 188.
- Ezekeel taught men augury from the clouds, **I.**, 125
- Ezekiel, the vision of, **I.**, 51; **III.**, 34; **VI.**, 359, 421
- Ezekiel proclaimed the punishment of the Ammonites and Moabites, **I.**, 257
- Ezekiel, the rebuilding of the Temple described by, **IV.**, 234; **VI.**, 420
- Ezekiel, exile of, **IV.**, 286
- Ezekiel, the teacher of Baruch, **IV.**, 324; **VI.**, 412
- Ezekiel, tomb of, **IV.**, 324, 325; **VI.**, 413
- Ezekiel, the resurrection in the time of, **IV.**, 330, 332-333; **VI.**, 422
- Ezekiel, pupil of Isaiah, **IV.**, 331
- Ezekiel, advice given to Daniel's companions by, **IV.**, 331; **VI.**, 416
- Ezekiel, weeping of, **IV.**, 331
- Ezekiel buried in Babylon, **IV.**, 333
- Ezekiel, little faith of, in God, **IV.**, 333; **VI.**, 421
- Ezekiel, love of, for Israel, **IV.**, 333
- Ezekiel, carried by a wind to Hiram's palace, **IV.**, 335
- Ezekiel, God changed the ox of the Merkabah to a cherub at the request of, **V.**, 25; **VI.**, 52-53
- Ezekiel, synagogue of, **VI.**, 413
- Ezekiel, Elihu a descendant of, **V.**, 387
- Ezekiel, compared with the slaves present at Sinai, **VI.**, 38
- Ezekiel brought the copy of the Torah to Babylon, **VI.**, 220
- Ezekiel, the relationship of Jeremiah to, **VI.**, 411, 421
- Ezekiel, the lineage of, **VI.**, 171, 411, 421
- Ezekiel compared with Isaiah, **VI.**, 359
- Ezekiel fixed the calendar outside of Palestine, **VI.**, 399
- Ezekiel prophesied outside of Palestine, **VI.**, 411
- Ezekiel, one of the 8 post-exilic prophets, **VI.**, 314
- Ezekiel, the era used by, **VI.**, 377
- Ezekiel, prophecy of, concerning Zedekiah, **VI.**, 383
- Ezekiel, the barbarity ascribed by the Karaites to, **VI.**, 418
- Ezekiel, the arguments of the Israelites with, **VI.**, 420
- Ezekiel, God changed His decision at the instance of, **VI.**, 420

- Ezekiel, prophecies of, concerning Israel's captivity, VI., 420
- Ezekiel delivered his prophecies at the river Chebar, VI., 421
- Ezekiel gave the expected answer to a question put to him by God, VI., 421-422
- Ezekiel, suffering of, the cause of, VI., 421
- Ezekiel, piety of, VI., 422
- Ezekiel, teacher of Pythagoras, VI., 422
- Ezekiel, martyrdom of, VI., 422
- Ezekiel, 40 years of famine in Egypt in the time of, II., 70
- Ezekiel, generation of, the depravity of, VI., 421
- Ezekiel, the men of the Great Synagogue functioned in the time of, VI., 449
- Ezekiel, Book of, written by the Great Assembly, VI., 387
- Ezekiel, Book of, the apparent contradictions between the Torah and, VI., 422
- Ezekiel, Book of, canonicity of, VI., 448.
- Ezida, the building of, V., 392.
- Ezra took the census of Israel, III., 146
- Ezra, the return of the exiles under, IV., 323, 345, 353, 354, 355; VI., 440
- Ezra, the disciple of Baruch, IV., 323, 354-355, 448
- Ezra was introduced to Cyrus by Daniel, IV., 345
- Ezra, miraculous escape of, from death, IV., 345
- Ezra identified with Malachi, IV., 354; VI., 432, 442, 446
- Ezra not present at the earlier attempts to restore the Temple, IV., 354
- Ezra restored the knowledge of the Torah, IV., 355
- Ezra, ten regulations of, IV., 356; VI., 443-444
- Ezra, the early translation of, IV., 357
- Ezra, the epithets given to, IV., 358; VI., 383
- Ezra, death of, the place and date of, IV., 357; VI., 446-447
- Ezra entered Paradise alive, IV., 358; V., 96; VI., 446
- Ezra compared with Aaron and Moses, VI., 441, 443
- Ezra compared with Joshua, son of Jehozadak, VI., 441
- Ezra wrote 70 books, V., 162
- Ezra prayed to God to make bastards die young, VI., 84
- Ezra composed psalms, VI., 157
- Ezra, address of, to the angels, VI., 159
- Ezra, the copy of the Torah brought to Jerusalem by, VI., 220
- Ezra, one of the five pious men, VI., 360
- Ezra, synagogue of, VI., 413
- Ezra buried outside of Palestine, VI., 432
- Ezra, descendants of, VI., 443
- Ezra pronounced the Tetragrammaton as it is written, VI., 445
- Ezra and the Yermenites, VI., 432
- Ezra excluded the Gibeonites from the Jewish community, VI., 443
- Ezra remained in Babylon at the command of God, VI., 441
- Ezra, a high priest, VI., 441
- Ezra, burnt a red heifer, VI., 441
- Ezra abolished the custom of having only the Levites as officers of the court, VI., 442
- Ezra opposed to divorce, VI., 443
- Ezra identified with Salathiel, VI., 446
- Ezra considered the son of God, VI., 432, 446
- Ezra, glorification of, VI., 446
- Ezra charged by God to write the Bible anew, VI., 446
- Ezra, the five companions of, VI., 446
- Ezra, a member of the Great Synagogue, VI., 447
- Ezra wrote the Book of Judges, VI., 448
- Ezra, Book of, the author of, IV., 352; VI., 439
- Ezra and Nehemiah counted as one book, V., 107.

## F

- Fable of the frog, I., 119-120  
 Fable of the fox and the lion, I., 389-390; V., 278  
 Fable of the fox, origin of, V., 57  
 Fable about the human organs, IV., 174; VI., 302  
 Fable of the trees and the iron, V., 27  
 Fable of the sea and the woods, V., 27  
 Fable of the donkeys, V., 54  
 Fable of the ape and crocodile, V., 57  
 Fable of the lion, ass, and fox, V., 57.  
 Fable of the lion, dog, and lizard, V., 60  
 Fable, Greek, concerning the original language of animals, V., 94.  
 Fables, 300, known by the fox, I., 389  
 Fables of the sheep and the wolf, II., 337  
 Fables, Jewish, borrowed from Indian-Arabic sources, V., 57.  
 Face of steer originally entirely covered with hair, I., 39  
 Face of man, splendor of, in the Mes-sianic time, I., 86  
 Face, light of, given to man by God, III., 100  
 Face of man after the time of Enoch, I., 123  
 Face of a serpent possessed by the Angel of Death, I., 306  
 Face, angel of the, I., 412; II., 305-306; V., 157, 161  
 Face, Angel of, see also Angel of the Face  
 Face of the Seraphim covered by their two wings, II., 309  
 Face, human, of sun and moon, V., 37  
 Face of man brighter on the Sabbath, V., 113  
 Face, covering of, in the presence of the ark, VI., 225  
 Face of Aaron, the splendor of, II., 332  
 Face of Abraham, the splendor of, I., 188, 307  
 Face of Adam, heavenly splendor of, I., 86, 123; V., 78  
 Face of Cain, details concerning, I., 108; V., 135, 137  
 Face of Enoch, I., 128, 136; V., 158  
 Face, shining of, of the Israelites who worshiped the Calf under duress, VI., 55  
 Face of Jacob, the man in the moon has the, V., 275  
 Face of Judah, like a lion's, I., 404, 406  
 Face, Moses covered his, in the presence of God, II., 305  
 Face of Moses, the brilliance of, II., 285, 332  
 Face of Naphtali covered before he died, II., 216  
 Face of Noah at birth, splendor of, I., 145  
 Face of Sarah, lines of, smoothed out at the birth of Isaac, I., 206  
 Face of Seth and Enoch in the image of God, I., 123  
 Face of the Sibyl in the moon, V., 275  
 Face of Tamar covered while she lived in Judah's house, II., 34.  
 Faces of kings, the origin of the radiance of, III., 112  
 Faces of the Hayyot, the number of, VI., 360  
 Faces of the Grigori withered, I., 133  
 Faces, Adam possessed two, I., 66  
 Faces of men after the time of Enoch not in the image of God, I., 123  
 Faces of angels, the splendor of, I., 130  
 Faces of the angels turned toward the Shekinah, II., 306  
 Faces of the Cherubim, a description of, III., 158  
 Faces of the Hayyot, V., 25.  
 Fainting of Jacob's sons when Joseph revealed himself, II., 112.  
 Faith, the power of, III., 31; VI., 11  
 Faith, justification by, the Christian doctrine of, V., 227  
 Faith, Abraham rewarded for his, I., 235; V., 227, 228  
 Faith, Abraham lacking in, V., 228  
 Faith of Enoch, I., 138  
 Faith of Hagar not strengthened by miracles, I., 265  
 Faith of Jacob in God, I., 345, 348, 352  
 Faith in God, Jacob lacked, V., 311  
 Faith, little, possessed by Noah and his generation, V., 159  
 Faith of Sarah in God, I., 238  
 Faith of the people of Ziah, I., 115.

- Falasha legend concerning Moses, **VI.**, 162
- Falashas and the Sabbath, **V.**, 110.
- Falcon, a, presented by Jacob to Esau, **I.**, 392
- Falcon on the step of Solomon's throne, **IV.**, 157, 158.
- Fall of Adam, the consequences of, **I.**, 71, 76, 91, 96, 147, 262; **V.**, 51, 61, 106, 113, 114, 118, 119, 122; 126, 129, 130, 143
- Fall of Adam, the conditions prevailing before the, **I.**, 76, 86; **V.**, 93, 94, 97, 101, 102, 103, 112, 120, 124
- Fall of Adam, details of, **I.**, 80, 88, 94-8; **V.**, 106, 120-1, 123, 124
- Fall, allegorical interpretation of, **V.**, 121
- Fall of Adam, conditions in Messianic times the same as before, **V.**, 142
- Fall of Satan, see Satan, fall of.
- Fallen angels, see Angels the fallen.
- False suspicion, the punishment for, **III.**, 213
- False suspicions, Moses punished for entertaining, **III.**, 214
- False swearing forbidden in the Decalogue, **III.**, 98-99, 113; **VI.**, 40
- False swearing, punishment for, **III.**, 98-99, 214, 311; **VI.**, 40, 41
- False swearing, theft leads to, **III.**, 104
- False witness, bearing of, prohibited in the Decalogue, **III.**, 102, 106, 113
- False witness, the punishment for bearing, **II.**, 311; **III.**, 102
- False witness, the bearing of, the gravity of the sin of, **III.**, 104
- False witness, Abraham did not bear, **III.**, 82
- False witness not borne by Joseph, **II.**, 183
- False Weights, the punishment for using, **II.**, 312.
- Falsehood and misfortune accepted in the ark, **I.**, 160, 161
- Falsehood, Canaan exhorted his children to indulge in, **I.**, 169
- Falsehood not created by God, **III.**, 102; **V.**, 181.
- Family, growth of, interfered with by travel, **I.**, 218
- Family life, God regardful of the peace of, **I.**, 244
- Family, the duty of man to venture his life for his, **I.**, 255
- Family, five members in each, that left Egypt, **II.**, 375.
- Famine of Egypt, the details concerning the, **II.**, 70, 77, 78, 79, 80-81, 92, 125, 255; **III.**, 23; **V.**, 345, 346
- Famine, the cause of, **I.**, 221; **III.**, 102; **IV.**, 30, 31, 112
- Famine, foreknowledge of, given to Adam's descendants, **I.**, 91
- Famine caused scabies, **V.**, 346
- Famine, spiritual, **I.**, 221; **VI.**, 188
- Famine upon the whole world, **II.**, 273
- Famine averted by the merits of Jacob, **II.**, 150
- Famine, God assists the pious in the time of, **V.**, 346
- Famines, the ten, the dates of each of, **II.**, 47, 220-221, 240, 322; **III.**, 74; **IV.**, 30, 72, 109, 190, 196; **V.**, 169, 220, 278; **VI.**, 188, 189, 192, 310, 314, 317, 344.
- Fandana, merchants of, bought the idols of Abraham, **I.**, 210.
- Faria identified with Isis, **V.**, 402.
- Farmer, Elijah in the guise of a, **VI.**, 337.
- Fast days, reading from the Torah on, **VI.**, 468-469
- Fast of Ab, the reading from the Torah on the, **VI.**, 468
- Fast of Esther, the date of, **IV.**, 423; **VI.**, 471-472, 473
- Fast of Esther lasted three days, **IV.**, 423, 424, 426, 427; **VI.**, 471
- Fast of Esther, the main features of, **VI.**, 472, 473
- Fast of Godaliah, the date of, **VI.**, 406
- Fast day of the second of Tebeth, **VI.**, 447
- Fast proclaimed by the Jews of Hebron, **I.**, 307, 308
- Fast day held at the time of the war with Amalek, **III.**, 59
- Fast of three days observed by the Ninevites, **III.**, 30; **IV.**, 250
- Fast of seven days observed by Israel, **IV.**, 36
- Fast of seven days observed by Baruch, **IV.**, 322.
- Fast, see also Fast.



- Fasting on the Day of Atonement, the origin of, **II.**, 27; **III.**, 139; **IV.**, 405
- Fasting makes one beautiful, **II.**, 45
- Fasting prohibited on the Sabbath, **IV.**, 374
- Fasting on holidays prohibited, **IV.**, 423; **VI.**, 471
- Fasting takes the place of sacrifices, **V.**, 228
- Fasting on Mondays and Thursdays, the origin of, **VI.**, 56
- Fasting of Adam, **I.**, 87, 89, 155, 156; **V.**, 114
- Fasting of R. Anan to regain Elijah's friendship, **IV.**, 215
- Fasting, day of, observed by the ancient Israelites, **IV.**, 52
- Fasting of Joseph, **II.**, 45
- Fasting of Joseph della Reyna, **IV.**, 230
- Fasting of R. Joshua b. Levi, **IV.**, 213
- Fasting, Day of, proclaimed by R. Judah, **IV.**, 219
- Fasting of Methuselah, **I.**, 141
- Fasting of Mordecai, **IV.**, 374
- Fasting of the school children in the time of Mordecai, **IV.**, 416, 432
- Fasting of Moses in heaven, **VI.**, 142, 143
- Fasting of Rachel for 12 days, **I.**, 415; **II.**, 220
- Fasting of Reuben, **I.**, 416; **III.**, 199
- Fasting of Simon, **II.**, 192
- Fasting of Solomon, **VI.**, 282
- Fasting of Zebulun, **II.**, 14.
- Fasts observed before entering a tomb, **IV.**, 324.
- Fat, cakes of, Daniel fed the dragon with, **VI.**, 427
- Fat, forbidden, the punishment for eating, **II.**, 312.
- Fate in the power of Moses, **III.**, 426
- Fate, symbolical representation of, **V.**, 291.
- Father, duties of the, towards his son, **III.**, 149
- Father, love of a, the strength of, **I.**, 269; **IV.**, 97-98
- Father, the son is not punished for the sins of the, **I.**, 422
- Father of light, God called, **I.**, 99
- Father, the heavenly, attribute of God, **V.**, 48,
- Fathers, the patriarchs designated as, **V.**, 378
- Fathers, the, see Patriarchs, the.
- Fatima, the name of Ishmael's wife and Mohammed's daughter, **V.**, 247.
- Fear of Adam, **I.**, 76, 86, 89; **V.**, 116
- Fear brought Hagar and Ishmael back to God, **V.**, 247
- Fear of Isaac, Jacob took the oath by the, **I.**, 375; **V.**, 303
- Fear, a consequence of sin, **III.**, 143; **VI.**, 61
- Fear seized Moses on three occasions, **III.**, 150
- Fear, angels of, in the seventh heaven, **V.**, 417.
- Feast, the annual, in the cities of sin, **I.**, 245
- Feast, Satan always appears at a, where the poor are absent, **I.**, 272
- Feast given by Jethro to Israel, **III.**, 66
- Feast made by Abraham at the recovery of Isaac from his illness, **V.**, 258
- Feast, see also Banquet
- Feast of Weeks, the duty to rejoice on, **IV.**, 13
- Feast of Weeks celebrated by Jacob, **V.**, 357.
- Feathers of the phoenix drop when it is 1,000 years old, **I.**, 32
- Feathers, white, see White feathers.
- Fecundation of the earth, **V.**, 28.
- Fecundity lost by the generation of the deluge, **V.**, 113
- Fecundity, see also Fertility.
- Feeding of new-born infants, **II.**, 252.
- Feet, four, possessed by inhabitants of Tebel, **I.**, 10
- Feet of lion possessed by phoenix, **I.**, 33
- Feet, the washing of the, of guests, **I.**, 242, 300, 302
- Feet, washing of, Jacob not given the time for, **I.**, 367
- Feet of the angels, **I.**, 242, 302; **V.**, 423; **VI.**, 52, 301
- Feet, serpent deprived of, reason for, **I.**, 40, 77, 78, 98; **V.**, 101
- Feet of the generation of the Deluge, the size of, **I.**, 159



Feet of Abraham swollen, **I.**, 307  
 Feet of Jashub cut off by Judah, **I.**, 409  
 Feet, two, possessed by all creatures, **II.**, 206  
 Feet, the, function of, **II.**, 215  
 Feet, cloven, of the ox, **II.**, 226  
 Feet of the Seraphim, **II.**, 309; **V.**, 25; **VI.**, 359  
 Feet, the wicked in Hell suspended by their, **II.**, 311  
 Feet of Moses, Zipporah touched with the blood of circumcision, **II.**, 328; **V.**, 423  
 Feet of the Divine Throne touched by Sinai, **III.**, 94  
 Feet, unchaste deeds with the, **III.**, 102  
 Feet of the magic bird made of gold, **III.**, 353  
 Feet of Abner, the strength of, **IV.**, 73  
 Feet, soles of the, of runners, the cutting out of the flesh of, **IV.**, 118  
 Feet of demons, the shape of, **IV.**, 172; **VI.**, 301  
 Feet, Asa distinguished for having his strength in his, **IV.**, 184; **VI.**, 309  
 Feet of the hen resemble the scale of the fish, **V.**, 46  
 Feet of Ziz rest on the fins of Leviathan, **V.**, 47  
 Feet of Azazel, the shape of, **V.**, 123  
 Feet of Gershom, Zipporah touched the, **V.**, 423.  
 Feet, see also foot.  
 Female, see also Male and female  
 Female demon, see also Demon, Female  
 Female leviathan, see Leviathan, female  
 Female demons, **V.**, 108, 385; **VI.**, 284  
 Female infant, the position of the, at birth, **II.**, 252; **V.**, 393  
 Female Re'em in the West, **I.**, 30  
 Female animals assigned to Eve, **I.**, 95  
 Female embryo, the male embryo changed in the womb into a, **I.**, 367, 368  
 Female waters, **I.**, 162; **V.**, 17, 27, 182, 183  
 Female sex, serpent retains weakness for, after its fall, **V.**, 59.  
 Females, mothers of, received gifts in the time of Nimrod, **I.**, 187

Females of the tribe of Naphtali, the number of, **III.**, 224  
 Females, Palestine not apportioned to the, **III.**, 392  
 Females of the Philistines not able to give birth to a child, **V.**, 245.  
 Feminine soul, union of, with the masculine, **V.**, 32.  
 Fence made by Moses around the law, **VI.**, 44.  
 Fenugreek needs grass for protection, **IV.**, 16.  
 Ferry, the price for the use of the, in Sodom, **I.**, 249  
 Ferry used by Mordecai on a holiday, **IV.**, 423.  
 Fertility of the soil lost by the generation of Sodom and Gomorrah, **V.**, 114  
 Fertility of the soil in the Messianic era, **V.**, 114, 142  
 Fertility, eating of fish conducive to, **VI.**, 71  
 Fertility, see also Fecundity.  
 Festival of three days after the translation of Enoch, **I.**, 137  
 Festival, the seven day, of Nimrod, the purpose of, **I.**, 197  
 Festival sacrifice, a goat for the, brought by Jacob, **I.**, 331; **V.**, 282  
 Festival of the Nile celebrated by the Egyptians, **II.**, 53, 55, 56; **V.**, 341  
 Festival in honor of Zepho, **II.**, 160  
 Festival made in honor of Job on his recovery, **II.**, 240  
 Festival celebrated in the time of Kenaz, **IV.**, 23  
 Festival, day of Adam's death celebrated as a, **V.**, 128  
 Festival for women, the new moon a, **VI.**, 70, 71  
 Festival celebrated by Deborah, **VI.**, 199  
 Festival banquet, Hannah came to pray straight from a, **VI.**, 217  
 Festivals, the fall of manna on the, **III.**, 46; **V.**, 18  
 Festivals, except the Day of Atonement, will cease in the world to come, **III.**, 139  
 Festivals, the curtain of the Holy of Holies raised on the, **III.**, 159; **VI.**, 65

- Festivals, preaching on the, **III.**, 173  
 Festivals, pilgrimages made on, **IV.**, 187  
 Festivals, the duty of the disciple to visit his teacher on the, **IV.**, 346  
 Festivals, traveling on, **IV.**, 423  
 Festivals, the dead rise from the graves on the, **V.**, 33  
 Festivals, seventy, celebrated annually by Israel, **VI.**, 165  
 Festivals, the recitation of the Psalms on the, **VI.**, 263  
 Festivals, the three, abolished by Jeroboam, **VI.**, 307  
 Festivals, see also Holy days  
 Festivals, heathen, see Calends and Saturnalia.  
 Fever, Ishmael seized with, **I.**, 264.  
 Field, hymn of the, **I.**, 44  
 Field, a metaphor for woman, **VI.**, 118.  
 Fields given to Joseph by Pharaoh, **II.**, 75  
 Fields of Gentiles sown with mixed seeds, **VI.**, 208.  
 Fiery furnace, see Fire, furnace of.  
 Fifteen ells above the earth, the waters of the Deluge rose, **I.**, 163; **V.**, 181  
 Fifteen cubits, the height of the generations of the Deluge, **V.**, 181  
 Fifteen cattle brought by the prince of Simon as a sacrifice, **III.**, 201  
 Fifteen materials used in the construction of the Tabernacle, **VI.**, 63  
 Fifteen Songs of Ascents sung by David, **IV.**, 96  
 Fifteen years, the age of Cain, when he became a father, **V.**, 136, 144  
 Fifteen years, the age of Esau at his death, **V.**, 276  
 Fifteen years added to Hezekiah's life, **IV.**, 274; **VI.**, 374  
 Fifteen years, Amaziah did not rule the last, of his life, **VI.**, 355  
 Fifteen revelations received by Moses on the day of the dedication of the Tabernacle, **III.**, 210  
 Fifteen peace offerings offered by the princes of the tribes, the symbolical meaning of, **III.**, 206, 207  
 Fifteen hundred prayers offered by Moses, **III.**, 418  
 Fifteen hundred cubits, Balak sunk his magical mixture, deep in the earth, **VI.**, 123  
 Fifteen thousand different tastes possessed by the tree of life, **I.**, 21  
 Fifteen thousand angels attend the sun by day, **I.**, 132  
 Fifteen thousand Israelites died every year in the desert, **III.**, 282, 291; **VI.**, 101, 107  
 Fifteen thousand Midianites slain by David, **VI.**, 248.  
 Fifteenth of Nisan, see Nisan, Fifteenth day of  
 Fifteenth of Siwan, Isaac born on the, **V.**, 245  
 Fifteenth of Siwan, Jacob celebrated the feast of weeks on the, **V.**, 357.  
 Fifth day of creation, see Creation, fifth day of  
 Fifth part of the produce was given by the Egyptians to Joseph, **II.**, 126  
 Fifth rib, Asahel struck in the, **IV.**, 74  
 Fifth year of the reign of Belshazzar, his banquet arranged in the, **IV.**, 344.  
 Fifties, rulers of, in Nimrod's realm, **I.**, 192  
 Fifties, captains of, over Israel, **III.**, 393.  
 Fiftieth part of Israel left Egypt, **VI.**, 138.  
 Fifty attendants of Joktan received the 12 pious men, **I.**, 175  
 Fifty pious men, the cities of sin did not contain, **I.**, 251  
 Fifty ells, Joseph walked, to meet Jacob, **II.**, 120-121  
 Fifty cubits, the height of Haman's cross, **VI.**, 479  
 Fifty men of Zepho carried captive to Egypt, **II.**, 155  
 Fifty lads and maidens of Seir spared by the sons of Esau, **II.**, 156  
 Fifty spearmen, the sons of Bilhah and Zilpah furnished with, **II.**, 176  
 Fifty archers, stationed to attack Asenath, **II.**, 176  
 Fifty mounted men of Pharaoh's son attacked Pharaoh, **II.**, 177  
 Fifty men destroyed the idol near Job's home, **II.**, 232  
 Fifty gates of wisdom, **III.**, 141; **VI.**, 59

- Fifty shekels of silver, the fine for seducing a woman, *III.*, 147
- Fifty adherents of Adonijah, *IV.*, 118
- Fifty plagues, Job afflicted with, *V.*, 386
- Fifty plagues at the Red Sea, *VI.*, 7
- Fifty rewards of Jacob, *I.*, 419, 420; *II.*, 153
- Fifty, the number of prophets, *IV.*, 336
- Fifty days elapsed between the exodus and revelation, *III.*, 29
- Fifty days, Pharaoh tortured in the Red Sea for, *III.*, 29, 30
- Fifty days, Abel did not live longer than, *V.*, 136
- Fifty years, the age of Abraham when he broke his father's idols, *I.*, 215
- Fifty years, the age of Jacob when he returned home, *I.*, 327
- Fifty years, Zepho reigned over Kittim for, *II.*, 165
- Fifty years, Janus ruled over Kittim for, *II.*, 165
- Fifty years, Og the junior of Abraham, *VI.*, 119
- Fifty years, Rahab led an immoral life until the age of, *VI.*, 171
- Fifty years, Samuel spent in the sanctuary, *VI.*, 234
- Fifty years, Levites not permitted to perform holy service after, *III.*, 228; *VI.*, 234
- Fifty-one years, the age of Zoar at the time of the destruction of the cities of sin, *I.*, 256.
- Fifty-two years, the age of Abraham when Nimrod dreamt a dream, *I.*, 204
- Fifty-two years, the cities of sin warned for, *I.*, 253
- Fifty-two years, the time it took to construct the ark, *V.*, 174
- Fifty-two years, the age of Samuel at his death, *IV.*, 69; *VI.*, 220, 234
- Fifty-two years, the duration of the exile, *VI.*, 390
- Fifty-two rounds of the heavenly ladder mounted by the angel of Media, *I.*, 351
- Fifty-two interpretations of the Book of Leviticus, *IV.*, 280.
- Fifty-seven years, the duration of the reign of Kenaz, *IV.*, 27.
- Fifty-eight treatises of the Mishna, *VI.*, 446.
- Fifty thousand horsemen drowned in the Red Sea, *VI.*, 8
- Fifty thousand Israelites died because of disrespect shown to the ark, *IV.*, 63; *VI.*, 225.
- Fifty-five thousand nursing mothers of the Philistines died of the plague, *VI.*, 224.
- Fifty-eight thousand and eighty-eight moments in an hour, *III.*, 371; *VI.*, 129.
- Fig, the forbidden fruit of Paradise, *I.*, 75, 96-7; *V.*, 97, 98, 122
- Fig tree, leaves of, Adam covered with, *I.*, 75; *V.*, 98, 115
- Fig-tree retained its leaves at the time of the Fall, *I.*, 96
- Fig carried back from Palestine by one of the spies, *III.*, 270
- Fig warns the picker that it is Sabbath, *V.*, 142
- Fig tree, Deborah compared to a, *IV.*, 41; *VI.*, 201
- Fig tree wanted to furnish the cross for Haman, *IV.*, 443
- Fig tree, God as the seed of a, *V.*, 98.
- Figs, Israelites wanted to have, *III.*, 318
- Figs, cake of, used as a remedy, *IV.*, 274
- Figs given to the poor, *IV.*, 318
- Figs, the miraculous preservation of the, *IV.*, 319
- Figs eaten in the ark of Noah, *V.*, 182.
- Filial piety rewarded by Leviathan, *V.*, 57.
- Fine imposed for seducing a woman and for slander, *III.*, 147.
- Finger of God, see God, finger of
- Finger, milk flowed from Abraham's, *I.*, 189; *V.*, 210
- Finger, the little, of Gabriel, the cities of sin overturned by, *I.*, 255
- Finger, Og could have crushed Isaac with his, *I.*, 263
- Finger, Michael produced fire with his, *I.*, 384
- Finger, Judah brought forth water by digging his, into the ground, *I.*, 408

- Finger nails, light brought down by Adam by means of, V., 113.
- Fingers, sucking of, V., 56
- Fingers, two, of Jacob, placed upon Abraham's eyes before he died, I., 317
- Fingers, three, thickness of the firmament, I., 13
- Fingers of the angel visible to Belshazzar, IV., 343
- Fingers, human, were not separated until Noah's time, V., 168.
- Fingertips of Job dropped off, II., 235.
- Fins of Leviathan, see Leviathan, fins of
- Fins permitted as instruments of slaughter, V., 48.
- Fir, tree of knowledge as tall as a, V., 97.
- Fire, see also Burning
- Fire, Abraham burnt the idols of Terah in, I., 211; V., 215, 217
- Fire, Abraham's rescue from, the details concerning, I., 176, 198, 199, 200, 201, 202, 204, 216-217, 240, 317, 422; II., 130, 256, 346; III., 133, 198, 467; V., 212, 214, 215, 246, 252, 363; VI., 417
- Fire consumed those who tried to throw Abraham into the furnace, I., 176, 200
- Fire, Adam made of, V., 72
- Fire, Adam brought down, V., 113
- Fire, angels wished to consume Adam with, I., 62
- Fire, flame of, shot up when Adam took the sacred book, I., 92
- Fire tongs, Adam was taught the use of, V., 83
- Fire could not harm the Amorite books and idols, IV., 23
- Fire burned the wings of the magic bird of Balak, III., 353
- Fire, perpetual, near the Cave of Machpelah, I., 289
- Fire, worship of, V., 200, 201, 215
- Fire, the inhabitants of the cities of sin burnt with, I., 253; III., 279
- Fire, the flaming, the generation of the confusion of languages near the, I., 114; V., 143
- Fire, Daniel not immune from, VI., 435
- Fire, furnace of, Daniel's companions thrown into, I., 51, 351; II., 350, IV., 329; V., 186; VI., 414
- Fire came from David's tomb, VI., 276
- Fire, throne of, David seated on a, IV., 144
- Fire, horse of, David seated on a, VI., 272
- Fire, generation of the Deluge punished by, V., 178
- Fire, blows of, Elijah punished with, IV., 220
- Fire, sixty blows of, given to the sun, IV., 309; VI., 397
- Fire, sixty blows of, Lahash was given, III., 434; VI., 150
- Fire preceded God's revelation to Elijah, IV., 200
- Fire, pillar of, at Ezekiel's tomb, IV., 327
- Fire, columns of, on the grave of Ezra, IV., 358
- Fire, flame of, from the divine throne will destroy Gog and Magog, II., 356; III., 252; VI., 88-89
- Fire, Haran perished in the, I., 216, 319; V., 215
- Fire, the star of Haran consumed by, I., 202
- Fire, the children of Heth will be burnt in, I., 359
- Fire, Hezekiah's rescue from, I., 33; IV., 266; VI., 361
- Fire, Israel compared to, VI., 130
- Fire, God descended upon Mt. Sinai in a, III., 91, 432
- Fire, death of Israel caused by, VI., 105
- Fire, pillar of, protected the Israelites by night, II., 375
- Fire of the stars contended for Israel, IV., 37; VI., 198
- Fire, crown of, given to each Israelite at revelation, III., 94
- Fire, crowns of, I., 18; III., 94
- Fire, death by, Pharaoh threatened the Hebrew midwives with, II., 252
- Fire could not injure the garments of the Israelites, III., 237
- Fire, Issachar and Gad made a, in front of the cave of the Ninevites, I., 407
- Fire, a, divided Jacob and his sons from the Gentiles, V., 317
- Fire, Jacob made of, I., 384, 385

- Fire of the hot spring, Jacob saved from, I., 347
- Fire, the 37 calumniators of Kenaz burnt in, IV., 27
- Fire, water of Kidron turned into, VI., 308
- Fire, chains of, Lahash fettered with, III., 434
- Fire, chains of, I., 57; II., 312, 310
- Fire produced by Michael I., 384, 385
- Fire, pillar of, on Moriah, I., 278
- Fire, Moses changed into, II., 306; V., 416
- Fire, flames of, emitted by the mouths of Moses and Aaron, II., 332; III., 467, 470
- Fire, pattern of, for the ark, table, candlestick, and shekel shown to Moses, III., 147, 160, 161; VI., 65
- Fire, pillar of, guided the Sons of Moses, IV., 317
- Fire, strange, offered by Nadab and Abihu, III., 189
- Fire, death by, the penalty for not worshipping the idol of Nebuchadnezzar, IV., 328
- Fire, Paltit burned in, I., 250
- Fire, spears of, God hurled against Pharaoh, III., 26
- Fire, the gates of Sartan burned in, I., 411
- Fire of Shechem, II., 108
- Fire, part of the unfinished Tower of Babel consumed by, I., 180
- Fire, flaming, pen of, I., 5
- Fire, doors of, separate the celestial chambers, I., 9
- Fire in the south, I., 12
- Fire, the time of the creation of, I., 13; V., 109
- Fire rolled from the lips and eyes of the angel, I., 14; 130
- Fire, ladder of, I., 18
- Fire, the sun made of, I., 25, 32; V., 40
- Fire, fishes made of, I., 26
- Fire, things proof against, I., 33, 153; II., 308, 350; IV., 23; V., 174
- Fire, wings of, produce the phoenix, I., 33
- Fire of myrtle wood produces salamander, I., 33
- Fire, flood of, details concerning, I., 33, 122, 153; III., 91; V., 149-150, 174
- Fire, the wicked punished by, I., 57; II., 207, 310, 312, 313; III., 134; IV., 23
- Fire in the form of man, I., 69
- Fire, tree of life transparent as, I., 132
- Fire quenched by water, I., 212
- Fire consumes metals, I., 212
- Fire, chariots of, used to ascend to the heavenly academy, I., 130; II., 173; V., 158; VI., 332
- Fire does not extinguish snow in heaven, II., 308
- Fire and water, peace in heaven between, III., 162
- Fire, stones of, II., 312
- Fire, flames of, voice of God hews out, IV., 333
- Fire, God's spears and bow and arrow made of, II., 333
- Fire, element of, prolific of life, II., 341
- Fire in the hail stones of Egypt, II., 356
- Fire, horses of, lured the Egyptian horses into the Red Sea, III., 26; VI., 9
- Fire and water, conflicting elements, II., 356
- Fire, pillar of, heated the soil of the Red Sea, III., 27
- Fire, arrows of, punishment by, III., 90; VI., 35
- Fire, perspiration of, of the Holy Hayyot, III., 112
- Fire, Golden calf rose out of the, III., 122
- Fire, the glory of God like a, III., 143, 162
- Fire in the world to come, III., 152
- Fire of the altar concealed at the destruction of the Temple, III., 161
- Fire, perpetual, on the altar, III., 162, 163
- Fire, heavens made of, III., 162; V., 7
- Fire, the evil kingdom will be punished by, III., 163
- Fire, the names of persons punished by, III., 187, 299, 303; IV., 42, 43, 53, 337; V., 192, 200, 215; VI., 103, 202, 363
- Fire, tube of, the heavenly voice in the form of a, III., 210
- Fire, four kinds of, the candlestick made of, III., 219

- Fire issued from the staves of the ark, III., 228
- Fire, water changed into, IV., 40
- Fire and blood, the mingling of, IV., 40
- Fire, rock of, mysterious characters engraved upon, IV., 230
- Fire stone, the Eben Shetiyah, V., 15
- Fire, kinds of, V., 20; VI., 320
- Fire a primeval element, V., 22, 41
- Fire, one of the four elements, VI., 42
- Fire, the heavenly element, V., 22, 70
- Fire vanquishes the woods, V., 27
- Fire, Salamander and other creatures of, V., 52
- Fire indispensable for civilization, V., 109
- Fire, origin of, and the horny skin, V., 113
- Fire, certain kinds of sins punished by, V., 240; VI., 364
- Fire of the burning bush, the symbolic meaning of, V., 416
- Fire, heavenly punishment by, VI., 35
- Fire, pillar of, was an angel, VI., 6
- Fire, human body consists of, VI., 42
- Fire of the altar compared to a lion, VI., 74
- Fire from the Holy of Holies, VI., 295
- Fire, gates of, VI., 322
- Fire, idols must be burnt in, VI., 435
- Fire, garments of, angels arrayed in, I., 18
- Fire from the finger of God consumed the band of Michael, I., 53
- Fire, angels fashioned from, I., 16, 17, 138; II., 306, 308, 366; III., 109, 162; IV., 302; V., 21, 22; VI., 66, 322
- Fire, angels of, the residence of, I., 134
- Fire, angels of, the names of, I., 140; IV., 42, 202, 262, 329, 330, 470; V., 70; VI., 202
- Fire ministers to the angels, V., 87
- Fire of Sandalfon, III., 110-111, 112
- Fire of the Cherubim, III., 157
- Fire, serpent of, Gabriel appeared in the form of, V., 423
- Fire, coals of, Gabriel wanted to throw at Jerusalem, VI., 392
- Fire, wall of, Michael made himself a, VI., 6
- Fire, coals of, in the place of the Cherubim, VI., 393
- Fire, heavenly, crystallizes the firmament into a solid, I., 13
- Fire, heavenly, the names of individuals whose sacrifices were consumed by the, I., 107; V., 135, 229
- Fire, heavenly, body of Enoch transformed into, I., 140
- Fire, heavenly, can not be quenched by water, I., 200
- Fire, heavenly, devoured the angels' portions at Abraham's banquet, I., 243; V., 236, 266
- Fire, heavenly, an adulterous couple burnt by, I., 303, 305
- Fire, heavenly, consumed Job's property, II., 234
- Fire, heavenly, consumed the Egyptian chariots, III., 27
- Fire, heavenly, in the Tabernacle, III., 181, 184, 245; VI., 73
- Fire, heavenly, a token of God's grace, III., 184; VI., 73
- Fire, heavenly, descended 12 times on earth, III., 243-244
- Fire, heavenly, devoured the sinful Israelites, III., 243
- Fire, heavenly, devoured the earthly fire, III., 244
- Fire, heavenly, extinguished by wool, III., 245
- Fire, heavenly, deterred Israel from sin, III., 245
- Fire, heavenly, devoured the sacrifices offered by Israel in the desert, III., 245
- Fire, heavenly, beheld by man at death, III., 245
- Fire, heavenly, offerings of the wicked not consumed by, III., 295
- Fire, heavenly, Korah and his associates died by the, III., 299; VI., 406
- Fire, heavenly, wanted to consume Uzziah, III., 303
- Fire, heavenly, in the Temple, IV., 156, 353, 354; V., 135; VI., 442
- Fire, heavenly, licked up water, IV., 199
- Fire, heavenly, concealed by Jeremiah, IV., 353



- Fire, heavenly, the disappearance of, **VI.**, 86
- Fire, heavenly, first appeared in the time of Moses, **IV.**, 353
- Fire, heavenly, the nature of the, **II.**, 303; **IV.**, 257; **V.**, 8, 21, 415
- Fire, heavenly, will come down in Mes-  
sianic times, **V.**, 135
- Fire, heavenly, consumed Nadab and  
Abihu, **V.**, 135; **VI.**, 75
- Fire, heavenly, Zoroaster worshiped as  
the, **V.**, 200
- Fire, heavenly, Terah and his family  
burnt by a, **V.**, 215
- Fire, heavenly, sent against Sisera, **VI.**,  
195
- Fire, heavenly, descended at the request  
of the majority of Israel, **VI.**, 320
- Fire, heavenly, a punishment for usurping  
the priesthood, **VI.**, 358
- Fire, heavenly, the temple destroyed by,  
**VI.**, 392
- Fire, heavenly, discovered by Nehemiah,  
**VI.**, 440
- Fire of Hell, details concerning, **I.**, 12,  
16, 86, 132; **II.**, 36, 310; **III.**, 470;  
**V.**, 19, 20, 37, 85, 86, 112, 159, 418;  
**VI.**, 465
- Fire, colors of, **I.**, 3, 307, 308
- Fire, rivers of, **I.**, 16, 17, 25; **III.**, 111;  
**V.**, 21, 24, 37, 125; **VI.**, 46, 362
- Fire represents the tribunal in Gehenna,  
**IV.**, 200.
- Firmament, the nature and dimensions  
of, **I.**, 13
- Firmament created on the second day,  
**I.**, 13, 82; **III.**, 151, 481; **V.**, 17, 66,  
107
- Firmament and heaven, relation between,  
**I.**, 13, 73; **V.**, 17
- Firmament ruled by the plants, **I.**, 73
- Firmament, the things above the, **I.**, 162;  
**V.**, 17, 19, 182
- Firmament, the symbol of the, **III.**,<sup>1</sup> 151
- Firmament, see also Heaven.
- First day of Creation, see Creation, first  
day of.
- First of Ab, from the, waters of the flood  
began to subside, **I.**, 163
- First day of Nisan, Enoch reached heaven  
on, **V.**, 161
- First of Siwan, Enoch reached heaven on,  
**V.**, 161
- First of Siwan, the waters of the Deluge  
began to abate on the, **I.**, 163
- First day of Tammuz, Adam and Eve  
expelled on, **V.**, 106
- First of Tishri, the waters of the flood  
subsided by the, **I.**, 163
- First day of Tishri, Adam expelled from  
paradise on, **I.**, 82
- First hour of the sixth day, God con-  
ceived the idea of creating man,  
on, **I.**, 82
- First day of Passover, Isaac born on,  
**I.**, 261
- First day of autumn, Adam created on,  
**V.**, 107
- First-born, Ishmael insisted on his rights  
of, **I.**, 263
- First-born, the blessing belongs to the,  
**I.**, 337
- First-born were originally priests, **I.**,  
320, 332; **III.**, 93, 211, 226; **V.**, 277,  
283; **VI.**, 37
- First-born, the redemption of the, **II.**, 18
- First-born, Joseph enjoyed the rights of  
a, **III.**, 58
- First-born entitled to a double share,  
**III.**, 394
- First-born, rulership vested in, **IV.**, 368-  
369
- First-born, Abraham invested Isaac with  
the right of, **V.**, 266
- First-born son of God, Jacob blessed as,  
**I.**, 317
- First-born of the world, Adam, **I.**, 332
- First-born, a, slain in order to make the  
teraphim, **I.**, 371
- First-born of the Egyptians, the slaying  
of, the details concerning, **II.**, 343,  
345, 347, 361, 365, 366, 367, 369,  
372, 373; **III.**, 14, 428, 474; **IV.**, 40;  
**V.**, 432, 434, 436, 438; **VI.**, 149
- First-born, the Levites atoned for the sin  
of, **III.**, 226, 227
- First-born of animals belonged to the  
priest, **III.**, 291
- First-born, Cain did not offer, **V.**, 136
- First fruits belong to the priest, **III.**, 290;  
**VI.**, 114, 174



- First fruits brought by Issachar to the priest, **II.**, 203
- First of the wool of the sheep belongs to the priest, **III.**, 291
- First Eve, **V.**, 87, 138
- First mother, the, Sophia Prunicus, **V.**, 138
- First prophets, Samuel and David, **V.**, 15.
- Fish, many species of, have no corresponding one in animals, **I.**, 26
- Fish related to birds, **I.**, 28
- Fish, the dolphin partly a, **I.**, 35
- Fish, the episode concerning Jonah and the, **I.**, 51; **IV.**, 249-250; **VI.**, 350
- Fish used as human food, **I.**, 125, 320
- Fish, the taste of, possessed by the meat given to Isaac, **I.**, 337
- Fish, the ominous meaning of, **II.**, 138
- Fish caught by their mouth, **II.**, 138
- Fish, plenty of, in Accho, **II.**, 335
- Fish eaten by Israel in Egypt, **II.**, 343; **VI.**, 70, 86
- Fish, manna had the taste of, **III.**, 65
- Fish, Israel compared to, **III.**, 70
- Fish, large, swallow the small, **III.**, 105
- Fish, form of a, on the standard of Ephraim, **III.**, 234
- Fish, fertility of, **III.**, 234
- Fish, Moses wanted to be transformed into a, **III.**, 442
- Fish, one of the articles of merchandise of Zebulun, **III.**, 460
- Fish, the tribe of Naphtali had an abundance of, **III.**, 461
- Fish, the riddle concerning, **IV.**, 147; **VI.**, 290
- Fish, Solomon's magic ring found in a, **IV.**, 171
- Fish, the glitter of the, in the river near Daniel's bier, **IV.**, 350
- Fish, feet of the hen resemble the scales of, **V.**, 46
- Fish does not require to be killed ritually, **V.**, 48
- Fish, God spoke to the, **V.**, 58
- Fish, the multipede springs forth from the backbone of, **V.**, 58
- Fish, gratitude of, towards its human benefactor, **V.**, 148
- Fish taken in to Noah's ark, **I.**, 154; **V.**, 183
- Fish, fat, Miriam's well contained, **VI.**, 22
- Fish conducive to fecundity, **VI.**, 71
- Fish, the emblem of Ephraim, **VI.**, 83
- Fish, the lower part of Dagon had the form of a, **VI.**, 225
- Fish, Saul split Doeg like a, **VI.**, 243
- Fish nets, made of flax, **VI.**, 291
- Fish, the number of species of, that left Palestine, **VI.**, 390
- Fish, the species of, that rests on the Sabbath, **VI.**, 408
- Fish, the swelling of, **VI.**, 465.
- Fisherman and Elijah, **IV.**, 221.
- Fishes deceived by the fox, **I.**, 41, 42
- Fishes, leviathan and the, **I.**, 5, 27, 28, 42; **IV.**, 249; **V.**, 48
- Fishes, creation of, **I.**, 26, 28, 51, 53, 83; **V.**, 46
- Fishes, hymn of the, **I.**, 46; **IV.**, 37; **VI.**, 350
- Fishes, angel of the, **I.**, 84
- Fishes surround Adam in the Jordan, **I.**, 88
- Fishes, Manasseh and Ephraim blessed with the fertility of, **II.**, 138
- Fishes, one of the 12 signs of the Zodiac, **IV.**, 402
- Fishes, cohabitation of, **V.**, 58
- Fishes have the dullest mind, **V.**, 59
- Fishes received no names from Adam, **V.**, 59.
- Fishing, the perils of, **II.**, 205
- Fishing, Zebulun engaged in, **II.**, 205, 206
- Fishing permitted in the Sea of Tiberias, **IV.**, 16
- Fishing prohibited in the river near Daniel's bier, **IV.**, 350.
- Five layers separate each earth from the next, **I.**, 10
- Five kinds of fire in Hell, **I.**, 16
- Five powers possessed by the soul, **I.**, 56
- Five kinds of alphabets allotted to Ham and Japheth, **I.**, 173
- Five thrones of Nimrod, **I.**, 178
- Five idols given to Abraham to sell, **I.**, 210
- Five cities of the plain of the Jordan, **I.**, 229

- Five kings routed by the four kings, I., 230
- Five cities of sin, I., 245
- Five sins of Esau, I., 318
- Five miracles on Jacob's journey to Haran, I., 349
- Five brothers of Shechem were circumcised, I., 398
- Five cities subdued by the sons of Jacob, I., 411
- Five times, Joseph's brethren were to prostrate themselves before Joseph, II., 7
- Five shekels, Joseph sold for, II., 23; III., 227
- Five garments of Judah, II., 107
- Five royal garments of Mordecai, II., 114; III., 204
- Five changes of raiment given to Benjamin by Joseph, II., 114; III., 204
- Five horses, Manasseh and Ephraim met Jacob with, II., 121
- Five sons of Esau, II., 156
- Five divisions of the tribe of Benjamin perished in Egypt, II., 189
- Five months, Simon angry at Judah for, II., 192
- Five leaflets of the leaf of the thornbush, II., 304
- Five angels, Hagar rescued by, II., 325
- Five senses, II., 360
- Five children in each family of the Israelites that left Egypt, II., 375
- Five sorts of weapons carried by the Israelites, III., 15
- Five Amorite kings, Joshua's victory over, III., 32
- Five Angels of Destruction, III., 124
- Five names of Bezalel, III., 155-156; VI., 64
- Five sacred vessels concealed at the destruction of the Temple, III., 161
- Five cubits, the length and breadth of the altar, III., 166
- Five cubits, the length of the curtains of the Tabernacle, III., 200
- Five joys fell to the lot of Elisheba, III., 187
- Five daughters of Zelophehad, III., 203
- Five sons of Zerah, III., 207; VI., 77
- Five shekels, the redemption money for the first born, III., 227
- Fifefold distinction of Eldad and Medad, III., 252
- Five times, Moses implored God to give him an answer, III., 397
- Five Midianite kings, the death of, III., 403, 410
- Five blessings received by Jacob, III., 453; VI., 153
- Five ells, the height of Joshua, IV., 14
- Five pebbles, the symbolical meaning of the, IV., 87; VI., 251
- Five sons of Adriel, IV., 116
- Five locusts, the sacrifice of, IV., 154
- Five disciples of Joseph della Reyna, IV., 230
- Five scribes of Ezra, IV., 357; VI., 445
- Five classes of angels, V., 23
- Five souls, V., 74
- Five crowns received by Adam, V., 78
- Five sins caused the Deluge, V., 173
- Five cubits, the length of the Ram's horns, V., 181
- Five called the friends of God, V., 208
- Five angels appeared to Hagar, V., 232
- Five charms, Jacob protected by, V., 305
- Five of Jacob's descendants disappeared without a trace, V., 379
- Five voices heard on Sinai, VI., 39
- Five kingdoms, VI., 40
- Five times, God made the soft conquer the hard, VI., 251
- Five generations, the dynasty of Jehu lasted for, VI., 353
- Five insulting names hurled at David, VI., 266
- Five wicked men, VI., 360
- Five pious men, II., 304; VI., 360
- Five faces of the idol of Manasseh, VI., 372
- Five oaths taken by Israel, VI., 399
- Five books of Ben Sira, VI., 402
- Five persons gave the expected answer to questions put to them by God, VI., 421-422
- Five things present in the first Temple, VI., 442
- Five companions of Ezra, VI., 446

- Five presents given to Mordecai by Ahasuerus, **VI.**, 480
- Five years, children of the age of, sent to school and to the synagogue, **I.**, 241
- Five years before his time, Abraham died, **I.**, 318; **V.**, 83; **VI.**, 246
- Five years, Zebulun engaged in fishing for, **II.**, 206
- Five years, Gad buried in Hebron after the lapse of, after his death, **II.**, 218
- Five years, the age of Miriam when she appeared before Pharaoh, **II.**, 251
- Five years before the flood, the pious died, **V.**, 175
- Five years, the duration of Abraham's stay in Egypt, **V.**, 222
- Five years, Abraham remained in Haran for, **V.**, 230
- Five years, the conquest of Palestine lasted, **VI.**, 179
- Five hundred years walking distance, used as a round number, **I.**, 11, 12, 70; **II.**, 307, 308, 309; **III.**, 111, 162; **IV.**, 334; **V.**, 17, 20; **VI.**, 46, 423
- Five hundred ells, the height of each of Hiram's seven heavens, **IV.**, 335
- Five hundred square ells, the area of the first heaven of Hiram, **IV.**, 335
- Five hundred parasangs, the length of the worms in Hell, **II.**, 311
- Five hundred parasangs, the height of Af and Hemah, **II.**, 308
- Five hundred parasangs, the fire of hell withdrew, from Moses, **II.**, 310
- Five hundred Amalekite warriors hewed down by Jacob, **IV.**, 100
- Five hundred horsemen assembled by Manasseh, **II.**, 109
- Five hundred years, the lifetime of Og, **III.**, 343, 345; **VI.**, 119.
- Five hundred and fifteen prayers offered by Moses, **VI.**, 147.
- Five hundred and fifty animals set aside as tithes by Jacob, **I.**, 387.
- Five hundred and sixty sinners of the tribe of Reuben, **IV.**, 21.
- Five thousand Ninevites slain by Judah, **I.**, 405
- Five thousand men with drawn swords at Joseph's installation, **II.**, 74
- Five thousand men slain by the army of Kenaz, **IV.**, 24
- Five thousand gates of wisdom revealed to Moses, **VI.**, 284.
- Five thousand four hundred and eighty, the number of sinners confined in prison in the time of Kenaz, **VI.**, 181.
- Five thousand five hundred cattle possessed by Jacob, **I.**, 387.
- Five hundred thousand angels in the retinue of Nuriel, **II.**, 306.
- Five hundred and fifty thousand pious men, Moses the leader of, **III.**, 430; **VI.**, 149.
- Flags of the twelve tribes, the colors of, and the figures on, **III.**, 237-238; **VI.**, 83.
- Flame of fire, see, Fire, flame of
- Flame, Joseph compared to a, **III.**, 59.
- Flame, objects made of, **IV.**, 221; **VI.**, 290-291.
- Flaming sword, see Sword, flaming.
- Flax, the riddle concerning, **IV.**, 149
- Flax and wool, the prohibition of using together, **V.**, 136
- Flax seed, Cain offered a few grains of, as a sacrifice, **I.**, 107
- Flax seed eaten by birds, **VI.**, 290.
- Flea, Judah hopped over the Ninevites like a, **I.**, 406.
- Fleetness of Adam possessed by Asahel and Asa, **I.**, 59; **V.**, 79.
- Flesh of Enoch, a flame, **I.**, 140
- Flesh, man covered with, by God, **II.**, 26
- Flesh of the child comes from the mother, **III.**, 100
- Flesh of martyrs changed to trees, **VI.**, 405.
- Flight of the mountains, **V.**, 26.
- Flour, Abraham ordered three measures of, for his guests, **I.**, 243
- Flour used in a meat-offering, **III.**, 195, 199
- Flour of the dedication offering, the symbolical meaning of, **III.**, 197, 201, 203, 205, 206, 207
- Flour, fine, showbread made of, **III.**, 199
- Flour and the wind, the story about, **VI.**, 285.
- Flower, the beauty of, **II.**, 180.
- Flowers of Paradise, **II.**, 173.

Flutes resounded in Sodom, I., 255  
 Flutes used at Joseph's installation, II., 74  
 Flutes used by the Israelites at the Red Sea, III., 36.  
 Fly, remedy for hornet's sting, I., 42  
 Fly, in the wine set before Pharaoh, II., 60, 63; V., 342  
 Fly cannot approach the pious, III., 372; IV., 242; VI., 346  
 Fly, salamander the size of, V., 52  
 Fly, stinging, attacked the Egyptians, V., 430.  
 Flying in the air, Abel threatens, I., 109  
 Flying in the air by magic, II., 28, 287; III., 409, 410; VI., 144  
 Flying in the air by Christian saints, V., 433  
 Flying in the air, the sons of Korah saved by, VI., 104  
 Flying of the pious at the destruction of the world, VI., 104  
 Flying of Solomon in mid-air, VI., 296  
 Flying serpents, V., 408  
 Flying creatures, Cherubim were, VI., 65.  
 Fodder, the importation of, into Babylonia, IV., 328.  
 Folk-lore, animal, V., 58  
 Folk-lore, mandrakes in, V., 298.  
 Folk-medicine, I., 42-43, 120.  
 Folk-tales, I., 118-120.  
 Folly of the fish confirmed by Leviathan, I., 42.  
 Fools, the prophetic gift given to, VI., 442.  
 Food of Adam, I., 70, 79, 87  
 Food of the serpent, I., 78, 98  
 Food, the giants do not partake of, I., 127  
 Food of the angels, I., 149-150; II., 173; V., 236, 374  
 Food, the amount of, required by Abraham, I., 198, 232  
 Food, the, eaten by man, I., 319-320  
 Food, the taste of, granted to the pious in the world to come, I., 337  
 Food, Moses promised to buy from Sihon, at good prices, III., 341; VI., 118  
 Food of Gentiles, the law concerning, IV., 326; VI., 118

Food, animal, permitted after the Deluge, V., 93  
 Food, the distribution of, in the future world, V., 120  
 Food of the inmates of the ark, V., 182.  
 Foot, see also feet  
 Foot of Adam obscured the splendor of the sun, I., 60; V., 80  
 Foot, Eve not formed out of the, I., 66  
 Foot, human, the form of dolmens similar to the, VI., 21  
 Foot, human, Shekinah is to be found where the rock shows the imprint of a, VI., 21  
 Foot of Shemhazai on the earth, V., 170.  
 Footstool of God's throne, II., 333, 372; III., 111.  
 Forehead of Adam possessed by Uziah, I., 59  
 Forehead of Adam, Emet written on the, VI., 402  
 Forehead, Uziah smitten with leprosy in the, I., 60; III., 214; IV., 262  
 Forehead of Cain, the mark on, I., 111-112; V., 141  
 Forehead of Eliezer, the Sodomites threw a stone at, I., 247  
 Forehead of Shakkara, Eliezer threw a stone at, I., 248  
 Forehead of a heavenly being, the name Israel is engraved upon, V., 307  
 Forehead of the golem, emet written on the, VI., 402  
 Foreheads of the pious, the mark set upon the, VI., 392.  
 Foreskin of Abraham removed by a bite of the scorpion, V., 233.  
 Forest, some of the builders of the Tower of Babel thrown into the, V., 204.  
 Forgetfulness induced in one who passes by the Tower of Babel, I., 180  
 Forgetfulness, place of, the Greek origin of the conception, V., 143.  
 Forgetting of the ineffable name, cause of, V., 16.  
 Forgiveness granted to Israel, details concerning, I., 82, 284, 285; III., 31; V., 38, 171  
 Forgiveness granted Adam, I., 76, 82, 100

Forgiveness, divine, extends to all sins, except immorality and robbery, **I.**, 253; **III.**, 102

Forgiveness, man should have the virtue of, **I.**, 260-261; **V.**, 244

Forgiveness granted to the bridegroom for his sins on his wedding day, **I.**, 345

Forgiveness for an injury done by man to his fellow, **II.**, 371

Forgiveness extended to idolaters, **III.**, 102

Forgiveness, day of, the day of Atonement a, **III.**, 139; **V.**, 171

Forgiveness, speedy, granted to the sinners, **III.**, 336; **VI.**, 115

Forgiveness of Abraham's sins, **I.**, 305

Forgiveness of Reuben's sin, **III.**, 455; **VI.**, 155

Forgiveness of Cain an example to future repentant sinners, **I.**, 108, 111; **V.**, 141

Forgiveness granted to Manasseh, **IV.**, 280

Forgiveness granted to Jehoiachin, **IV.**, 287.

Form possessed by soul in Paradise, **I.**, 56

Form, one of the 7 limitations of objects, **V.**, 9

Form of angels, **V.**, 22.

Forma, river of, Yaniah used to drink the water of, **II.**, 160.

Fortified places inhabited by weaklings, **III.**, 266.

Fortress of Sartan, **I.**, 411

Fortress of Jacob, **I.**, 417, 418, 419.

Fortune, fickleness of, **III.**, 171

Fortune book, written by Ahithophel, **IV.**, 97; **VI.**, 258.

Forty days, the embryonic state of bastard children lasts, **I.**, 163

Forty days after conception, the formation of the embryo occurs, **V.**, 81

Forty days, the time it takes for the formation of the male embryo, **V.**, 106

Forty days, the manna that fell for the last time lasted for, **III.**, 246

Forty days, the duration of the annual torrential rains, **IV.**, 156

Forty days, the generation of the Deluge destroyed in, **I.**, 163; **V.**, 183

Forty days' journey, Abraham completed in one day, **I.**, 194

Forty days, Adam stood in the Jordan, **I.**, 89

Forty days old, Adam entered paradise when he was, **V.**, 106

Forty days, Adam fasted for, **I.**, 87, 89

Forty days, the time required to travel through Egypt, **III.**, 6; **VI.**, 1

Forty days' journey, the fragrance of Paradise penetrated Egypt to a distance of, **II.**, 364

Forty days' journey between Mizraim and Raames, **II.**, 374

Forty days, Ezra dictated to his scribes for, **IV.**, 357

Forty days, Goliath displayed his strength for, **IV.**, 86; **VI.**, 250

Forty days after revelation, Israel worshipped the Golden Calf, **III.**, 119-120, 148

Forty days, Israel feasted for, after they received the law, **VI.**, 250

Forty days, the embalming of Jacob's corpse lasted, **II.**, 150

Forty days' journey from Egypt, Moses carried away to a spot, **II.**, 283

Forty days, Moses stayed in heaven for, **III.**, 114, 116, 117, 133, 139, 141, 142, 429, 471; **V.**, 183; **VI.**, 49, 51

Forty days, Nebuchadnezzar lived as an animal for, **IV.**, 334

Forty days, Nimrod orders all his subjects to bring wood within, **I.**, 198

Forty days' respite given to the Ninevites, **II.**, 150

Forty days, the piety of the Ninevites lasted only, **IV.**, 253

Forty days, Solomon fasted, **VI.**, 282

Forty days, the duration of the stay of the spies in Palestine, **III.**, 271

Forty years, a single sowing supplied the antediluvians for, **I.**, 152

Forty years, the resurrection of the dead of Palestine will precede the general resurrection by, **V.**, 363

Forty years prior to the exile, the palm was brought to Babylon, **VI.**, 391

- Forty years, the age of Abraham when he recognized God, *V.*, 209
- Forty years presented to David by Adam, *VI.*, 246
- Forty years, the age of Cain and Abel when they offered their sacrifice, *V.*, 136
- Forty years, the age of Caleb when sent as a spy, *III.*, 283
- Forty years, respite of, given to the Canaanites, *VI.*, 2
- Forty years, the duration of David's reign, *IV.*, 339
- Forty years, the reign of Deborah lasted, *IV.*, 35, 39; *VI.*, 199
- Forty years, Eli ruled Israel for, *VI.*, 220
- Forty years, the witch of Endor practiced sorcery for, *VI.*, 236
- Forty years, the age of Esau, at his marriage, *I.*, 358
- Forty years, the age of Esther when she came to court, *VI.*, 459
- Forty years of famine in the time of Ezekiel, *II.*, 70
- Forty years, the age of Isaac at his marriage, *I.*, 358
- Forty years, Israel spent in the desert, *III.*, 7, 270-1; *VI.*, 2
- Forty years, well of water accompanied Israel in the desert for, *III.*, 52, 53; *VI.*, 21
- Forty years, manna given to Israel for, *III.*, 49
- Forty years after the Exodus, Israel captured Hebron, *V.*, 257
- Forty years, Jeremiah's activity lasted for, *VI.*, 385
- Forty years after Jonah's prophecy, the destruction of Nineveh took place, *VI.*, 351
- Forty years, the duration of Joseph's rule in Egypt, *II.*, 169; *V.*, 373
- Forty years, the age of Levi at the birth of Merari, *II.*, 197
- Forty years, the reign of the Messiah will last, *V.*, 363
- Forty years, Moses acted as a shepherd for, *II.*, 301; *IV.*, 308
- Forty years, Moses reigned for, over Ethiopia, *II.*, 286, 288
- Forty years, Moses lived in Egypt for, *V.*, 404
- Forty years, Moses lived in the desert for, *V.*, 404
- Forty years, the age of Moses when he fled from Egypt, *V.*, 404
- Forty years, Moses lived in Midian for, *V.*, 404
- Forty years, Moses' activity lasted for, *III.*, 311; *VI.*, 385
- Forty years, the duration of Nebuchadnezzar's reign, *IV.*, 339
- Forty years, the duration of Othniel's reign, *IV.*, 29
- Forty years, Rahab led an immoral life for, *IV.*, 5; *VI.*, 171
- Forty years, the age of Ruth when she married Boaz, *IV.*, 34
- Forty years, Samuel ruled for, *VI.*, 234
- Forty years, the duration of Saul's reign, *VI.*, 239
- Forty years, the duration of the reign of Saul of Pethor, *II.*, 165
- Forty years, the duration of Solomon's rule, *VI.*, 277
- Forty generations, the chain of tradition extended over, *VI.*, 448
- Forty magicians, Aesculapius traveled with, *I.*, 174
- Forty men slain in the conflict between the sons of Jacob and Esau, *II.*, 155
- Forty pious, the cities of sin would have been spared if they had, *I.*, 252
- Forty parasangs, the length of the line of saddle beasts in Sennacherib's army, *IV.*, 267
- Forty square parasangs, the area of Nineveh, *VI.*, 350
- Forty seim, the weight of the stones carried out of the Jordan, *IV.*, 6
- Forty seim of pigeons used for the dessert of King Pekah, *IV.*, 271
- Forty seim, the weight of the rod of Moses, *V.*, 411
- Forty steps, Orpah accompanied Naomi, *IV.*, 86
- Forty years and seven days, Adam and Eve stayed in paradise for, *V.*, 106
- Forty-two years, the famine of Egypt was to have lasted, *II.*, 70, 150



- Forty-two sacrifices offered by Balak, VI., 188, 344
- Forty-two men, each group of, had a foreman, VI., 192
- Forty-two persons killed by the bears, VI., 344
- Forty-two years prior to the destruction of the Temple, the settlement of the Yemenite Jews dates back to, VI., 431-432.
- Forty-three years, the time it took to build the Tower of Babel, V., 202.
- Forty-four years after Esau, Jacob was married, I., 358
- Forty-four years, the age of Leah at her death, V., 318
- Forty-four lands allotted to Japheth, I., 173.
- Forty-five days, the duration of Elijah's stay in the desert, VI., 340
- Forty-five years, the duration of the reign of Nebuchadnezzar, IV., 344 VI., 427
- Forty-five generations between Jacob and Mordecai, IV., 381
- Forty-five pious, the cities of sin would have been spared if they had, I., 252
- Forty-five kings, of Persia and Media fought against Joshua, IV., 13
- Forty-five years, the age of Rachel at her death, V., 319.
- Forty-seven males of Shechem taken captive, I., 400
- Forty-seven years, the people of Hebron possessed their city longer than they were entitled to by, V., 257.
- Forty-eight years, the duration of Hadad's reign, II., 166
- Forty-eight of the forces of Pharaoh's son slain by Benjamin, II., 177
- Forty-eight years, the duration of Joseph's rule over Egypt, II., 178
- Forty-eight drops of water of Paradise received by Adam, V., 83
- Forty-eight prophets recorded in the Bible, V., 83; VI., 343
- Forty-eight years, the age of Abraham when he recognized God, V., 209, 210
- Forty-eight kingdoms of Edom, VI., 77
- Forty-eight years presented to David by Joseph, VI., 246
- Forty-eight precious stones, priest adorned with, VI., 410.
- Forty-nine jewels of Enoch's crown, I., 139
- Forty-nine ways, the Torah interpreted in, II., 325; VI., 284
- Forty-nine gates of wisdom, III., 141 IV., 130; VI., 284
- Forty-nine ells, the height of the flames of Nebuchadnezzar's furnace, IV., 329; VI., 416
- Forty-nine fiftieths of Israel perished in Egypt, VI., 139.
- Forty thousand angels attacked Esau, I., 391
- Forty thousand armies arrayed against Deborah, IV., 36
- Forty thousand men dropped from Solomon's magic carpet, IV., 162
- Forty thousand generals of Sisera defeated by Israel, IV., 407
- Forty thousand Philistines defeated the Ephraimites, VI., 9
- Forty thousand Philistines killed by Samson, VI., 209.
- Forty-five thousand princes in Sennacherib's army, IV., 267
- Forty-five thousand Moabites slain by Abdon, VI., 47
- Forty-five thousand Amorites killed by Kenaz, IV., 26.
- Forty-eight thousand Ninevites slain by Issachar and Gad, I., 407.
- Forum, Joseph held sessions of the court in the, II., 101.
- Foster-mother of Moses, the name of, II., 369; V., 258, 435.
- Foundation stone, the details concerning, I., 12, 352; II., 54; V., 14, 15, 292, 340; VI., 50, 69, 70, 258.
- Fountains, angel appointed over, V., 110
- Fountains, Jeremiah's tears transformed into, VI., 405.
- Four acts of hostility committed by the Ammonites and Moabites against Israel, I., 257
- Four different ages of the just, I., 20; V., 30
- Fourfold adultery, III., 102; VI., 43
- Four classes of angels, V., 24



- Four angels appeared to Hagar, V., 232  
 Four angels, the Temple burnt by, IV., 303  
 Four angels surrounded the throne of God, I., 17; III., 231; VI., 82  
 Four appearances of God on earth, VI., 57-58  
 Four archangels, I., 17, 148; V., 23; VI., 82  
 Four blessings, Moses bestowed upon Israel, III., 454; VI., 153  
 Four forms of capital punishment, III., 409  
 Four cases could not be decided by Moses, VI., 140  
 Four cities abandoned by Nimrod in Babylon, V., 198  
 Four clouds of glory, V., 438  
 Four colors of the tabernacle, III., 117  
 Four corners of the earth, I., 54, 139  
 Four crowns received by Israel from God, VI., 77  
 Four cubits above the ground, Vaizatha suspended, IV., 444  
 Four different kinds of curtains of the Tabernacle, III., 200  
 Four daughters of Lot, I., 255  
 Four diasporas, V., 223  
 Four diggings, Isaac obtained water after, I., 324  
 Four directions, God appeared to Israel from, at the time of revelation, III., 454  
 Four divisions of Sennacherib's army, IV., 267  
 Four divisions of the tribes at the Red Sea, III., 15; VI., 4  
 Four divisions, the angels who attacked Esau formed, I., 382, 383  
 Four disciples of Elijah, VI., 343  
 Four digits, worms of the length of, V., 386  
 Four drachmas, Job asked each of his neighbors for, in behalf of the poor, II., 241  
 Four eagles, chariot of light drawn by, I., 99  
 Four elements, II., 341; V., 72  
 Four faces of the Hayyot, V., 25; VI., 360  
 Four faces of Manasseh's idol, IV., 278  
 Four figures on the throne of God, IV., 278  
 Four kinds of fire, the candlestick made of, III., 219  
 Four gates of heaven at the time of revelation, VI., 35  
 Four gates of Abraham's house, I., 270; V., 248  
 Four generations born in Egypt, V., 247  
 Four generations, Abel should have reared, V., 144  
 Four generations of Cain perished with him, V., 144  
 Four giants descended from Orpah, IV., 31  
 Four God-fearing men, IV., 241; VI., 345  
 Four hands and feet possessed by inhabitants of Tebel, I., 10  
 Four heroes of the Danites, VI., 144  
 Four heavenly messengers present at the death-bed of every man, V., 125  
 Four horns of the altar, III., 166  
 Four horns received by Israel on Sinai, III., 166  
 Four horses of fire, heavenly chariot drawn by, II., 173  
 Four hours, Esau came to Isaac after a delay of, I., 336  
 Four keys in the exclusive possession of God, VI., 318-319  
 Four kingdoms, I., 229; V., 223, 241  
 Four kings claimed to be gods, VI., 424, 425, 354-355  
 Four kings, Abraham's war against, I., 229, 230 III., 343; IV., 267  
 Four kinds of locusts, VI., 314  
 Four kings, prayer of, VI., 309  
 Four letters left by the angel on the stone which covered the earth, I., 150  
 Four lions destroyed each of Daniel's enemies, VI., 436  
 Four lions slain by David, IV., 83  
 Four Matriarchs, V., 33, 126, 378  
 Four men died untainted by sin, IV., 81 VI., 245  
 Four men described as the creatures of God, VI., 386  
 Four Medanites bought Joseph, II., 23  
 Four Messiahs, V., 131 VI., 339

- Four miles, the measure of Abraham's steps, **I.**, 232
- Four miles, Naomi accompanied Orpah for, **IV.**, 31
- Four miles, the distance between Nebo and Moses' tomb, **III.**, 461
- Four months, Moses began to prophesy at the age of, **II.**, 270
- Four months elapsed between the death of Aaron and Miriam, **III.**, 317
- Four nations destroyed by the fire of Nebuchadnezzar's furnace, **IV.**, 329, 330
- Four nights inscribed by God in the Book of Memorial, **II.**, 372
- Four of Noah's descendants only are pious, **V.**, 195
- Four pairs of shoes paid in addition for Joseph, **II.**, 17 **V.**, 330
- Four periods of the year, the poisoning of the waters at, **IV.**, 204
- Four parasangs, the height of a Re'em one day old, **I.**, 31
- Four parties of spectators at the games of Solomon, **IV.**, 161
- Four may be regarded as though they were dead, **I.**, 363-364; **V.**, 296-297
- Four persons over whom death would have had no power, **II.**, 259-260
- Four pillars of the world, resting place of, **V.**, 45
- Four iron pillars, Hiram's artificial heavens rested on, **IV.**, 335
- Four pious men, the names of, **V.**, 126
- Four of the Egyptian plagues inflicted by God Himself, **II.**, 341
- Four portions of Benjamin, **II.**, 97
- Four prophets proclaimed the punishment of the Ammonites and Moabites, **I.**, 257
- Four qualities of man possessed by the angels, **I.**, 50
- Four rivers flow under the canopy of the just, **I.**, 20
- Four rulers of the world, **V.**, 200
- Four sides of the tree of life, winds blow from, **I.**, 21
- Four silver pieces, Hedor's fee for interpreting dreams, **I.**, 246
- Four sins, the Temple destroyed on account of, **VI.**, 371
- Four sons of Orpah, **IV.**, 86
- Four sons of David slain in the plague, **IV.**, 113
- Four sons possessed by Ishmael, **I.**, 266
- Four sons of Cain, **V.**, 144
- Four stadia, part of a mountain hurled by an earthquake to a distance of, **IV.**, 262
- Four staves of the ark, **VI.**, 64
- Four standards of the 12 tribes, **III.**, 223, 231, 237, 240; **VI.**, 83
- Four standards of God's throne, **VI.**, 82
- Four stars swallowed up by a star in the east, **I.**, 207, 216
- Four steps, Pharaoh descended from his throne, to meet an ordinary visitor, **II.**, 68
- Four steps, Abraham accompanied by Pharaoh, **V.**, 222
- Four stories of Noah's Ark, the division of, **V.**, 176
- Four times, Lot indebted to Abraham, **I.**, 257
- Four streams of Paradise, **I.**, 70, 132; **II.**, 315; **V.**, 29, 91, 159
- Four strokes of his wings, Elijah traverses the world with, **IV.**, 203; **VI.**, 326
- Four tears shed by Orpah on parting with Naomi, **IV.**, 31, 86
- Four things created on the second day, **I.**, 13
- Four things, God repented of, **V.**, 176
- Four times in history did the earth shrink, **I.**, 353; **V.**, 293
- Four times, the sins of the Ammonites and Moabites are recorded in the Bible, **I.**, 257
- Four voices heard on Sinai, **VI.**, 39
- Four wagons received by the sons of Merari, **III.**, 194
- Four warriors slain by Judah on the walls of Hazor, **I.**, 410
- Four witnesses signed the bill of sale of Abraham's field, **I.**, 290; **V.**, 257
- Four wives of Jacob, **I.**, 361, 365
- Four women of perfect beauty, **VI.**, 273
- Four worlds, man must pass through, **IV.**, 200; **VI.**, 322
- Four times, Moses taught the Torah, **III.**, 144; **VI.**, 61

- Four years, the piety of Solomon lasted, **VI.**, 280
- Four years, children at the age of, sent to school and synagogue, **I.**, 241
- Four years, at the age of, Abraham entrusted to the care of Nahor, **V.**, 216
- Four years, the rule of Cyrus lasted for, **VI.**, 439
- Four years, the length of Adikam's reign, **II.**, 298
- Four years, Esther kept in hiding for, **IV.**, 380
- Four Zuz, the price for the use of the ferry in Sodom, **I.**, 249.
- Four hundred years, Shem prophesied for, **III.**, 355-356; **V.**, 192
- Four hundred years, the duration of Israel's slavery in Egypt, **I.**, 236-237, 356, 379; **II.**, 226, 318, 327; **III.**, 17, 18; **V.**, 222, 230, 281, 346
- Four hundred years, the age of Jesse at his death, **IV.**, 81
- Four hundred years, the life time of Mordecai, **VI.**, 447
- Four hundred parasangs, Judah's voice heard at a distance of, **II.**, 106
- Four hundred parasangs square, the area of Egypt, **II.**, 354; **VI.**, 326
- Four hundred parasangs, the distance of Amalek's settlement from that of Israel, **III.**, 56
- Four hundred parasangs square, the area of Palestine, **III.**, 442; **VI.**, 95, 326
- Four hundred parasangs, Solomon hurled by Asmodeus, **IV.**, 169
- Four hundred parasangs, used to describe a great distance, **IV.**, 204; **VI.**, 326
- Four hundred parasangs, the length of Sennacherib's army, **IV.**, 267
- Four hundred parasangs, Elijah caused a Rabbi to disappear and find himself at a distance of, **VI.**, 326
- Four hundred revolutions made by the sun during Israel's 210 years' stay in Egypt, **V.**, 420
- Four hundred stichoi, the writing of Eldad and Medad occupied, **VI.**, 89
- Four hundred chapters in the book on idolatry composed by Abraham, **V.**, 222
- Four hundred shekels of silver, Abraham paid for Ephron's field, **I.**, 290
- Four hundred pieces of silver, Joseph sold for, to Potiphar, **II.**, 23
- Four hundred shekels, the weight of a stone thrown by Judah, **II.**, 108
- Four hundred men of Esau, **I.**, 377, 380; **V.**, 313
- Four hundred of Esau's troops slain in battle, **I.**, 420
- Four hundred entrances to Pharaoh's palace, **II.**, 331
- Four hundred Amalekites saved from David's massacre, **V.**, 313
- Four hundred squires formed David's vanguard, **IV.**, 119
- Four hundred valiant heroes assembled by Manasseh, **II.**, 109.
- Four hundred and ten years, the Temple existed for, **VI.**, 280.
- Four hundred and eighty sinners of the tribe of Manasseh and Ephraim, **IV.**, 21
- Four hundred and eighty years, the lapse of time between the Exodus and the erection of Solomon's Temple, **III.**, 163
- Four hundred and eighty years, the descendants of Jethro dwelt in Jericho for, **III.**, 75.
- Four hundred and ninety-eight years, the age of Noah at his marriage, **I.**, 159.
- Four thousand stadia, the size of the letters of the inscription on the phoenix, **I.**, 33
- Four thousand men, Esau advanced against Jacob with, **I.**, 417
- Four thousand cubits, the area of the Tabernacle, **III.**, 236
- Four thousand cubits, the area of each of the 4 groups of tribes, **III.**, 236
- Four thousand parasangs, the height of the gates of Paradise, **III.**, 477
- Four thousand gold denarii, the price paid by Jonah for his passage, **IV.**, 247
- Four thousand camels driven by Elijah, **VI.**, 329.

- Four thousand six hundred men, Joseph equipped an army of, **II.**, 77.
- Four hundred thousand Amalekites slain by Joshua, **IV.**, 407; **VI.**, 231.
- Four hundred and nine thousand giants perished in the Deluge, **V.**, 172.
- Fourteen years, the age of Abraham when he left his father, **V.**, 217
- Fourteen years, the age of Rebekah at the time of her marriage, **I.**, 311
- Fourteen years, Jacob studied in the academy of Shem and Eber for, **I.**, 340, 350; **V.**, 289
- Fourteen years, Jacob served Laban for, **I.**, 369; **II.**, 202
- Fourteen years, Rachel bore a child after being married, **V.**, 296
- Fourteen sons of Pharaoh, **II.**, 66
- Fourteen years, the erection of Solomon's palace took, **IV.**, 155
- Fourteen years, the duration of the conquest and division of Palestine, **VI.**, 173
- Fourteen years, the age of Solomon when he became king, **VI.**, 277
- Fourteen survivors of the Assyrian host, **VI.**, 363
- Fourteen compartments of Hell, **V.**, 20
- Fourteen people will assist the Messiah, **V.**, 130
- Fourteen, the number of the Japhethites, **V.**, 194
- Fourteen kinds of lice, **V.**, 429.
- Fourteen hundred scholars joined David at Adullam, **VI.**, 254.
- Fourteen thousand and seven hundred Israelites died after the plague, **III.**, 309.
- Fourteenth day of Nisan, Cain and Abel offered their sacrifices on, **I.**, 107
- Fourteenth day of Nisan, Israel offers sacrifices on the, **I.**, 107.
- Fourth hour of the sixth day, Adam was formed in the, **I.**, 82
- Fourth hour of the day, the manna melted in the, **III.**, 45
- Fourth hour of the morning, Solomon slept until, **IV.**, 129
- Fourth generation, God waits until the, to punish offenders, **III.**, 98
- Fourth day, Enoch appeared before his disciples every, **I.**, 128.
- Fox out-wits the Angel of Death, **I.**, 40
- Fox, story of the leviathan and the, **I.**, 40, 41, 42
- Fox, hymn of, **I.**, 45
- Fox, the proverb concerning, **II.**, 130
- Fox and the lion, the fable of, **I.**, 389-390; **V.**, 278
- Fox, fable of, origin of, **V.**, 57
- Foxes, prophets compared to, **III.**, 90
- Foxes, slyness of, **VI.**, 208
- Foxes, Samson destroyed the fields of the Philistines by means of, **VI.**, 208.
- Fractions, the measure of the ark given in, **VI.**, 64.
- Fragrance, see also Odor
- Fragrance of Paradise, **I.**, 21, 131, 289, 333; **II.**, 173; **IV.**, 205; **V.**, 30, 42, 263, 267, 284, 364, 372; **VI.**, 39, 326
- Fragrance, heavenly, **II.**, 374; **V.**, 438; **VI.**, 39
- Fragrance perceived by Abraham, **I.**, 305
- Fragrance of the body of the pious, **II.**, 19; **III.**, 5; **IV.**, 242; **V.**, 284, 330; **VI.**, 1, 346
- Fragrance of the Jew, **V.**, 330
- Fragrance of man, **V.**, 330
- Fragrance of the desert through which Israel marched, **III.**, 158
- Fragrance of Lebanon, **VI.**, 1
- Fragrance of the young men of Israel in the time to come, **VI.**, 1
- Fragrance of the wood of Jerusalem, **VI.**, 404
- Fragrance of the myrtle, **I.**, 316; **IV.**, 384
- Fragrance of the oil of holiness, **II.**, 172, 173.
- Fragrant, the nostrils take in the, **I.**, 60
- Fragrant odors, the soul sustained by, **III.**, 163; **VI.**, 66
- Fragrant apples, the dudaim were, **II.**, 201
- Fragrant herbs brought with Miriam's well, **III.**, 53.
- Frankincense, Zuleika perfumed her house with, **II.**, 53
- Frankincense, fragrance of, **III.**, 158
- Frankincense, winds filled with, **III.**, 235.
- Free Will given to Cain, **I.**, 108

- Free Will granted to man, **III.**, 361; **V.**, 66, 75
- Free Will not possessed by the angels and the animals, **V.**, 65
- Free Will of man limited to moral qualities, 56
- Free will offerings for the sanctuary in the time of Zebul, **IV.**, 28.
- Free man need not affirm his promise by an oath, **II.**, 130; **V.**, 363.
- Friday, the first, the creations brought forth on, **I.**, 83; **V.**, 103; **VI.**, 163
- Friday, the first, angels intone a song of praise on, **I.**, 86
- Friday afternoon, Jacob arrived in Shechem on, **I.**, 394
- Friday, Joseph prepared on the, for the Sabbath, **II.**, 183; **III.**, 82
- Friday, the battle with the Canaanites took place on, **IV.**, 10
- Friday, David thrown into a winepress on a, **IV.**, 108
- Friday, David wanted to die on a, **IV.**, 113
- Friday, the eating of garlic on, **IV.**, 356; **VI.**, 444
- Friday, Revelation took place on a, **VI.**, 32
- Friday, Moses died on a, **VI.**, 162
- Friday, preparations for the Sabbath made on, **VI.**, 460
- Friday evenings, R. Meir preached on, **IV.**, 209
- Friday evening, the demons hold full sway on, **V.**, 405
- Fridays, a double portion of manna fell on, **III.**, 46.
- Friendship, Moses instructed his people how to render services of, **III.**, 68.
- Fringe of purple required on the corner of each garment, **III.**, 289
- Fringes, the command of, Israel received as a reward for Abraham's good deed, **I.**, 234
- Fringes, the law of, observed by Israel, **III.**, 20
- Fringes, the law of, recalls to Israel the other precepts, **III.**, 241
- Fringes, God appeared to Moses in a garment with, **II.**, 362
- Fringes, the divine origin of the law of, denied by Korah, **III.**, 289; **VI.**, 101
- Fringes of the garment of Saul cut off by David, **VI.**, 239
- Fringes, Isaiah's hiding-place concealed by his, **VI.**, 374
- Fringes, Isaiah's neglect to fulfill the law concerning, **VI.**, 374.
- Frog has no teeth, **I.**, 40
- Frog, kindness of, a model for man, **I.**, 43; **V.**, 60
- Frog, the fable of the, **I.**, 119-120
- Frog, the psalms composed by, **I.**, 46; **IV.**, 101-102; **V.**, 62; **VI.**, 262
- Frog, story of the, and R. Haninah, **I.**, 119-120; **V.**, 148
- Frogs, plague of, upon the Egyptians, the description of, **II.**, 342, 343, 346, 349, 350, 351, 354; **V.**, 428; **VI.**, 251-252
- Frogs inhabit water, **II.**, 346
- Frog, croaking of, **II.**, 349; **V.**, 428
- Frogs, the sacrifices brought by, in the fulfillment of their mission, **V.**, 428
- Frogs, the crocodiles descended from, **V.**, 429.
- Front, one of the 7 limitations, **V.**, 9.
- Fronta offered a swine upon the Temple altar, **VI.**, 394.
- Fruit of Paradise, details concerning, **I.**, 74, 75, 87, 93, 96-97, 131; **V.**, 97, 98, 101, 122; **VI.**, 139
- Fruit of the tree of life, prayer of Adam for, turned aside, **I.**, 81
- Fruit, Adam permitted to eat only, **I.**, 71, 86
- Fruit of a tree must not be used the first three years, **I.**, 171
- Fruit of a tree in the fourth year belongs to the priest, **I.**, 171
- Fruit, the significance of, in Joseph's dream, **II.**, 7
- Fruit of Egypt, the size of, **II.**, 333
- Fruit could be plucked from the Red Sea, **III.**, 22
- Fruit tree, the inaudible cosmic noise at the time of the felling of, **V.**, 39
- Fruit borne by gold, **V.**, 29
- Fruit of Sodom, **V.**, 242
- Fruit juice of the Egyptians changed to blood, **V.**, 428

- Fruit, sweet, the proper food for scholars, VI., 391
- Fruits of the soil, one of the gifts granted to man in the Messianic era, I., 86
- Fruits tasted like those of paradise before Cain's crime, I., 112
- Fruits, the Erelim appointed over, II., 307
- Fruits of the earth thrive on feminine waters, V., 27.
- Funeral rites, see also Burial
- Funeral, a king may not be present at, VI., 278
- Funeral cortège, men preceded by women in, I., 67; V., 90
- Funeral rites of Adam in heaven, I., 99, 100
- Funeral cortège of Jacob, the nine divisions of, II., 152; V., 371
- Funeral feast took place on the arrival of the spies in Palestine, III., 267
- Funeral rites for Aaron, III., 327, 328
- Funeral of Hezekiah, IV., 277.
- Furnace, the smoking, beheld by Abraham in sleep, I., 236; V., 229, 230
- Furnace, ashes of, the Egyptian boils came from, II., 346, 354
- Furnace of Nimrod, details concerning, I., 198, 201; V., 213
- Furnace of fire turned into a pleasure-ground, I., 201; VI., 417
- Furnace of fire, the miraculous raising of, IV., 330
- Furnace wherein Daniel's companions were thrown, seen by the Jews of Babylonia, VI., 424.
- Furniture of the cave where Akiba was buried, IV., 211; VI., 329.
- Future World, see World to come.

## G

- Gaash, Elon the king of, I., 410
- Gaash, subdued by the sons of Jacob, I., 411; V., 315.
- Gabina, the son of Harsum, the wealth of, VI., 430.
- Gabriel, one of the archangels, I., 17, 53; IV., 128, 268; VI., 82
- Gabriel, the band of, destroyed by fire, I., 53
- Gabriel fetches dust for the creation of man, I., 54
- Gabriel set Enoch before the face of God, I., 134-135
- Gabriel, angel of fire, I., 140; VI., 202
- Gabriel punished the bastards, I., 148
- Gabriel, messenger of God, I., 189
- Gabriel overturned the cities of sin, I., 241, 245, 255; V., 71, 237
- Gabriel, prayer of, II., 29
- Gabriel present when God proclaimed the new moon, II., 362
- Gabriel, the guises assumed by, II., 10, 214; IV., 330; V., 328, 423; VI., 34
- Gabriel, the residence of, III., 231, 232; V., 159; VI., 82
- Gabriel, the meaning of the name of, III., 232
- Gabriel could bring sacrifices for God, III., 372
- Gabriel inserted a reed in the sea and founded Rome, IV., 128
- Gabriel charged with the ripening of the fruits, IV., 268; VI., 363
- Gabriel belongs to the earth, V., 22
- Gabriel, the elements from which he was created, V., 22, 70; VI., 66
- Gabriel hooks Leviathan, V., 43
- Gabriel fails to capture Behemoth, V., 43
- Gabriel, the herald of light, V., 70
- Gabriel, the prince of the angels, V., 70, 377
- Gabriel, the angel of war, V., 71
- Gabriel compared to Michael, V., 71
- Gabriel in charge of the soul, V., 75
- Gabriel showed man the blows of death, V., 121



- Gabriel, one of the fallen angels, V., 121, 123
- Gabriel in charge of the moon, V., 164
- Gabriel brought the ram to the altar, V., 252
- Gabriel one of the six angels of death, V., 57; VI., 160
- Gabriel, the assistant of the angel of death, VI., 160
- Gabriel clothed in fine linen, V., 396
- Gabriel, the appearance of, indicated the presence of the Shekinah, V., 416
- Gabriel, the task of, to take the life of kings, VI., 160
- Gabriel a witness to the heavenly deed, VI., 246
- Gabriel, the angel of strength, VI., 246
- Gabriel traverses the world with two strokes, VI., 326
- Gabriel, the names of, V., 121; VI., 363
- Gabriel, refusal of, to pronounce the blessing at the banquet in Paradise, VI., 273
- Gabriel, scythe of, VI., 363
- Gabriel, part played by, in the destruction of the Temple, VI., 391-392
- Gabriel collaborated in the composition of Hallel, VI., 418
- Gabriel expelled from within the heavenly curtain, VI., 434
- Gabriel unable to investigate the hardships of the Greek yoke over Israel, VI., 434
- Gabriel delayed the punishment decreed for Israel, VI., 434
- Gabriel will open the gates of Hell in the Messianic era, VI., 438
- Gabriel, war carried on by, in the Messianic era, VI., 438
- Gabriel came with a drawn sword to kill Abimelech, V., 244
- Gabriel assisted and cared for Abraham, I., 189, 193, 198, 201; V., 210, 212, 213
- Gabriel inters Adam, V., 125
- Gabriel inimical to Ahasuerus, IV., 433; VI., 461-2, 475
- Gabriel blinded the Amorites, IV., 26
- Gabriel brought Amram and Jochebed together, V., 396
- Gabriel destroyed the army of the Assyrians, IV., 268-269, 330; V., 71; VI., 362, 363
- Gabriel destroyed Babylon, VI., 431
- Gabriel turned against Balaam, VI., 127
- Gabriel buried Bithiah's maids, V., 267
- Gabriel attended on and protected David's companions, IV., 329; VI., 417, 418
- Gabriel seduced Eve, V., 121, 123
- Gabriel inimical to Haman, IV., 442; VI., 475
- Gabriel protected Eliezer, V., 263
- Gabriel kept the waters of the Red Sea from drowning Israel, III., 20
- Gabriel brought a brick containing an Israelitish child before the divine throne, II., 372; III., 25; V., 437
- Gabriel, the guardian angel of Israel, V., 205; VI., 434
- Gabriel eager to drown the Egyptians, III., 20
- Gabriel put an iron chain on Pharaoh's neck, III., 29
- Gabriel assisted Jacob, V., 285
- Gabriel wrestled with Jacob, I., 333; V., 284, 309
- Gabriel aided Joseph, II., 10, 11, 17, 127; V., 328, 330
- Gabriel changed Joseph's name to Jehoseph, II., 72
- Gabriel taught Joseph 70 languages, II., 72; IV., 360; V., 417; VI., 45
- Gabriel incited Joseph against his brethren, II., 347
- Gabriel corresponds to Judah, III., 232
- Gabriel brought Levi before God, I., 363
- Gabriel acted as mediator between Mordecai and Esther, IV., 421
- Gabriel wrote in again the passage about Mordecai in the chronicles, VI., 476
- Gabriel, Nebuchadnezzar restrained by, IV., 300, 330
- Gabriel caused the infant Moses to weep, II., 267
- Gabriel placed Moses' hand upon the live coal, II., 274
- Gabriel showed Moses Paradise and Hell, II., 310, 313; III., 477; V., 418
- Gabriel led Moses and Aaron into Pharaoh's palace, II., 331



- Gabriel brought one of the scrolls written by Moses to heaven, *III.*, 440
- Gabriel refused to fetch Moses' soul, *III.*, 466; *VI.*, 160
- Gabriel arranged Moses' couch before he died, *III.*, 472; *VI.*, 161
- Gabriel appeared to Moses, *V.*, 415
- Gabriel attempted to slay Moses, *V.*, 423
- Gabriel taught Moses how to fashion the candlestick, *VI.*, 65
- Gabriel made Potiphar a eunuch, *II.*, 43; *V.*, 338
- Gabriel closed the gate of Jerusalem against Shebnah, *IV.*, 270
- Gabriel, a witness to the marriage of Solomon's daughter, *IV.*, 176
- Gabriel brought the pledges back to Tamar, *V.*, 335
- Gabriel destroyed the Temple, *V.*, 71
- Gabriel afflicted Vashti with leprosy and disfigured her, *IV.*, 375; *VI.*, 456
- Gabriel and Michael, rivalry between, *V.*, 72
- Gabriel and Michael drew up the bill of sale for Esau's birthright, *V.*, 284.
- Gad, Elijah descended from, *I.*, 365; *II.*, 145; *III.*, 462; *V.*, 297; *VI.*, 157, 316
- Gad born circumcised, *I.*, 365; *V.*, 297
- Gad, the meaning of the name of, *I.*, 365; *V.*, 297
- Gad, the battles fought by, *I.*, 411, 419, 420
- Gad crossed the snake and the lizard, *I.*, 424
- Gad, the bravery of, *II.*, 6
- Gad inimical to Joseph, *II.*, 6, 11, 216-218; *V.*, 328
- Gad married Uzit, *II.*, 39
- Gad, the double name of the son of, *II.*, 188
- Gad, the death and burial of, *II.*, 216, 218
- Gad was a shepherd, *II.*, 216
- Gad, the gigantic strength of, *II.*, 216
- Gad, the testament of, *II.*, 216-218
- Gad, the sickness of, *II.*, 217
- Gad, the confession of sin by, *II.*, 217
- Gad, one of the weak sons of Jacob, *V.*, 359
- Gad, the blessing of, *V.*, 369
- Gad, the prophet, the message of, to David, *IV.*, 112
- Gad, the prophet, died in the plague, *IV.*, 113
- Gad, one of the first prophets, *VI.*, 250
- Gad, the prophet, one of the members of the board of intercalation, *VI.*, 271
- Gad, the prophet, informed David of the Temple site, *VI.*, 293
- Gad, the tribe of, the first to enter Palestine, *I.*, 365
- Gad, the tribe of, the dispersion of, *II.*, 219
- Gad, tribe of, Haron lies in a spot that belongs to, *III.*, 125
- Gad, tribe of, the warlike character of, *III.*, 171, 232, 460; *VI.*, 298
- Gad, tribe of, the stone of, *III.*, 171, 233; *IV.*, 25
- Gad, tribe of, symbolical meaning of the gifts of, *III.*, 200
- Gad, tribe of, active in acquiring Trans-Jordania, *III.*, 200
- Gad, tribe of, erected an altar in Trans-Jordania, *III.*, 222
- Gad, tribe of, the wealth of, *III.*, 222; *VI.*, 80
- Gad, tribe of, the loyalty of, *III.*, 222
- Gad, tribe of, Eliasaph the prince of, *III.*, 222; *VI.*, 80
- Gad, tribe of, strength and heroism of, *III.*, 223, 232
- Gad, tribe of, belonged to the second group of the 12 tribes, *III.*, 223
- Gad, tribe of, Geuel selected as a spy from, *III.*, 265
- Gad, tribal division of, the destruction of, *III.*, 332
- Gad, tribe of, at the head of Israel on their return to Palestine, *III.*, 460; *VI.*, 157
- Gad, tribe of, the blessing of Moses bestowed upon, *III.*, 460
- Gad, tribe of, the psalm composed for, *III.*, 462
- Gad, tribe of, the sin and number of sinners of, *IV.*, 21, 22
- Gad, tribe of, the first to be counted in the census, *IV.*, 112
- Gad, tribe of, independent and self-willed, *IV.*, 112

- Gad, tribe of, took part in Solomon's horse races, **IV.**, 161
- Gad, tribe of, dwells near the Sambation, **IV.**, 317
- Gad, tribe of, the vanguard of Israel, **V.**, 369
- Gad, tribe of, belonged to the second or fourth division at the Red Sea, **VI.**, 4
- Gad, tribe of, the activity of, in the time to come, **VI.**, 157
- Gad, territory of, Moses buried in, **III.**, 460, 461
- Gad, territory of, the location of, **III.**, 460, 461.
- Gaddi, son of Susi, one of the 12 spies, **III.**, 265.
- Gaddiel, son of Sochi, one of the 12 spies, **III.**, 264.
- Gagot-Zerifim, name of a locality, **IV.**, 383.
- Gajomarth, the unicorn not identical with, **V.**, 116.
- Galen, the knowledge of medicine revived in the time of, **I.**, 174.
- Galgaim, the praise of God by, **III.**, 419.
- Gall, throwing of, into water by Scorpio, **VI.**, 204
- Gall, Adam made of, **V.**, 72.
- Gallizur also called Raziel, **III.**, 112
- Gallizur, the meaning of the name of, **III.**, 112; **VI.**, 46.
- Gambler fears the day, **I.**, 386.
- Games, see Circus.
- Gamaliel, the prince of the tribe of Ephraim, **III.**, 221; **VI.**, 80
- Gamaliel, the Elder, the Torah was studied standing until the time of, **VI.**, 141.
- Gamzu, the birthplace of Nahum, **VI.**, 326.
- Ganges, a river of Paradise, **I.**, 70.
- Ganon, the king of the Philistines, **VI.**, 2
- Ganon, the chief of the Ephraimites, **III.**, 8; **VI.**, 2.
- Garden differentiated from Eden, **V.**, 33
- Garden of Eden, see Eden.
- Gareb, the location of, **VI.**, 210
- Gareb, the altar of Micah at, **VI.**, 210.
- Garlic eaten by the Jews in Egypt, **III.**, 245
- Garlic eaten on Friday, **IV.**, 356; **VI.**, 444
- Garlic, the generative power of, **VI.**, 444.
- Garment bestowed on Joseph by Gabriel, **II.**, 17
- Garment, the symbol of judgeship, **II.**, 34
- Garment, one of Judah's pledges, **II.**, 34, 36
- Garment of Joseph, Zuleika kissed the, **II.**, 55
- Garment with fringes, God clad in a, **II.**, 362
- Garment, Babylonian, in Jericho, **VI.**, 177
- Garments, differences in, between the sexes, **I.**, 67
- Garments, strangers in Sodom were robbed of their, **I.**, 247
- Garments of salamander, **V.**, 52
- Garments worn by the inhabitants of Hazarmaveth, **V.**, 193
- Garments of Aaron, the number of, **III.**, 168
- Garments of Abraham, **I.**, 189, 307; **V.**, 229, 259
- Garments, Abraham gave the poor, **I.**, 271
- Garments, heavenly, of Adam, **I.**, 79, 80, 177; **V.**, 97, 102, 103, 104, 199
- Garments of the Assyrians unharmed by the heavenly fire, **I.**, 170; **III.**, 269; **VI.**, 363
- Garments of Benjamin's children, **II.**, 114
- Garments of the Egyptians infested with lice, **II.**, 343
- Garments of the Egyptians did not sink into the Red Sea, **VI.**, 11
- Garments, Eliphaz stripped Jacob of his, **I.**, 348
- Garment, heavenly, of Enoch, description of, **I.**, 135, 139
- Garments, royal, Isaac and Rebekah arrayed in, **I.**, 323
- Garments worn by the Israelites during their march in the desert, the nature of, **III.**, 132, 237; **V.**, 413, 438; **VI.**, 83
- Garments borrowed by the Israelites from the Egyptians, **II.**, 359
- Garments, white, Jacob's people clothed in, **V.**, 308

- Garments of Jehoiakim made of two kinds of stuff mingled together, **IV.**, 284
- Garments of Jonah, the burning of, **IV.**, 252
- Garments, royal, received by Joseph's brethren, **II.**, 114-115; **V.**, 356
- Garments of Joseph, **II.**, 68, 102; **V.**, 343
- Garments of wisdom worn by Joshua, **VI.**, 170
- Garments of Joshua cleaned by Moses, **III.**, 437
- Garments, five, of Judah, **II.**, 107
- Garments, costly, Judah ordered his sons not to bury him in, **II.**, 201
- Garments of the Messiah, the redness of, **II.**, 143
- Garments contributed by the women to the Tabernacle, **III.**, 174, 175; **VI.**, 70
- Garments, five, of Mordecai, **II.**, 114
- Garments of Nadab and Abihu not burnt, **III.**, 74; **VI.**, 75
- Garments, costly, given to the mother of females in the time of Nimrod, **I.**, 187
- Garments of Nimrod, **I.**, 318, 319
- Garments given to Sarah hid her seductive charms, **I.**, 260
- Garments of widowhood worn by Tamar, **II.**, 34
- Garments of Zuleika, the magnificence of, **II.**, 53
- Garments, priestly, of the patriarchs, **I.**, 332; **V.**, 284
- Garments, priestly, worn by the first-born, **V.**, 283
- Garments, the tearing of, in grief, **II.**, 24, 25, 100; **III.**, 10
- Garments, tearing of, at the hearing of blasphemy, **III.**, 276
- Garments of the angels, the colors of, **III.**, 117
- Garments for the high priest, the princes of the tribes contributed the jewels for, **III.**, 192
- Garments of purple require zizit, **III.**, 289.
- Gates of Hell, see Hell, gates of
- Gate, miraculous enlargement of the, of Ezekiel's tomb, **IV.**, 325
- Gate of the temple, two brazen dogs at, **V.**, 16
- Gate of the town, Job's residence located in the, **V.**, 387
- Gates of the heavens, the number of, **I.**, 132, 133, 139
- Gates of heaven and paradise, see Heaven, gates of, and Paradise, gate of
- Gates of Babylon, Abraham brought before, **I.**, 193; **V.**, 211
- Gates, four, of Abraham's house, **I.**, 270; **II.**, 34; **V.**, 248, 334
- Gates of Sarton, Naphtali and Issachar set fire to, **I.**, 411
- Gates of Egypt, **II.**, 18, 80
- Gates of the city, **II.**, 99
- Gates of the capital of Ethiopia, **II.**, 284
- Gates of the heavenly Temple, **II.**, 307
- Gates of Gaza carried by Samson, **VI.**, 207.
- Gath, the encounter between the Ephraimites and the Israelites at, **III.**, 8-9
- Gath, the residence of Achish, **IV.**, 89.
- Gaza, Judah hurled a leopard from Hebron to, **II.**, 198
- Gaza, heathen harlot of, Samson a captive of, **VI.**, 208
- Gaza, gates of, measured 60 cubits, **VI.**, 207.
- Gazelle, the new born, saved by the eagle, **II.**, 227
- Gazelle gives birth on the top of a rock, **II.**, 227; **V.**, 383.
- Ge, the fourth earth, details concerning, **I.**, 114, 115; **V.**, 143.
- Ge-ben-Hinnom, Moloch worshiped at, **V.**, 19.
- Geba, the bringing of the ark from, **IV.**, 95.
- Gebal, Levi found a brass shield in, **II.**, 195.
- Gedaliah, one of the 70 elders, **III.**, 250
- Gedaliah, governor of Judah, **VI.**, 396
- Gedaliah informed Nebuzaradan about the seething blood, **VI.**, 396
- Gedaliah, the death of, **VI.**, 406-407
- Gedaliah, the fast of, **VI.**, 407.
- Gedidah, the name of the husband of, **II.**, 298.
- Geese, the talking of, **IV.**, 210.

- Gehazi, disciple of Elisha, *IV.*, 243
- Gehazi and his sons afflicted with leprosy, *III.*, 214; *IV.*, 244, 245; *VI.*, 347
- Gehazi, the immorality of, *IV.*, 243, 244, 245
- Gehazi disbelieved in resurrection, *IV.*, 243, 244, 245; *VI.*, 346
- Gehazi forfeited his share in the world to come, *IV.*, 245; *VI.*, 241
- Gehazi dismissed by Elisha, *IV.*, 245
- Gehazi, the learning of, *IV.*, 245
- Gehazi refused to repent, *IV.*, 245
- Gehazi settled in Damascus, *IV.*, 245 *VI.*, 347
- Gehazi accepted money from Naaman, *IV.*, 244.
- Gehenna, see also Hell and Hades
- Gehenna a division of Hell, *I.*, 15
- Gehenna formed on the first day of creation, *I.*, 82
- Gehenna, angel of, *I.*, 84
- Gehenna, the location of, *I.*, 10, 114; *V.*, 14, 143
- Gehenna, waters of the Deluge passed through, *I.*, 159
- Gehenna revealed to Abraham, *I.*, 236; *V.*, 229
- Gehenna, Israel spared from, *I.*, 236, 325
- Gehenna, Jacob feared he was doomed to, *II.*, 31
- Gehenna, the torture of the wicked in, *III.*, 20, 101; *V.*, 184, 417, 418
- Gehenna, the Gentiles doomed to, *III.*, 145; *V.*, 265
- Gehenna, Sammael looked for Moses in, *III.*, 476
- Gehenna, the symbolical representation of, *IV.*, 200; *V.*, 105
- Gehenna, the wicked not punished on Sabbath in, *IV.*, 201; *VI.*, 22
- Gehenna shown to Jonah by the fish, *IV.*, 249
- Gehenna, entrance of, in Jerusalem, *VI.*, 14, 117
- Gehenna, the fallen angels punished in, *V.*, 117
- Gehenna, the streams of, water the earth, *V.*, 191
- Gehenna, the abyss is identical with, *V.*, 229
- Gehenna, pious children save their wicked parents from, *V.*, 230
- Gehenna, Duma the door-keeper of, *V.*, 267
- Gehenna, gate of, Isaac went to the, for his children, *V.*, 281
- Gehenna, the pious pass through, before entering Paradise, *V.*, 418
- Gehenna, burning of the idols in, *VI.*, 8
- Gehenna, fire of, Doeg punished eternally in the, *VI.*, 242.
- Gehinnom, the name of one of the parts of Hell, *V.*, 19.
- Gemalli, father of Ammiel, *III.*, 265.
- Gemini are in the Zodiac in the month of Siwan, *VI.*, 33.
- Gems, one pair of serpents would have supplied man with, *I.*, 71
- Gems, idols made of, *I.*, 123
- Gems of the Messianic era, *I.*, 298
- Gems, Hagar's sons provided with, *I.*, 298
- Gems, the garment of Abraham studded with, *I.*, 307
- Gems, Jacob's bier studded with, *II.*, 149
- Gems, gifts of, given to Bela, *II.*, 156
- Gems, see also Stones, precious, and Jewels.
- Genealogical lists of Jews, kept in Egypt, *III.*, 56; *VI.*, 24
- Genealogical lists, ten, mentioned in the Bible, *III.*, 207
- Genealogical table of the three tribes, *V.*, 379.
- Generation, leader of a, equal to the entire generation, *VI.*, 118
- Generation of the Amorites, *V.*, 247
- Generation of the desert, the share of, in the world to come, *I.*, 22; *III.*, 313; *V.*, 31; *VI.*, 109
- Generation of the desert, the punishment of, *III.*, 281-2, 307, 313, 317; *V.*, 114; *VI.*, 98
- Generation of the desert, the peevishness of, *III.*, 334; *VI.*, 115
- Generation of the desert, inferior in wisdom to Solomon, *IV.*, 130
- Generation of the desert, the piety of the women of, *III.*, 393
- Generation of the desert alluded to in Ps. 82.6, *VI.*, 97

- Generation of the Revelation, the piety of the women of, **III.**, 121, 122; **VI.**, 51
- Generation of the Tower of Babel, see Tower of Babel, and Babel, Tower of
- Generations, three, the covenant between Abraham and Abimelech in force for, **I.**, 269
- Generations, seventy, children of Shem-hazai under the earth for, **I.**, 148
- Generations, the four, born in Egypt, **V.**, 247
- Generations, the future, shown to Adam, **V.**, 82
- Generations, the future, number of, fixed when Adam's body was reduced in size, **V.**, 86
- Generations, 974, existed prior to creation, **V.**, 3, 4.
- Genesis, book of, read by Moses, **II.**, 338
- Genesis, Moses made use of sources for the compilation of, **VI.**, 48
- Genesis identified with the Book of Yashar, **VI.**, 178.
- Genii, the Cainites a species of, **V.**, 143
- Genii, the Queen of Sheba one of the, **VI.**, 289
- Genii wished to hinder Solomon's marriage to the Queen of Sheba, **VI.**, 289
- Genii, the different religions among, **VI.**, 299.
- Genitals of Adam, earth of Akra de-Agma used for, **V.**, 72
- Genitals, Eliezer took an oath by the, **I.**, 294; **II.**, 130; **V.**, 260, 363
- Genitals, Joseph took an oath by his, **II.**, 130; **V.**, 363.
- Gennesaret, plain of, the fruits of, ripen quickly, **II.**, 145
- Gennesaret, valley of, the sweet fruits of, **III.**, 461
- Gennesaret, valley of, in Naphtali's territory, **III.**, 461.
- Geonic piyyut, **V.**, 400
- Geonic origin of the present custom of the reading from the Torah on Fast days, **VI.**, 469
- Geonic literature, mystic doctrine of, **V.**, 5, 161, 307
- Geonic times, a mystical book of Shem in, **V.**, 197.
- Georgians identical with the Girkashites, **VI.**, 179.
- Gentile women, Joseph kept aloof from, **II.**, 171
- Gentile women, the Jews in Babylonia married, **IV.**, 320
- Gentile, Moses' first son was to have been brought up as a, **II.**, 328
- Gentile, one should not scoff at a, before a proselyte, **III.**, 65
- Gentile law, Agag was executed in accordance with, **IV.**, 68
- Gentile prophets, the names of, **III.**, 355-356, 369, 380, 414; **IV.**, 411; **VI.**, 125
- Gentile prophets receive revelations only at night, **I.**, 372; **III.**, 358; **V.**, 290, 302; **VI.**, 125
- Gentile fashion of wearing the hair, **IV.**, 119
- Gentile permitted to eat all kinds of meat, **V.**, 190
- Gentile, the odor of the, **V.**, 330
- Gentiles, the pious, are descendants of the infants suckled by Sarah, **I.**, 262
- Gentiles, pious, details concerning, **I.**, 263; **II.**, 225, 296; **V.**, 239, 418; **VI.**, 33, 53
- Gentiles, see also Nations
- Gentiles, Elijah cuts down the, **I.**, 365
- Gentiles doubted the piety of Abraham, **I.**, 269
- Gentiles, intermarriage with the, forbidden, **II.**, 50
- Gentiles compared to the donkey, **II.**, 54
- Gentiles, the fruit sold by the tribe of Issachar to the, **II.**, 144
- Gentiles, law of, the punishment of the thief according to, **II.**, 103
- Gentiles, the conversion of the, to Judaism, **II.**, 144; **III.**, 62, 459-460; **IV.**, 331; **VI.**, 420, 439, 480
- Gentiles, the mourning of the, for Jacob, **II.**, 150
- Gentiles, the guardian angels of the, **II.**, 215; **IV.**, 93; **V.**, 5, 204; **VI.**, 255
- Gentiles, Job admonished his children not to marry with the, **II.**, 241
- Gentiles, Abraham fed wayfarers among the, **II.**, 252

- Gentiles, hatred of, for Israel, the cause of, **II.**, 302; **III.**, 80; **V.**, 415; **VI.**, 143
- Gentiles, the name of God written on amulets for, **II.**, 312
- Gentiles, God regardful of the opinion of the, **II.**, 322
- Gentiles traveling with the Israelites not protected by the clouds of glory, **II.**, 375
- Gentiles attach great importance to omens, **III.**, 13; **VI.**, 3
- Gentiles punished by the east wind, **III.**, 20
- Gentiles, the manna tasted bitter in the mouth of the, **III.**, 45
- Gentiles refused the Torah, **III.**, 80-82, 205, 341, 356, 454; **IV.**, 307; **VI.**, 31, 77, 125, 130, 397
- Gentiles, annihilation of, decreed at Horeb, **III.**, 80
- Gentiles frightened by the miraculous exodus of Israel from Egypt, **III.**, 56, 61
- Gentiles fight only to the sixth hour of the day, **III.**, 60
- Gentiles, souls of, fled when they heard God's voice, **III.**, 97
- Gentiles, the comments of, upon the Decalogue, **III.**, 100
- Gentiles, Israelites distinguished from the, by the Torah, **III.**, 107
- Gentiles unfit for the Torah because of their lawless conduct, **VI.**, 31
- Gentiles, Torah belongs also to the, **VI.**, 33
- Gentiles, Shekinah does not dwell with, **III.**, 134
- Gentiles could not prove purity of race, **III.**, 238
- Gentiles, envied Israel for having received the Torah, **III.**, 238
- Gentiles, Torah given in 70 languages for the benefit of the, **III.**, 351
- Gentiles read the Torah in Greek, **III.**, 142; **VI.**, 60
- Gentiles, the prophets sent by God to the, **III.**, 205
- Gentiles doomed to Gehenna, **III.**, 145; **IV.**, 106, 188; **V.**, 418
- Gentiles, wine of, the law against the use of, **III.**, 414; **VI.**, 138, 439
- Gentiles and Israel, the contrast between, **III.**, 354-355
- Gentiles not commanded to bring sacrifices, **III.**, 372; **VI.**, 129, 130
- Gentiles judged by night, **III.**, 375; **V.**, 240; **VI.**, 131
- Gentiles rejoiced at Israel's sin, **III.**, 390
- Gentiles, food prepared by, the law concerning, **IV.**, 326; **VI.**, 118, 414
- Gentiles recite the praise of God, **III.**, 237
- Gentiles, the multiplicity of idols, laws, and sanctuaries of, **III.**, 293; **VI.**, 101
- Gentiles, Goliath the great hero of, **III.**, 414
- Gentiles, Elimelech opposed intermarriage with, **IV.**, 31
- Gentiles, the conditions under which the Israelites were willing to refrain from attacking, **IV.**, 6-7; **VI.**, 172
- Gentiles, circuses and theaters of, the prohibition of entering, **IV.**, 32
- Gentiles, the avenging angels sit in judgment over, **IV.**, 106
- Gentiles, eating with, **IV.**, 276
- Gentile, rites, the temple polluted with, **IV.**, 332
- Gentiles designated as strangers, **IV.**, 408
- Gentiles worship sun and moon, **V.**, 34
- Gentiles, power of, leviathan the symbol of, **V.**, 42
- Gentiles, failure of the designs of, pleases God, **V.**, 42
- Gentiles, envy Jerusalem, **V.**, 114
- Gentiles not permitted to worship the heavenly bodies or the angels, **V.**, 205
- Gentiles, daughters of, the virginity of, **V.**, 261
- Gentiles may not seek protection in the cities of refuge, **V.**, 312
- Gentiles doubted the purity of the Jewish race, **VI.**, 83-84
- Gentiles, fields of, sown with mixed seed, **VI.**, 208
- Gentiles, God bears patiently the blasphemies of, **VI.**, 261
- Gentiles, kings of, ask for divine honors, **VI.**, 415
- Gentiles, sinful Jews are called, **VI.**, 319
- Gentiles, kings of, contrasted with those of Israel, **VI.**, 423
- Gentiles will vanish in time, **I.**, 229



- Gentiles will be cut in pieces by the Messiah, **I.**, 236
- Gentiles will be consumed by the sun, **I.**, 388
- Gentiles, gifts of, will be accepted by the Messiah, **III.**, 166, 167; **VI.**, 68
- Gentiles have no ground for exculpation in the world to come, **III.**, 354
- Gentiles, war against the, in the Messianic era, **VI.**, 438
- Gentiles will hear the recital of the Kaddish in the Messianic era, **VI.**, 438.
- Genuita, one of Esther's maids, **IV.**, 387; **VI.**, 460.
- Gera, a son of Benjamin, **II.**, 97
- Gera, father of Shimei, **IV.**, 128; **VI.**, 304.
- Gerar, Abraham went to, because of the destruction of Sodom, **I.**, 257
- Gerar, Isaac's stay in, **I.**, 322, 323, 324; **II.**, 273; **V.**, 279, 280
- Gerar, Abimelech king of, **I.**, 324; **II.**, 273; **IV.**, 89
- Gerar, the inhabitants of, had designs upon Rebekah, **I.**, 322
- Gerar, herdsmen of, quarreled with Isaac, **II.**, 339
- Gerar, inhabitants of, not particularly addicted to immorality, **V.**, 244.
- Gerizim, the idols destroyed by Jacob buried under an oak on, **I.**, 412
- Gerizim, Mt., the ceremony performed on, **III.**, 89; **IV.**, 6, 7, 42; **VI.**, 172, 201
- Gerizim, Mt., sanctity of, claimed by the Samaritans, **IV.**, 42
- Gerizim, Mt., Jotham cursed Shechem on, **IV.**, 42
- Gerizim, Mt., the time of the creation of, **VI.**, 157.
- Germany, remnants of the Benjamites fled to, **IV.**, 53; **VI.**, 212
- Germany, Jews of, refused to return to Palestine, **VI.**, 442.
- Gershom, the son of Moses, the circumcision of, **II.**, 295, 328; **III.**, 253; **V.**, 423, 424
- Gershom, the meaning of the name of, **II.**, 295; **V.**, 412, 424
- Gershom informed Moses concerning Eldad and Medad's prophecies, **III.**, 253
- Gershom, the first-born of Levi, **II.**, 197; **III.**, 229; **V.**, 412
- Gershom, sons of, entrusted with the light portions of the Tabernacle, **III.**, 194
- Gershom, sons of, the work of, supervised by Ithamar, **III.**, 230
- Gershom, sons of, dwelt in the western part of the Tabernacle, **III.**, 236
- Gershon ben Judah, **V.**, 378.
- Geshem, the Arabian, opposed the rebuilding of the Temple, **IV.**, 429.
- Getal, king of Ammon, **IV.**, 43.
- Getha, the grave of, **VI.**, 181
- Getha, a corruption of Cethel, **VI.**, 181.
- Gethel blinded the Amorites, **VI.**, 183
- Gethel, the etymology of, **VI.**, 183
- Gethel, the function of, **VI.**, 183.
- Geuel, son of Malchi, one of the 12 spies, **III.**, 265.
- Giant, Abraham a, **I.**, 232, 304; **V.**, 225, 267
- Giant, Eliczer a, **I.**, 295
- Giant, Jacob resembled a, **I.**, 332, 336; **II.**, 175
- Giant killed by Hermes in Damascus, **V.**, 139
- Giant, Nimrod designated a, **V.**, 200
- Giants, see also Angels, the fallen, Nephilim, and Og
- Giants, the ancestry of the, **I.**, 114, 125, 148, 151; **V.**, 155
- Giants, characteristics and activity of, **I.**, 126, 127, 151
- Giants, the death of, **I.**, 127
- Giants cause man to sin, **I.**, 148
- Giants, the names of, **I.**, 151
- Giants, the enormous size of, **I.**, 125, 151; **III.**, 340; **V.**, 155, 172; **VI.**, 117
- Giants, the generation of the Deluge were, **I.**, 158
- Giants, descendants of, destroyed by the armies of the four kings, **I.**, 230
- Giants of Palestine, details concerning, **III.**, 268, 269, 273, 274, 275-276; **V.**, 256; **VI.**, 94
- Giants, Og the most insignificant of the, **III.**, 346



- Giants perished in the flood, **III.**, 346; **V.**, 172, 181, 196; **VI.**, 96, 120
- Giants, Amorites as, **III.**, 346; **VI.**, 120
- Giants, Orpah the mother of the, **IV.**, 31, 108
- Giants, Valley of, the battle in the, **IV.**, 92
- Giants, immortality of, **V.**, 147
- Giants built the Tower of Babel, **V.**, 202.
- Gibborim, the name of the giants, **I.**, 151.
- Gibeah, the carrying of the ark from, **III.**, 395
- Gibeah, the outrage committed at, **IV.**, 51, 53; **VI.**, 211, 213.
- Gibeon, sun stood still at, **III.**, 61
- Gibeon, God appeared to Solomon in, **IV.**, 130
- Gibeon, the sanctuary of, destroyed by Esau, **I.**, 329
- Gibeon, sanctuary of, in the territory of Benjamin, **VI.**, 156
- Gibeon, battle of, God waged a war of confusion at the, **VI.**, 228
- Gibeon, Hananiah resided in, **IV.**, 298; **VI.**, 373.
- Gibeonites, the subterfuge of the, **IV.**, 9
- Gibeonites excluded from the Jewish community, **IV.**, 10; **VI.**, 443
- Gibeonites were proselytes, **IV.**, 110, 111
- Gibeonites, seven of Saul's descendants surrendered to, **IV.**, 110-111
- Gibeonites, Saul's sin in connection with, **IV.**, 110; **VI.**, 269
- Gibeonites hanged the descendants of Saul, **IV.**, 444
- Gibeonites were servants of the priests of Nob, **VI.**, 269
- Gibeonites, Kiriath-jearim belonged to the, **VI.**, 386.
- Gideon, of the tribe of Manasseh, **II.**, 8, 137; **III.**, 238, 459
- Gideon aided by an angel, **II.**, 138; **IV.**, 40
- Gideon, unicorn symbolical of, **III.**, 238
- Gideon, offering of, the heavenly fire at the, **III.**, 244
- Gideon, the destruction of the heathen by, **III.**, 459
- Gideon, filial piety of, **IV.**, 40; **VI.**, 201
- Gideon, ephod of, **IV.**, 41
- Gideon, concubine of, **IV.**, 41
- Gideon, father of Abimelech, **IV.**, 41; **VI.**, 201
- Gideon compared to a grapevine, **IV.**, 41; **VI.**, 201
- Gideon, victory of, occurred in Elul, **IV.**, 400
- Gideon, warriors of, identified with the 2,000 who did not bow down to Baal, **VI.**, 321.
- Gideon, special revelation came to, **VI.**, 200
- Gideon, seven commands transgressed by, **VI.**, 200
- Gideon destroyed the sanctuary of Baal, **VI.**, 201
- Gideon, idolatry of, **VI.**, 201
- Gideon chosen as the liberator of Israel, the reason why, **VI.**, 201
- Gideon, one of the three least worthy of the judges, **VI.**, 201
- Gideon, generation of, the sinfulness of, **VI.**, 201.
- Gideoni, father of Abidan, **III.**, 221
- Gideoni, the meaning of the name of, **III.**, 221.
- Gigit, the wife of Ishmael, **V.**, 146.
- Gihon flows through the fifth division of Paradise, **I.**, 22
- Gihon, waters of, Adam went to, for repentance, **V.**, 114
- Gihon, spring of, the stopping of the, **V.**, 114 **VI.**, 369
- Gihon, rabbinic play on the word, **V.**, 115.
- Gilead, Laban overtook Jacob at, **I.**, 372-373
- Gilead, Israel helped in the time of Jephthah in, **I.**, 372
- Gilead, the journey of the Midianites to, **II.**, 18
- Gilead, the new name of Jabesh-gilead, **VI.**, 316.
- Gileadites, the demands made by the Ammonites upon the, **IV.**, 66; **VI.**, 232.
- Gilboa, battle of, **VI.**, 234.
- Gilgal, the sanctuary at, will be destroyed by Esau, **I.**, 329
- Gilgal, supply of manna gave out at, **IV.**, 7
- Gilgal, Israel circumcised at, **IV.**, 7; **VI.**, 172

- Gilgal, the meaning of the name of, VI., 172
- Gilgal, stones of, the Torah written on, VI., 220.
- Gilgamesh epic and Jewish legend, V., 80.
- Gimel, initial letter of Gadol, great, I., 7
- Gimel, the initial letter of Gemul, retribution, I., 8
- Gimel dissuaded from testifying against Israel, IV., 308.
- Girdle of Elijah, I., 283
- Girdle, money carried in the, I., 355
- Girdle, the heavenly, of Job, the powers of, II., 240, 241, 242 V., 388, 390
- Girdle of glory, each Israelite provided with a, III., 92, 93 VI., 36
- Girdle, one of the priestly garments, III., 168
- Girdle of the priest atoned for theft, III., 169
- Girdle cord, Judah gave to Tamar his, II., 200
- Girdles, the loosing of, a sign of mourning, II., 153.
- Girgashites, Palestine provisionally granted to, I., 173
- Girgashites, the Georgians identical with, VI., 179
- Girgashites departed voluntarily out of Palestine, IV., 10; VI., 178, 179.
- Girl condemned to death for feeding a beggar, I., 250
- Girl betrayed Daniel to his enemies, VI., 435
- Girls refuse to give Eliezer water, I., 294.
- Girsi, V., 413.
- Glass, hall of Paradise made of, I., 21-2; V., 32
- Glass, waters of the Red Sea became as transparent as, III., 22
- Glass, white, possessed by Zebulun, III., 198
- Glass made from sand, III., 460
- Glass, house of, possessed by Solomon, IV., 145; VI., 289
- Glass, first heaven of Hiram made of, IV., 335.
- Gleanings assigned to the poor, the law concerning the, III., 290; IV., 32; VI., 191.
- Gluttony of Esau, V., 277.
- Gnat never secretes food, I., 42
- Gnat, a remedy for viper's poison, I., 42
- Gnat created before man, I., 49
- Gnat killed Titus, V., 60.
- Gnostic view of the creation of the world, V., 5, 6
- Gnostic conception of seven heavens, V., 10, 11
- Gnostic conception of the dew of light, V., 11, 119
- Gnostic view of the Leviathan-Behemoth legends, V., 46
- Gnostic view of the creation of man, V., 64, 69, 89
- Gnostic glorification of Adam, V., 78, 79, 127
- Gnostic view concerning the forbidden fruit of paradise, V., 97
- Gnostic view concerning God, V., 98
- Gnostic view of the origin of menstruation, V., 101
- Gnostic view of the tree of life, V., 119
- Gnostic doctrine concerning the first mother Sophia-Prunicus, V., 138
- Gnostic sects, the Sethiani one of the, V., 149
- Gnostic origin of Jao, V., 217
- Gnostic legends, Melchizedek in, V., 226
- Gnostic features of the description of Abraham's vision at the covenant of pieces, V., 229
- Gnostic doctrine of the syzygies, VI., 41
- Gnostic influence upon the Ben Sira legend, VI., 402
- Gnostics, see also Manóimus
- Gnostics identified the archangels with the Hayyot, VI., 82
- Gnostics, Manóimus one of the, V., 426
- Gnostics condemned David, VI., 265.
- Goat, hair of, used in the Tabernacle, III., 152, 165, 178
- Goat, hair of, bed coverings of Paradise made of, III., 152, 165, 178
- Goat sacrificed by Noah, I., 166
- Goat, Abraham offered, to Terah's idols, I., 213, 214
- Goat, Jacob deceived and was deceived by means of a, I., 331-332; V., 283, 331, 335

- Goat, slaughtered by Jacob's sons according to ritual law, **II.**, 6
- Goat, blood of a, Joseph's coat smeared with, **II.**, 25, 27, 36, 98; **III.**, 183, 201
- Goat, blood of, resembles that of a human being, **II.**, 25
- Goat used as an atonement at the dedication of the Tabernacle, **II.**, 25; **III.**, 183
- Goat used as a sin offering for the Day of Atonement, **II.**, 27
- Goat, Judah sent Tamar a, **II.**, 34
- Goat seen by Pharaoh in a dream, **II.**, 254; **V.**, 393
- Goat offered by each of the princes of the tribes, symbolical meaning of, **III.**, 195, 196, 197, 198, 199, 200, 201, 202, 204, 207
- Goat offered by Reuben as a sin offering, **III.**, 199
- Goat, the Hebrew word for, **III.**, 204
- Goat of gold on the step of Solomon's throne, **IV.**, 157, 158; **VI.**, 296
- Goat, one of the 12 signs of the Zodiac, **IV.**, 401-402
- Goat slaughtered by Satan when planting the vine, **V.**, 190
- Goat became drunk on wild grapes, **V.**, 190
- Goat, the resurrection of the, **V.**, 267
- Goat, skins of, used in the Tabernacle, **V.**, 283
- Goat, wool of, the hair of Edom's angel identical with, **V.**, 312
- Goat, Sammael has the form of a, **V.**, 312
- Goat, Tamar deceived Judah by means of a, **V.**, 335
- Goat, Zeus nursed by a, **V.**, 389
- Goats, two, Rebekah entitled every day to, **I.**, 331
- Goats, two, offered on the Day of Atonement, **I.**, 332
- Goats demanded by Jacob as his hire, **I.**, 370
- Goats, monsters that have partly the shape of, **II.**, 160
- Goats, women spun the wool while it was on the, **III.**, 174; **VI.**, 70
- Goats, milk of, flowed freely in Palestine, **III.**, 271
- Goats of their own accord offered their wool to the Tabernacle, **VI.**, 70
- Goats, cinnamon fodder for, **VI.**, 404
- Goats, see also He-goats.
- Goblet, silver, the story about, **VI.**, 287.
- God, see also Shekinah, and Holy Spirit
- God of the sun, see Sun-god
- God, the abode of, **I.**, 51, 111., 124, 131; **III.**, 165, 185; **V.**, 122, 229
- God, advisers of, the names of, **V.**, 70
- God, anger of, the provocation of, **I.**, 80, 185; **III.**, 66, 98, 125, 132, 255, 278, 279, 285, 304, 363, 370, 371, 405, 433, 435, 454; **IV.**, 115; **VI.**, 8, 128, 129, 150, 271
- God, the attributes of, **I.**, 60; **II.**, 319, 340; **III.**, 23, 24, 25, 34-35, 36, 50, 51, 96, 98, 148-149, 280, 294, 376, 392, 402, 403, 419, 426, 428, 441, 464, 471; **IV.**, 14, 200, 360-361, 395-396, 408, 426; **V.**, 310; **VI.**, 447, 468
- God, attributes of, the number of, **III.**, 138, 435; **VI.**, 58, 150
- God, the eternity of, **I.**, 82, 191, 194, 402; **II.**, 334; **III.**, 278, 301, 463
- God, the goodness of, **I.**, 4-5, 106, 286; **V.**, 4, 145, 421
- God, holiness of, **IV.**, 360
- God, immutability of, **III.**, 17; **V.**, 421
- God, incorporeal, **I.**, 194
- God, the invisibility of, **I.**, 191, 192, 199; **III.**, 429; **V.**, 213, 338
- God, jealousy of, **I.**, 96; **III.**, 127; **VI.**, 53
- God, justice of, acknowledgment of, by His creatures, **I.**, 251; **II.**, 26-27, 29, 31, 215, 451; **IV.**, 196; **V.**, 331; **VI.**, 152, 160, 227
- God, justice of, the duty to acknowledge, **VI.**, 227
- God, the justice of, **I.**, 81, 97, 138, 286; **II.**, 338; **III.**, 23, 135-136, 314, 419, 420, 426; **V.**, 4, 73, 389; **VI.**, 50, 57, 127, 147, 150, 343, 392
- God, long-suffering, **I.**, 105, 185; **II.**, 319; **III.**, 115-116; **IV.**, 279
- God, mercy of, **I.**, 90, 153, 238, 385, 304; **II.**, 220, 280, 300, 319, 323, 356; **III.**, 24, 25, 131, 138, 258, 270, 283, 375, 420, 424, 425, 433, 435; **IV.**,

- 235, 313; V., 73, 185, 267, 389, 390, 411, 413, 414; VI., 127, 147, 341, 394, 472, 475
- God, the attribute of mercy of, addresses Moses, III., 446
- God, loving-kindness of, III., 161; V., 90, 259
- God, modesty of, I., 51, 52; II., 304
- God, omnipotence of, I., 217; II., 266; III., 321, 418, 421; IV., 347; VI., 418, 333
- God, omnipresence of, II., 226; IV., 247
- God, omniscience of, I., 60, 77, 188; III., 87, 102-103, 271, 296, 321, 358, 359, 396, 402-403; IV., 314; VI., 125
- God, the perfection of, III., 433, 451
- God, the powers of, II., 333; III., 48, 377; V., 13, 21, 87
- God, prescience of, I., 77, 283; II., 299-300, 316-317, 320; III., 119, 127, 164, 402-403; V., 18-19, 86, 130, 175, 202, 271; VI., 53, 103
- God purity of, V., 77
- God, severity of, V., 185
- God, unity of, III., 293, 430; V., 24; VI., 101
- God, the vengeance of, III., 462
- God, back of, seen by Moses, III., 429
- God, blessings of, II., 203; III., 187; IV., 444; VI., 70, 345
- God, chariots of, I., 97; II., 237, 242, 316-317; III., 430, 470
- God, commandments of, see Torah
- God, covenant of, with Abraham, II., 94; III., 76 IV., 426-427
- God, covenant of, with the Leviathan, III., 420
- God, creatures of, four men described as, VI., 386
- God, crowns of, I., 5, 7; V., 48
- God, day of, a thousand years, I., 61, 75
- God, decrees of, III., 276; VI., 112-113
- God, elect of, the names of, VI., 245
- God, the five friends of, V., 208
- God, enemy of, I., 338; VI., 228
- God, essence of, cannot be conceived by the human intellect, VI., 58
- God, essence of, manifests itself in the history of mankind, VI., 26
- God, face of, I., 134-135; III., 62
- God, form of, appeared differently to each individual, III., 97-98
- God, garden of, the world the, II., 304
- God, garment of, I., 8, 394; III., 35, 124; V., 259
- God, gate of, the pious enter into, III., 426
- God, glory of, I., 11, 43, 51, 57, 90, 97, 124, 278; III., 34, 95, 137, 143, 218, 243, 430; V., 229; VI., 38, 57, 164, 349
- God, glorification of, V., 110; VI., 75
- God, grace of, I., 55, 159, 234, 252, 414; II., 40, 96, 180, 198, 335; III., 135, 184, 185, 218; IV., 190; V., 179, 227, 235; VI., 30, 50, 73, 98
- God, hands of, I., 7, 62; II., 222, 225, 372-373; III., 20, 62, 138, 197, 403, 430, 469, 478; IV., 426; V., 8, 50, 63, 64, 93, 114, 225, 382; VI., 7, 50, 62, 272, 391, 472
- God, arm of, I., 11; V., 12
- God, fingers of, I., 53; II., 175, 352; III., 62, 110; V., 429; VI., 7, 62
- God, palm of, the design of the candlestick was drawn upon, III., 219; VI., 79
- God, honor of, the prophets zealous for the, IV., 352; VI., 321
- God, house of, the occupants of, VI., 91
- God, inner chamber of, Lahash expelled from, III., 434
- God, image of, man created in the, I., 60, 71, 94, 122, 123; III., 100, 104, 106, 151; V., 66, 68, 82, 112, 113; VI., 42
- God, protector and benefactor of Israel, I., 386; II., 255, 372-3; III., 23, 65, 95, 96, 146, 201, 218, 350, 375, 454; IV., 36, 190; V., 235, 394-395, 413, 414, 434; VI., 27, 62, 70, 173, 228, 373, 469
- God revealed Himself at Sinai to Israel, III., 31, 89, 90, 92, 94, 95, 96, 97, 98, 143, 187, 189, 257; V., 204; VI., 38, 39
- God seen by Israel at the Red Sea, III., 34, 189; VI., 7
- God provoked by Israel, III., 79, 132, 243, 255, 277, 278, 279, 285, 304, 349; VI., 121, 271, 405

- God, love of, for Israel, **I.**, 51, 371, 374, 379; **III.**, 159; **IV.**, 406, 408; **V.**, 275; **VI.**, 79
- God participates in the joys and sorrows of Israel, **I.**, 7; **II.**, 303; **III.**, 63; **IV.**, 305, 312; **V.**, 416; **VI.**, 26, 329, 391, 399
- God, revenge of, Israel's war against Midian designated as, **III.**, 408
- God and Israel, the Sabbath a sign between, **IV.**, 400
- God does not associate Himself with evil brought upon Israel, **VI.**, 131
- God, covenant of, with Israel, **II.**, 340; **III.**, 88, 89, 142, 342; **VI.**, 34-35
- God did not deal with Israel in accordance with strict justice, **III.**, 284
- God judges Israel during the day, **I.**, 372; **V.**, 240, 290, 302
- God, unity of, proclaimed by Israel, **V.**, 24
- God, relation of, to Israel, **III.**, 372; **VI.**, 180
- God designated as the God of the Patriarchs, **II.**, 225, 305, 320; **IV.**, 104; **V.**, 382; **VI.**, 265
- God, army of, Israel called, **II.**, 346
- God, first born of, Israel called, **I.**, 85, 325; **II.**, 347; **III.**, 280, 451
- God, a father to Israel, **I.**, 317
- God described as priest, **III.**, 260; **VI.**, 92
- God, joy of, on the first day of creation, **II.**, 95; **III.**, 184
- God judges the world, **I.**, 109, 285; **III.**, 49; **V.**, 38, 73
- God, the persons kissed by, **II.**, 242; **V.**, 210
- God, kiss from, the persons who died by a, **III.**, 326; **V.**, 257; **VI.**, 112
- God designated as king, **I.**, 232; **III.**, 145, 225, 240, 260; **IV.**, 441; **VI.**, 92, 154, 471, 475, 476, 478
- God, kingdom of, **I.**, 90, 91, 92; **III.**, 111, 145; **V.**, 24, 158, 363; **VI.**, 64
- God, light of, the intensity of, **III.**, 137
- God, the father of light, **I.**, 99
- God, majesty of, **I.**, 64; **II.**, 319; **III.**, 430; **V.**, 48, 189, 420
- God, man of, the meaning of, **VI.**, 222
- God, messengers of, **I.**, 94, 136, 189; **III.**, 87; **V.**, 170; **VI.**, 33
- God, mouth of, thunder and lightning proceeded from, **III.**, 95
- God, name of, the power of, **I.**, 69, 352; **II.**, 320; **III.**, 430-431, 442; **V.**, 15, 27, 292, 301; **VI.**, 149
- God, the name of, the spelling of, **I.**, 7; **II.**, 58
- God, name of, pronunciation of the, **II.**, 340; **V.**, 48, 114, 152, 160
- God, name of, the objects it is engraved upon, **I.**, 26, 141, 352; **II.**, 292, 312; **III.**, 19, 38, 39, 132, 310, 409, 430, 465, 470; **IV.**, 14, 49, 96, 150, 166, 245, 338; **V.**, 15, 38, 424; **VI.**, 15, 51, 69, 70, 108, 120, 144, 256, 287, 328, 354, 379
- God, name of, connected with certain persons, **I.**, 170, 375, 414; **II.**, 225, **III.**, 306; **V.**, 192, 318, 384; **VI.**, 198, 366
- God, name of, allied with Israel and with the angels, **III.**, 96; **V.**, 310
- God, name of, expunged from the Bible by various kings, **IV.**, 257, 278, 296; **VI.**, 376
- God, name of, greeting with the, **VI.**, 191
- God, the inextinguishable name of, **V.**, 310
- God, ineffable name of, contained in the ark, **III.**, 157
- God, the ineffable name of, will be proclaimed by the redeemer of Israel, **II.**, 139
- God, ineffable name of, device against its misuse, **V.**, 15-16
- God, ineffable name of, heard on Mt. Sinai, **III.**, 240
- God, ineffable name of, forgotten at the sound of the barking dogs, **V.**, 16
- God, ineffable name of, blasphemed by the son of Shelomith, **III.**, 240; **VI.**, 284
- God, names of, **IV.**, 150; **VI.**, 277
- God, names of, the number of, **I.**, 6, 62; **III.**, 158, 166; **V.**, 83; **VI.**, 68
- God, the sanctification of the name of, **I.**, 325; **II.**, 148; **III.**, 50, 314, 401; **IV.**, 198, 199

- God, the name of, the profanation of, **II.**, 129; **III.**, 74, 214, 385; **IV.**, 106; **VI.**, 99, 364
- God, name of, the names of the persons who sanctified, **I.**, 234; **II.**, 49, 58, 346, 350; **III.**, 21, 190, 221, 385, 423; **IV.**, 10, 133; **V.**, 187, 252
- God, name of, the names of the persons who performed miracles by the, **I.**, 65; **II.**, 280, 330; **III.**, 55, 114, 125, 137, 269, 419; **IV.**, 11, 108, 279, 378; **V.**, 15-16, 261, 376, 424-5; **VI.**, 84, 100, 108, 144, 160, 165, 279
- God, name of, not found in the books of Esther and Song of Songs, **VI.**, 481
- God, name of, the heavens cannot contain the, **III.**, 442
- God, name of, not mentioned in the song to the well, **III.**, 339
- God, name of, oath taken by the, **III.**, 139, 418
- God, name of, letters of, fly off the shard when one swears falsely, **III.**, 99
- God, name of, invoked by Phinehas in pronouncing a ban, **III.**, 414
- God, name of, not recorded in Pharaoh's archives, **II.**, 333, 334
- God, name of, the Patriarchs did not inquire concerning, **II.**, 340
- God, the names of, revealed to Moses, **II.**, 318-319, 320, 321, 340, **III.**, 446; **V.**, 420, 426
- God, name of, first made known through Abraham, **I.**, 233
- God, name of, Abraham never took in vain, **III.**, 82
- God, name of, glorified by Israel and the angels, **I.**, 149; **II.**, 346
- God, name of, glorified by the Red Sea, **III.**, 19
- God, name of, glorified by the frogs, **II.**, 350
- God, oath of, **I.**, 165, 250-251, 270, 273, 284, 288, 294, 364; **II.**, 76, 187, 256, 257, 340; **III.**, 62, 124, 334, 356, 377, 403, 417, 418, 441, 442; **IV.**, 36; **V.**, 188, 189, 251, 394, 396; **VI.**, 469
- God, occupation of, **I.**, 27, 292; **II.**, 170; **V.**, 42, 374
- God, phylacteries of, seen by Moses' **VI.**, 58
- God designated as Place, **V.**, 289; **VI.**, 470
- God, praise of, sung by angels, **I.**, 9, 53, 84, 97, 100, 306, 386; **II.**, 306, 307, 308, 309, 374; **III.**, 111, 231, 257, 470; **IV.**, 115, 263; **V.**, 21, 24, 61, 290-291, 306, 307, 417; **VI.**, 359
- God, praise of, chanted by the animals, birds and plants, **III.**, 165; **V.**, 61, 62, 142; **VI.**, 163
- God, praise of, the names of the individuals who chanted the, **I.**, 64, 141, 366; **II.**, 230, 242; **III.**, 65-66, 302; **VI.**, 11, 46, 418
- God, praise of, chanted by the Sabbath, **V.**, 110
- God, first praised by the waters, **I.**, 15; **V.**, 18, 61;
- God, praise of, chanted by the earth and heavenly bodies, **III.**, 116; **IV.**, 11, **V.**, 61; **VI.**, 11, 46, 49
- God, praise of, taught to men, **V.**, 62
- God, praise of, world created for, **V.**, 62
- God, the praise of, not desired from the wicked, **VI.**, 418
- God, praise of, chanted by the pious, **VI.**, 178
- God, praised by 12 classes of created things, **V.**, 61
- God, praise of, sung at the time of the translation of Enoch, **I.**, 137
- God, praise of, chanted by the dead resurrected by Ezekiel, **VI.**, 422
- God, praise of, recited by the Gentiles, **III.**, 237
- God, praise of, peace precedes the, **III.**, 65
- God, praise of, recited by the pious when dead, **I.**, 69; **V.**, 33, 377
- God, praise of, recited by all creation, **I.**, 44, 83; **V.**, 61, 62, 109; **VI.**, 178
- God praised on the shields of Abraham and David, **I.**, 218; **V.**, 219
- God, praise of, recited by night, **III.**, 116
- God, praise of, chanted by Israel, **I.**, 9, 326; **III.**, 184; **V.**, 24, 110; **VI.**, 329
- God, praise of, see also Prayer, and Song
- God, presence of, Noah not admitted to the, **III.**, 480



- God, presence of, Moses and angels not permitted to remain sitting in the, **VI.**, 149
- God, the promise of, not fulfilled if man is guilty of sin, **I.**, 380
- God, promises of, to do good always fulfilled, **IV.**, 96, 297-298; **VI.**, 389
- God, radiance of, shone upon Moses' face, **III.**, 119
- God, radiance of, will make Moses' face beam, **III.**, 430
- God, repentance of, the meaning of, **V.**, 176
- God, the scepters of, **III.**, 430
- God, seal of, **VI.**, 402
- God, servant of, bearers of the title of, **II.**, 225; **III.**, 429; **V.**, 381; **VI.**, 147
- God, service of, the world exists for the sake of, **III.**, 184
- God, shield of, made of clouds, **II.**, 333
- God, sight of, causes death, **IV.**, 263, 279; **V.**, 137; **VI.**, 359
- God, son of, the persons designated as, **III.**, 430; **V.**, 156; **VI.**, 418, 419, 432, 446
- God, sons of, **V.**, 155, 156, 172
- God, sons of, see also Angels
- God, spirit of, **I.**, 56, 214, 327; **II.**, 336; **III.**, 31; **IV.**, 25, 48; **V.**, 7, 74, 185; **VI.**, 154, 207
- God, splendor of, **III.**, 430; **V.**, 8
- God, sorrow of, on the day of revelation, **III.**, 119, 120
- God, sweetness of, will delight the palate of Moses, **III.**, 430
- God, tears of, turned into pearls, **VI.**, 398
- God, throne of, **I.**, 281; **III.**, 321, 401
- God, throne of, description of, **III.**, 157; **V.**, 25, 411; **VI.**, 49
- God, throne of, surrounded by angels, **I.**, 5, 10, 17, 18, 134, 179, 181; **III.**, 65, 111, 112, 231, 471, 472; **V.**, 24, 25, 418; **VI.**, 82
- God, throne of, location of, **I.**, 97, 134; **II.**, 195, 315, 333; **IV.**, 114, 115; **VI.**, 297
- God, throne of, the bearers of the, **I.**, 3, 138; **II.**, 309; **III.**, 143; **V.**, 426
- God, the throne of, the face of Jacob in the, **I.**, 351; **V.**, 290, 291, 307
- God, throne of, four figures on the, **III.**, 122, 123; **IV.**, 278; **VI.**, 83
- God, throne of, the various things around the, **I.**, 8, 13, 15; **II.**, 10, 372; **III.**, 26, 111, 112; **V.**, 7, 8, 75, 437; **VI.**, 59, 62
- God, throne of, the persons who saw, **II.**, 306, 309; **III.**, 123; **IV.**, 262, 279; **VI.**, 421
- God, throne of, the various things that reached unto the, **I.**, 90-91, 389; **II.**, 354; **III.**, 94, 434; **IV.**, 280; **V.**, 47, 169, 431
- God, throne of, the clinging of the pious to the, **III.**, 112-113, 124, 302; **V.**, 417; **VI.**, 46, 53
- God, throne of, imitations of, **I.**, 178; **III.**, 157; **VI.**, 188
- God, throne of, the angel of the Sabbath bidden to sit on, **I.**, 84
- God, throne of, preëxisting, **I.**, 3
- God, throne of, ascended by Him on the Sabbath, **I.**, 83
- God, throne of, Adam brought before, **I.**, 100
- God, throne of, Enoch admitted to the service of, **I.**, 126, 138
- God, throne of, Mercy and Justice at the, **III.**, 426, 446; **VI.**, 144
- God, throne of, the wheels of, chant the praise of God, **III.**, 111
- God, throne of, Moses dwelt under the, **III.**, 469, 475
- God, throne of, a flame from the, **III.**, 252; **VI.**, 88-89
- God, throne of, the letter Yod fitting around the, **III.**, 266
- God, throne of, the appearance of the Angel of Death before the, **IV.**, 229
- God, throne of, the mysteries of, revealed to Jeroboam, **VI.**, 305
- God, throne of, oath taken by the, **I.**, 96; **III.**, 62
- God, voice of, **I.**, 76; **II.**, 328, 333; **III.**, 92, 95, 97, 185-186, 257; **VI.**, 39, 57, 226, 227
- God, vow of, **III.**, 124, 128, 137, 201, 334, 372, 435; **VI.**, 54, 150
- God, the weapon of, the bow, **V.**, 189
- God, weeping of, **III.**, 473, 474



- God, will of, miracles performed by, VI., 6
- God, wind of, rabbinic interpretation of Ruah Elohim, V., 7
- God, wisdom of, II., 238, 333; V., 3, 112, 389
- God, words of, I., 49; II., 333, 372; II., 95-96, 97, 147, 279; V., 6, 63, 160, 205, 251; VI., 38, 41
- God, relations of, to Aaron, II., 336; III., 215, 314, 321, 327, 328, 433
- God withheld Abimelech from sinning, I., 259
- God, the servant of, Abraham called, I., 193, 194, 197, 201
- God, the friend of, Abraham called, I., 185, 269, 281, 301, 303, 305, 306, 320; IV., 306; V., 207, 208, 210; VI., 397
- God, revelation of, to Abraham, I., 214, 234, 241, 242, 250, 251, 285; V., 227, 233, 234, 238
- God blessed Abraham, I., 218, 282, 302, 316; III., 453
- God, promise of, to Abraham, I., 281, 282, 284, 288, 317, 320; II., 372; III., 70, 276, 315, 379 IV., 306; V., 437
- God, Abraham's conception of, I., 189, 191, 192, 271, 281, 193, 194, 196; V., 209, 210, 217, 218
- God, Abraham's relations with, other details concerning, I., 202, 203, 206, 233, 239, 240, 244, 251, 252, 273, 284; V., 175, 210, 215, 225, 227, 233, 234, 237, 239; VI., 125-126
- God, relations of, to Adam, I., 60, 61, 62, 63, 64, 68, 76, 79, 80, 81, 82, 85, 86, 87, 90, 91, 97, 100, 101, 102, 317; II., 225; III., 453; V., 78, 82, 93, 102, 104, 113, 114, 118, 126, 127, 160, 382
- God caused the wine to be placed in Adullam, V., 243
- God revealed several laws to Amram, II., 263; V., 396
- God, Balaam's relations to, III., 358, 363, 367, 369, 370, 371, 372; VI., 127, 128, 129
- God, grace of, Benjamin blessed with, II., 96
- God, conception of, held by Bezalel, VI., 63
- God, relations of, to Cain, I., 106, 107, 110, 111, 112, 116; V., 136, 140, 141, 145, 146
- God, relations of, with David, III., 76; IV., 81, 82, 107; VI., 245, 246, 261, 272
- God attacked the Egyptians in various ways, II., 341-342, 366, 372-373; III., 28; V., 408, 434; VI., 9, 57
- God, justice of, acknowledged by Eli, VI., 227
- God, revelation of, to Elijah, IV., 200; V., 386
- God rebuked Eliphaz, I., 422
- God revealed mysteries to Enoch, I., 126, 135, 136; V., 158
- God, justice of, Enoch a witness to, I., 138
- God had pity on Esau, I., 339
- God adorned Eve as a bride, I., 68; V., 90
- God spoke to Eve through an interpreter, I., 78
- God changed His decision at the instance of Ezekiel, VI., 420
- God, promise of, to Hagar, I., 265
- God, first called the Lord of hosts by Hannah, IV., 217
- God, the relation of, to Isaac, I., 273-274; II., 95; V., 285; VI., 218-219
- God, hand of, will destroy Esau and Ishmael, VI., 62
- God justice of, acknowledged by Hell, IV., 196
- God, the relation of, to Jacob, I., 315, 386, 414; II., 91, 317, 318; V., 274, 349, 377; VI., 125-126
- God, the revelation of, to Jacob, I., 349, 350, 414; II., 30, 136; V., 357
- God, Jacob called, V., 313
- God, relation of, to the sons of Jacob, II., 30, 85, 141, 180
- God, praise of, recited by Jethro, III., 65-66
- God, relation of, to Job, II., 230, 240, 242; V., 210, 389, 390
- God, honor of, Jonah zealous for the, IV., 252
- God, relation of, to Joseph, II., 40, 54, 95

- God, praise of, intoned by Joshua, **VI.**, 11
- God revealed Himself to Joshua in a cloud of glory, **VI.**, 158
- God, grace of, granted to Judah, **II.**, 198
- God, spirit of, possessed Kenaz, **IV.**, 25
- God, praise of, chanted by Korah's sons, **III.**, 302
- God, relation of, to Levi, **I.**, 363, 387; **II.**, 195, 197
- God, covenant of, with the patriarchs, **V.**, 378
- God, praise of, Methuselah composed 230 parables in, **I.**, 141
- God declared Miriam clean of her leprosy, **III.**, 260-261
- God, the friend of, Moses called, **II.**, 308; **V.**, 208
- God does the bidding of Moses, **III.**, 111-112, 128, 137, 421, 430; **V.**, 411; **VI.**, 54, 60, 166
- God, revelation of, to Moses, **II.**, 336, 339, 277-278, 305, 361, 362, 373; **III.**, 78, 132, 135, 136, 137, 158, 159, 185-186, 258, 424, 430; **V.**, 416, 429; **VI.**, 56, 60, 125, 164
- God protects Moses, **III.**, 112-113, 124, 430; **V.**, 417; **VI.**, 46, 53
- God, Moses surrendered his soul only to, **III.**, 428, 448, 471-473, 475, 479
- God, Moses buried by, **III.**, 125, 330, 430; **V.**, 90; **VI.**, 151, 162
- God showed Moses the things he found difficult to understand, **II.**, 362; **III.**, 160, 161; **VI.**, 62, 65, 79
- God, relation of, to Moses, **II.**, 315; **III.**, 125, 127, 129, 155, 256, 258, 417, 418, 442, 443, 451; **V.**, 403 **VI.**, 46, 50, 53, 63, 90, 152, 160
- God, the witness to the piety of Naphtali's children, **II.**, 210
- God, praise of, uttered by Nebuchadnezzar, **VI.**, 418
- God rewarded Nimrod for a pious act of his, **V.**, 213
- God, relation of, to Noah, **I.**, 317; **V.**, 174, 187; **VI.**, 62, 333
- God, the witness to Palti's continence; **VI.**, 274
- God, covenant of, with the patriarchs, **II.**, 177, 300, 340; **III.**, 124, 284, 334, 377, 402, 403; **V.**, 271, 378
- God, the patriarchs at the right hand of, **II.**, 222; **V.**, 225
- God, relation of Pharaoh to, **II.**, 355
- God, Potiphar wanted to see, **V.**, 338
- God, relation of, to the prophets, **V.**, 259
- God, spirit of, came over Rebekah, **I.**, 327
- God, covenant of, with the Rechabites, **III.**, 76
- God, relation of, to Samuel, **VI.**, 218-219, 226, 227
- God, spirit of, manifested in Samson's hair, **IV.**, 48; **VI.**, 207
- God, relation of, to Sarah, **I.**, 78, 238; **V.**, 257
- God, elect of, Saul called, **IV.**, 72
- God, revelation of, to Sheilah, **IV.**, 44-45
- God, relation of, to Shem, **I.**, 317; **V.**, 187, 210, 287
- God, relation of, to Solomon, **IV.**, 130, 176; **VI.**, 57
- God, relation of, to the generation of the Tower of the Babel, **I.**, 179, 180; **V.**, 204, 213
- God sets example to human beings, **I.**, 3, 76
- God, the ways of, contrasted with the ways of man, **I.**, 65, 361; **II.**, 348 **III.**, 39; **V.**, 267
- God preserved the peace of the family, at the expense of truth, **I.**, 244-245
- God, knowledge of, of man's thoughts, **III.**, 407
- God spoke only to man, fish, and serpent, **V.**, 58
- God, acts of, man cannot fathom the, **V.**, 387
- God revealed Himself to man in his hair, **V.**, 383
- God partly the cause of man's sin, **VI.**, 320
- God, the first to observe the command of standing up before an old man, **V.**, 234
- God warns man before He punishes him, **II.**, 348
- God treats man according to his deserts at each moment, **I.**, 265; **V.**, 246
- God compared to a potter and bridegroom, **II.**, 209-210; **III.**, 92; **VI.**, 36

- God loathes immorality and pride, **I.**, 18, 153; **III.**, 381; **IV.**, 337, 369; **VI.**, 404, 454
- God, activity of, in the Messianic era, **III.**, 146, 454; **IV.**, 321; **V.**, 363, 373; **VI.**, 341, 438
- God shaped the rocks at Pi-hahiroth **III.**, 10
- God visited the sick, **V.**, 90
- God shoots arrows to guide the sun and moon, **I.**, 25
- God acted as best man, **VI.**, 36
- God, ruler of the universe, **IV.**, 306
- God fills the universe, **I.**, 191, 194, 199
- God alone performs miracles, **I.**, 199
- God obscured the light of the moon, **I.**, 80
- God commands the dying man to record his deeds, **I.**, 102
- God bored a hole in Hell, **I.**, 240
- God, spirit of, rested on the 70 elders of Israel, **VI.**, 154
- God reveals Himself at night, **II.**, 49; **V.**, 339
- God approved of the selection of the spies, **VI.**, 93
- God visited the ruins of the Temple, **IV.**, 305
- God inscribed four nights in the Book of memorial, **II.**, 372
- God flew on the wings of the wind, **III.**, 26
- God has a preference for the third, **III.**, 80
- God has a preference for the seventh, **III.**, 226
- God did not create falsehood, **III.**, 102; **V.**, 181
- God, inscrutable ways of, **III.**, 135
- God, in the guise of a precentor, **III.**, 138
- God observed 7 days of mourning before bringing on the flood, **III.**, 181
- God, the intercourse between man and, the change of, **III.**, 185 **VI.**, 74
- God, appearance of, to prophets in dreams, **III.**, 258
- God did not command the sending of the spies, **III.**, 263; **VI.**, 92
- God asked about the choice of the 12 spies, **III.**, 264
- God hurled lightnings on the sun and moon, **III.**, 297
- God, desire of, for prayer, **III.**, 420
- God, the revelation of the power of, in nature and in human history, **III.**, 426
- God abstains from food and drink, **III.**, 429
- God built the heavenly temple, **III.**, 446, 447
- God appeared at the time of the revelation from 4 directions at one time, **III.**, 454
- God, reading from the Torah by, **IV.**, 116
- God, intention of, to reduce the world to chaos, **IV.**, 284, 294
- God, the Sanhedrin absolved, from His oath, **IV.**, 287
- God, threats of, to do harm subject to change, **IV.**, 297-298; **VI.**, 289
- God, quotation of, of verses, **V.**, 6
- God slew female leviathan and Behemoth, **V.**, 41
- God captures Behemoth, **V.**, 43
- God answers the hind's prayer for rain, **V.**, 59
- God, wind ministers to, **V.**, 87
- God, activity of, continues after creation in the deeds of the pious and the wicked, **V.**, 111
- God, heavenly bodies could not shine in the proximity of, **V.**, 125
- God, commandment of, the animals came to the ark by, **V.**, 177
- God, relation of, to the pious, **I.**, 44, 70, 203, 350; **II.**, 184, 203; **III.**, 330, 345; **IV.**, 115; **V.**, 185, 231, 233, 418; **VI.**, 34, 57, 200
- God, relation of, to the wicked, **I.**, 304; **II.**, 356; **III.**, 135, 283; **V.**, 185
- God appeared in Egypt unaccompanied by angels, **V.**, 434
- God, the additional gift bestowed by, is more than the original possession, **V.**, 388
- God, the suffering of a people indicates the importance of its, **VI.**, 26
- God became more compassionate than He intended to be, **VI.**, 48
- God, the decrees of death signed by, **VI.**, 61
- God cannot be the source of evil, **VI.**, 131

God complained about Cyrus to the Messiah, VI., 433  
 God, four keys in the exclusive possession of, VI., 318-319  
 God affixes His seal to the marriage record, VI., 324  
 God honored by Asshur, VI., 349  
 God not in need of the Temple services, VI., 421  
 God necessary for the existence of the world, I., 4, 5; III., 185; V., 73; VI., 30  
 God and Satan, I., 64, 272, 273 V., 12, 38, 85  
 God, relation of, to the Gentiles, I., 372; II., 302; III., 80, 237, 358, 405, 454; V., 42, 290, 302; VI., 115, 125, 261  
 God and the angels, I., 14, 28, 51, 52, 62, 65, 68, 82, 84, 85, 124, 132, 134, 135, 149, 180, 394; II., 373; III., 26, 32, 94, 110, 137, 138, 367, 470; IV., 301, 302; V., 3, 5, 21, 23, 24, 26, 43, 65, 69-70, 110, 152; VI., 8, 12, 38, 57, 397  
 God and the creation of the world, I., 11, 43, 49, 55, 90, 181, 213, 271, 416; II., 225, 279, 333, 372; III., 64, 66, 82, 468; IV., 426; V., 6, 8, 21, 62, 63, 64, 73, 79, 93, 196, 205, 382; VI., 159, 472  
 God, court of justice of, V., 3, 241, 422, 432  
 God, court of justice of, see also Heavenly court  
 God, appearances of, on earth, the number of, III., 125, 138, 181, 454; V., 206; VI., 88, 154  
 God love of, for the youth, III., 438; IV., 295; VI., 150  
 God gave a name to various men before their birth, I., 239; V., 232, 274  
 God, the presence of, in the schools and synagogues, I., 241  
 God, the three natures of, V., 318  
 God, Numa prohibited his people to represent, in human form, V., 402,  
 God and the Torah, I., 21; III., 20, 62, 81, 89, 114, 197, 429, 469, 478; V., 3, 78; VI., 50  
 God and Torah, see also Decalogue, Torah, and Revelation.

Godfather, Joseph acted as, at the circumcision of his grandsons, II., 169; V., 373  
 God-fearing man, the name for a proselyte, VI., 344  
 God-fearing men, the names of the, IV., 241; VI., 345  
 Gods, the claim of the Gentile kings to be, VI., 423  
 Gods of the Babylonian Pantheon, V., 164  
 Gods, wine the beverage of, V., 97  
 Gods, four kings claimed to be, VI., 424, 425  
 Gods, see also Deification.  
 Gog, the descendant of Japheth, I., 170  
 Gog, judgment upon, will last a year, II., 347  
 Gog and Magog, destruction of, I., 170; II., 356-357; III., 252, 443, 455; VI., 154  
 Gog and Magog, the afflictions of the times of, III., 47  
 Gog and Magog, Saul's prophecy concerning, IV., 66  
 Gog and Magog, Sennacherib was to have been, IV., 272  
 Gog and Magog, God's appearance to take vengeance on, VI., 58  
 Gog and Magog, the Psalm concerning, VI., 266  
 Gog and Magog, the army of, IV., 267.  
 Gold, altar of, see Altar of gold  
 Gold, Paradise and its furnishings made of, I., 19, 20, 22; II., 314; V., 32  
 Gold, bridal chambers of Adam and Eve made of, I., 68  
 Gold, serpent the possessor of, I., 71; V., 95  
 Gold, idols of, I., 123, 212; IV., 22  
 Gold, Abraham ready to pay the tax on, I., 222  
 Gold given to Abraham by Pharaoh and Nimrod's princes, I., 203, 223  
 Gold, the soil of the Sodomites was of, I., 248  
 Gold, ten shekels of, the weight of Rebekah's bracelets, I., 295  
 Gold, Nimrod offers Terah, in exchange for Abraham, I., 208  
 Gold, garments of, people appeared in, at Nimrod's festival, I., 197

- Gold, the tree of life in appearance like, **I.**, 132
- Gold, carpet of, the book of Raziel enclosed in, **I.**, 157
- Gold, Sarah received from Pharaoh, **I.**, 223
- Gold, throne of, built by Nimrod, **I.**, 178
- Gold, Abraham gave his disciples, **I.**, 231
- Gold given to Ashwerosh by Rakyon, **I.**, 226-227
- Gold, tablet of, the name written on, **I.**, 371
- Gold, Abraham gave the poor, **I.**, 271, 308
- Gold, Jacob gave Esau for the Cave of Machpelah a pile of, **I.**, 393; **V.**, 311
- Gold, two minas of, Potiphar's wife willing to pay for Joseph, **II.**, 42
- Gold, eighty pieces of, the price paid for Joseph, **II.**, 42
- Gold chain given to Joseph, **II.**, 73
- Gold, crown of, worn by Joseph, **II.**, 73, 82, 90, 174
- Gold-embroidered belts worn by Pharaoh's grandees, **II.**, 74
- Gold, armlet of, on Asenath's neck, **II.**, 76
- Gold, Jacob's bier covered with, **II.**, 149, 152
- Gold, 100 talents of, Joseph's dowry consisted of, **II.**, 180
- Gold, heap of, given to Bath-shua by her father, **II.**, 199
- Gold, love of, leads to idolatry, **II.**, 200
- Gold, nose ring of, given to Moses, **II.**, 286
- Gold, Babylon compared to, **III.**, 166
- Gold, parts of the magic bird of Balak made of, **III.**, 353
- Gold, Jonathan's weight in, given to the sanctuary to atone for his sin, **IV.**, 66
- Gold hidden in honey jars, **IV.**, 85
- Gold, crown of, worn by the king of the Amalekites, **IV.**, 101; **VI.**, 259
- Gold, trees of, planted in the Temple, **IV.**, 154
- Gold of Ophir, Solomon's throne covered with, **IV.**, 157
- Gold, 70 chairs of, on Solomon's throne, **IV.**, 158
- Gold, the dedication of, to the idol, **IV.**, 189
- Gold of Parvaim, the brilliance of, **IV.**, 284; **V.**, 29, 32
- Gold dust, grass covered with, **IV.**, 325; **VI.**, 413
- Gold, the seventh heaven of Hiram made of, **IV.**, 335
- Gold, drinking vessels made of, **IV.**, 371
- Gold, shoes of, worn by Esther, **IV.**, 424
- Gold, the growing of, **V.**, 29; **VI.**, 66, 294
- Gold, seven kinds of, **V.**, 32
- Gold used in the Tabernacle, **III.**, 152, 153, 165; **VI.**, 67
- Gold, seats of, made for the ark, **III.**, 157; **VI.**, 224
- Gold, the dedication of, to the Temple, **VI.**, 313
- Gold, the use of, in the Temple, **I.**, 52; **IV.**, 321, 156-157, 272, 321; **VI.**, 369
- Gold and silver possessed by Jacob, **I.**, 346, 347, 376
- Gold and silver, gifts of, given to Bela, **II.**, 15
- Gold and silver carried by the Ephraimites, **III.**, 8
- Gold and silver of Naphtali, **II.**, 210
- Gold and silver taken by the Israelites from the Egyptians, **II.**, 182, 359, 371-372; **III.**, 14, 23, 30; **V.**, 436
- Gold and silver, onyx stones set in, **II.**, 53
- Gold and silver, Pharaoh's throne covered with, **II.**, 68
- Gold and silver, Joseph received from the Egyptians, **II.**, 75; **V.**, 376
- Gold and silver, the throne of Joseph fashioned of, **II.**, 75
- Gold and silver, garments of, Joseph's brethren arrayed in, **II.**, 114
- Gold and silver, embroidered clothes of, given to the wives of Joseph's brethren, **II.**, 114
- Gold and silver of Joseph, the burial of, **II.**, 125
- Gold and silver, the Egyptian chariots laden with, **III.**, 27
- Gold and silver employed in the Tabernacle and Temple, **III.**, 166
- Gold and silver of Balak wanted by Balaam, **III.**, 360, 361
- Gold and silver, the ornaments of women made of, **IV.**, 111

- Gold and silver, a Jewish king prohibited to amass, *IV.*, 129, 165
- Gold and silver, the seats of a synagogue made of, *IV.*, 224
- Gold and silver of Jerusalem, all the, needed to steady Nebuchadnezzar's idol, *IV.*, 328
- Gold and silver, a dapshikku of, *V.*, 392.
- Golden Calf, the worshippers of, *II.*, 299-300, 309; *III.*, 94, 118, 123, 130, 145, 170, 174, 211, 393, 404, 420, 428, 479; *IV.*, 22; *V.*, 415; *VI.*, 55, 306
- Golden Calf, worship of, by Israel out of harmony with Israel's nature, *VI.*, 109
- Golden Calf, the worship of, details concerning, *II.*, 316; *III.*, 123, 124, 126, 147, 348; *VI.*, 52
- Golden Calf, Israel's punishment for worshipping, *III.*, 87, 92, 120, 130, 146, 147, 213, 457, 458, 463; *VI.*, 54, 226
- Golden Calf, worship of, the greatest of Israel's sins, *III.*, 120, 350
- Golden Calf, the making of, *III.*, 122; *VI.*, 51-52
- Golden Calf moved about as if it were alive, *III.*, 123; *VI.*, 52
- Golden Calf, the makers of, *III.*, 127, 168, 306, 323, 326, 433 *IV.*, 50 *VI.*, 68, 127, 144, 209, 210
- Golden Calf burnt by Moses, *III.*, 129, 427
- Golden Calf, sin of, the expiation of, *III.*, 138, 140, 151, 152, 165, 183
- Golden Calf, the riddle concerning, *IV.*, 148
- Golden Calf, calves' feet of the Seraphim a reminder of, *V.*, 25
- Golden Calf, bleating of, *V.*, 150; *VI.*, 51-52
- Golden Calf identified with Apis, *VI.*, 52
- Golden Calf at Dan, the capture of, *IV.*, 265
- Golden Calves, worship of, introduced by Jeroboam, *I.*, 232 *IV.*, 53, 128, 180, 181, 199, 257; *VI.*, 305, 306, 307
- Golden Calves of Beth-el not removed by Abijah, king of Judah, *IV.*, 183
- Golden Calves of Beth-el, the talking of, *IV.*, 245
- Golden Calves of Beth-el floated in mid-air, *IV.*, 245
- Golden crown put on Jacob's head by Joseph, *II.*, 152
- Golden crown put on Joseph and Asenath, *II.*, 174
- Golden crowns on the ark, *III.*, 205
- Golden crown, the figure of, on the coins of Mordecai, *V.*, 216
- Golden plate worn by the high priest on his forehead, the powers of, *III.*, 168, 409, 413; *VI.*, 144, 145
- Golden plate of the high priest, the name of God engraved upon, *III.*, 409; *VI.*, 51, 144
- Golden statue, Niblos' body put into, *II.*, 159
- Golden statue of Hiram's daughter, *VI.*, 288
- Golden rule taught by Naphtali, *II.*, 210
- Golden comb of Zuleika, *II.*, 48
- Golden ephod of Pharaoh, *II.*, 68
- Golden bed, Jacob lay on a, *II.*, 140
- Golden scepter put in the hands of Jacob, *II.*, 152
- Golden dogs watched the coffin of Joseph, *III.*, 5
- Golden spoon of incense offered by Nahshon, *III.*, 195, 196
- Golden hooks attached to the standards of the tribes, *III.*, 234-235
- Golden needle, the tongue of the magic bird was pierced by a, *III.*, 353
- Golden basin possessed by Joshua, *III.*, 437
- Golden chair in Joshua's room, *III.*, 437
- Golden helmet worn by Joshua, *III.*, 437, 440
- Golden throne, Joshua seated upon a, *III.*, 437, 438, 439, 440
- Golden chariots, David's squires sat in, *IV.*, 119
- Golden candlestick over Solomon's throne, *IV.*, 157
- Golden animals on the steps leading to Solomon's throne, *IV.*, 157
- Golden tables of the Temple hidden in Bagdad, *IV.*, 321



- Golden diadem of the high priest inserted in the mouth of an idol, **IV.**, 338
- Golden bells worn by Ahasuerus, **IV.**, 435
- Golden pillar presented by Solomon to Hiram, **VI.**, 288
- Golden Image, called Baal, worshiped by Israel, **VI.**, 389.
- Golem created by Ben Sira, **VI.**, 402
- Golem, creation of, prohibited, **VI.**, 402.
- Golgotha legend, **V.**, 117, 126, 127.
- Goliath afflicted with leprosy, **III.**, 214; **IV.**, 87
- Goliath, the gigantic strength and size of, **III.**, 414; **IV.**, 86; **VI.**, 119
- Goliath slain by David, **III.**, 456; **IV.**, 85, 88, 111, 422; **VI.**, 106, 249, 252, 256, 260, 263
- Goliath, the parents of, **IV.**, 31, 85; **VI.**, 250, 252
- Goliath, brothers of, details concerning, **IV.**, 31, 89, 107; **VI.**, 252, 256, 276
- Goliath compared with Samson, **IV.**, 47
- Goliath captured the tables of the law, **IV.**, 65
- Goliath, the tables of the law wrested by Saul from, **IV.**, 86
- Goliath related to David, **IV.**, 85; **VI.**, 252
- Goliath killed Hophni and Phinehas, **VI.**, 87, 223
- Goliath wore the image of Dagon, **IV.**, 88
- Goliath, the armor of, **IV.**, 88, 103; **VI.**, 251
- Goliath cast down by an angel, **IV.**, 88
- Goliath, the meaning of the name, **VI.**, 250
- Goliath, the beauty of David aroused an impure passion in, **VI.**, 251
- Goliath slain by Elkanan, **VI.**, 260.
- Gomer of Diblaim, name of Hosea's wife, **VI.**, 356.
- Gomorrhah, Birsha king of, **I.**, 230
- Gomorrhah, Sharkar the judge of, **I.**, 246.
- Good, the truly, belongs to the world to come, **I.**, 7
- Good, the attribute of, not possessed by Hell, **I.**, 15
- Good, the knowledge of the origin of, given to Adam, **I.**, 92
- Good, the, in the world superintended by 7 bands of archangels, **I.**, 133
- Good and evil, Moses wished to know the origin of, **III.**, 134
- Good name, crown of a, the highest of crowns, **III.**, 206
- Good, God the original source of, **V.**, 5
- Good attained by means of the bad, **V.**, 60
- Good, the excess of, has bad consequences, **V.**, 173
- Good, God enters into direct communication only with the, **VI.**, 200
- Good deed, the punishment for not completing a, **II.**, 37
- Good deed, the birds rewarded for their, to Rebekah, **V.**, 263
- Good deeds rewarded by God, **I.**, 108
- Good deeds of Abraham and Sarah, **I.**, 290
- Good deeds superior to the study of the Torah, **III.**, 206
- Good deeds, the atoning power of, **III.**, 206
- Good deeds avert a premature death, **IV.**, 62, 227; **VI.**, 367
- Good deeds of man, his heavenly defenders, **V.**, 70, 77
- Good deeds of the ten generations rewarded during their life-time, **V.**, 132
- Good deeds without intention are rewarded, **VI.**, 188
- Good deeds of Jehu, **VI.**, 353
- Good and evil deeds, sins of Israel removed from the balance of, **V.**, 38
- Good inclination, animals and angels not possessed of, **V.**, 65
- Good inclination represented by one of the guardian angels, **V.**, 76
- Good inclination appears at the end of the thirteenth year, **V.**, 81, 137
- Good inclination comes at man's birth, **V.**, 137.
- Goodness of the second day of creation not mentioned, reason for, **V.**, 18.
- Gopher tree, Noah's ark made of, **I.**, 156.
- Goring ox, the fine paid by the owner of a, **III.**, 147.
- Goshen, the residence of the Israelites, **I.**, 223; **II.**, 258, 277, 353; **V.**, 221
- Goshen given to Sarah by Pharaoh, **I.**, 223; **II.**, 123; **V.**, 221
- Goshen, the magicians of, **II.**, 65



- Goshen, Joseph looked for his brethren in, **II.**, 82
- Goshen, the walls of, wrecked by the noise of Judah's outcry, **II.**, 109
- Goshen, Judah erected a dwelling and Bet ha-Midrash in, **II.**, 119
- Goshen, Jacob and his family settled in, **II.**, 122, 124, 132, 169
- Goshen, 150 Israelites from, fought against Zepho, **II.**, 163
- Goshen, the proclamation concerning the building of Pithom and Raamses in, **II.**, 247
- Goshen, Moses' visit to, **II.**, 277, 279; **III.**, 239
- Goshen, Pharaoh's visit to, **II.**, 297.
- Gourd, kikayon a species of, **IV.**, 252.
- Gout, Asa afflicted with, **IV.**, 184.
- Grace, angels of, in the seventh heaven, **V.**, 417
- Grace, time of, the period before revelation, **VI.**, 30
- Grace in the right hand of God, **VI.**, 50
- Grace, see also God, grace of
- Grace most exalted attribute of God, **VI.**, 58
- Grace, one of the standards of the divine throne, **VI.**, 82
- Grace after meals recited by Abraham, **I.**, 268, 271, 301; **V.**, 248
- Grace after meals recited by Michael, **I.**, 301
- Grace after meals, Joseph's brethren attempted to say, **II.**, 14
- Grace after meals recited by Job, **II.**, 230
- Grace after meals, Moses taught Israel, **III.**, 50; **VI.**, 20
- Grace after meals recited in Paradise, **IV.**, 115
- Grace after meals, Haman accused the Jews of spending too much time on, **IV.**, 403
- Grace after meals, the authors of, **V.**, 345; **VI.**, 180, 450.
- Grain, ears of, the hymn of, **I.**, 44
- Grain stricken with blasting and mildew as a punishment, **I.**, 79
- Grain, the fore-knowledge of abundance or dearth of, given to Adam's descendants, **I.**, 92
- Grain, the abundance of, produced in Egypt in the years of plenty, **II.**, 78
- Grain, the Erelim appointed over the, **II.**, 307
- Grain, the miraculous ripening of, **IV.**, 191
- Grain, the upper part of Abel's body hidden under, **V.**, 140
- Grains, the medicinal value of, studied by the Macedonians, **I.**, 174.
- Grandparents, Noah alone of the ten generations took care of his, **V.**, 132.
- Grandfathers, in olden times children brought up by, **V.**, 216.
- Grape vine wanted to furnish the cross for Haman, **IV.**, 443
- Grape vine, symbolical of Israel, **IV.**, 443.
- Grapes of creation, wine from, **I.**, 20
- Grapes of Adam's vine, Noah liked, **I.**, 167
- Grapes, the fruit of Paradise, forbidden to Adam, **I.**, 168; **V.**, 97, 98
- Grapes, Samson's mother not permitted to eat, **III.**, 204
- Grapes, the spies were to pretend that they came to buy, **III.**, 266
- Grapes, the speaking of, **V.**, 142
- Grapes, God praised through, **V.**, 142
- Grapes, Noah washed the roots of, with the blood of 4 animals, **V.**, 190
- Grapes, wild, the he-goat became drunk on, **V.**, 190
- Grapes come from paradise, **V.**, 190.
- Grass, an angel over each single blade of, **II.**, 300; **V.**, 110, 111, 159
- Grass, fragrant kinds of, **III.**, 53
- Grass grows without being sown, **III.**, 105
- Grass, the common property of all, **III.**, 106
- Grass covered with gold dust, **IV.**, 325
- Grass eaten by Nebuchadnezzar, **IV.**, 334
- Grass of the 1,000 mountains grows anew every night, **V.**, 49
- Grass, see also Herbs
- Grass formed on the third day of creation, **V.**, 107
- Grass, body of Eve became like, **V.**, 115

- Grasses reproduced themselves after their kind, I., 19.
- Grasshopper, the singing of the, I., 43
- Grasshopper, soul has the appearance of, V., 81
- Grasshoppers, the exemplary conduct of, I., 43; V., 60
- Grasshoppers, spies compared to, III., 270, 274.
- Gratitude shown by Joshua to the steer, I., 40
- Gratitude, Adam composed a psalm in honor of the Sabbath out of, I., 86
- Gratitude of the frog shown to R. Ilaninah, I., 119
- Gratitude, duty of, in return for hospitality, IV., 244
- Gratitude of the fish, the dog, and the raven towards their human benefactor, V., 148.
- Grave, Abel's soul could not abide in the, I., 110
- Grave of Abel in the center of the earth, V., 126
- Grave of Adam, the site of, I., 288; V., 125, 162
- Grave of R. Akiba, the light shining over the, V., 256
- Grave of Dinah, the location of, V., 336
- Grave of Eve, I., 102
- Grave of Jacob would have been venerated, if he had been buried in Egypt, II., 129
- Grave of Moses, the time of the creation of, I., 83
- Grave of Rachel, II., 20; V., 319
- Grave of Nimrod, temple on, V., 150.
- Graven image fashioned by Micah, IV., 50; VI., 209
- Graven image, see also Idol
- Graven images worshiped by Israel after Moses' death, VI., 147.
- Graves, before Noah's time the seas overflowed daily up to the, I., 147
- Graves, dead rise from, on certain occasions, V., 33
- Graves, key of, in the exclusive possession of God, VI., 319.
- Great Sabbath, see Sabbath, the great
- Great Sea is the ocean, V., 27, 43
- Great Sea identical with the Mediterranean Sea, V., 43
- Great Sea encompasses the earth, V., 27, 45
- Great Sea, Leviathan ordered to be dragged out, V., 43
- Great Sea rests upon four pillars, V., 45
- Great Sea emptied into the Red Sea, VI., 10.
- Greece, Israel's subjection to, I., 285; II., 62; VI., 434
- Greece, Greater, located in Italy, I., 339
- Greece, the angel of, I., 351
- Greece compared to brass, III., 153, 166
- Greece will be permitted to bestow gifts on the new Temple, III., 166
- Greece, the ruler of the world, V., 200
- Greece, one of the 8 kingdoms, V., 223
- Greece, identical with Javan, VI., 434.
- Greed, the pious are free from, II., 203
- Greed, one of Balaam's traits, III., 360, 361
- Greed of Cain, V., 137.
- Greek empire, the heifer of 3 years offered by Abraham stands for, I., 235
- Greek translation of the Torah, details concerning, III., 142; V., 111, 193; VI., 88
- Greek kings possessed Solomon's throne, IV., 160
- Greek inscription found by Solomon, IV., 165; VI., 298
- Greek theories influence Jewish Cosmogony, V., 8
- Greek origin of the seven ages of man, V., 9
- Greek and Jewish legends, V., 36
- Greek conception of microcosm, Philo dependent upon, V., 64
- Greek influence upon the Jewish conception of the soul, V., 80, 81
- Greek fable concerning the original language of animals, V., 94
- Greek origin of the conception of the bathing of the soul in the stream of fire, V., 125
- Greek origin of the conception of the place of forgetfulness, V., 143
- Greek alphabet employed by the Japhethites, V., 194

- Greek name for Nimrod, Ninus, V., 200, 201
- Greek language, the beauty of, V., 266
- Greek legend, Musaeus in, V., 402
- Greeks, the ancestors of the, I., 339; V., 266
- Greeks, the wealth of the world came to the, from the Persians, II., 126
- Greeks, the book of medicine of, V., 196
- Greeks, philosophy and medicine of the, not original, V., 197
- Greeks, wisdom of, Moses instructed in, V., 402
- Greeks, Phoenicians taught the art of writing to the, V., 402
- Greeks, the victory of the Maccabees over the, VI., 219
- Greeks, wisdom of, derived from Solomon's, VI., 283
- Greeks, edict of the, against the Jews, VI., 308.
- Green, the color of Tohu, I., 8
- Green dust, pale skin man created out of, I., 55
- Green, the color of jasper, III., 171
- Green fire, the candlestick made of, III., 219
- Green, the color of Judah's face when he confessed his sin, III., 170
- Green emerald, the stone of the Tribe of Judah, III., 170
- Green, the color of Judah's standard, III., 233
- Green, the color of Issachar's stone, III., 233
- Green, the color of Simon's flag, III., 237
- Green fire, the staves of the heavenly Temple made of, II., 307
- Green leaf, Og compared to a, III., 345
- Green stone used in building the Temple, IV., 152; VI., 292
- Green, the color of spring, IV., 161
- Green, the color of the ocean, IV., 161
- Green garments worn by the Gentile spectators at Solomon's hippodrome, IV., 161.
- Greeting, the, Gabriel met Abraham with, I., 189
- Greeting, the, Emtelai met Abraham with, I., 190
- Greeting, the form of, used by Asenath and Joseph, II., 172
- Greeting of peace, III., 65; VI., 342
- Greeting, the different customs in regard to, III., 114; VI., 48
- Greeting of peace, God bestowed upon Phinehas, III., 388, 389
- Greeting, the, used by the Messiah to salute Moses, III., 446
- Greeting used by Jehoshaphat, IV., 185
- Greeting, form of, used by Joshua ben Levi, IV., 222
- Greeting, form of, used by the Messiah, IV., 222
- Greeting with the name of God introduced by Boaz, VI., 191.
- Grigori, angels of the fifth heaven, details concerning, I., 133.
- Grove felled by the angels with axes, I., 150
- Grove, Abraham entertained guests in his, I., 270.
- Guardian angels, see also Israel, guardian angels of, and Gentiles, guardian angels of
- Guardian of the palaces of Arabot, I., 70, 139
- Guardian angels of the nations, I., 5, 351, 392, 394; II., 215; III., 14, 54, 277; IV., 93; V., 205, 309, 311, 312; VI., 4, 8, 24, 96, 255, 293
- Guardian angels possessed by each land, I., 181; V., 205, 290
- Guardian angel of the Canaanites, the fall of, III., 277; VI., 96
- Guardian angel of the Egyptians, details concerning, III., 17, 469; VI., 4, 8, 391
- Guardian angel of Esau, details concerning, I., 313; V., 271, 305, 309, 310
- Guardian angel of Javan, VI., 434
- Guardian angel of Persia, VI., 434
- Guardian angel of Rome, V., 309
- Guardian angels of Sihon and Og put in chains, III., 340
- Guardian angel of Israel, details concerning, II., 195; III., 17, 58-59, 449; IV., 202, 301; V., 205; VI., 24, 391

- Guardian angel of each individual, details concerning, **I.**, 9, 95; **V.**, 76, 120, 205, 377; **VI.**, 8
- Guardian angels, the two, of Eve, **I.**, 95
- Guardian angel of Jacob, the name of, **I.**, 313, 385; **V.**, 271, 365
- Guardian angel of Levi and Judah, **II.**, 206, 208
- Guardian angels watched over David, **VI.**, 247
- Guardian angel of Nebuchadnezzar, **VI.**, 424
- Guardian angels, the oldest source for, **V.**, 77
- Guardian angels termed a star, **V.**, 120.
- Guest, the duty of accompanying the, more important than the duty of hospitality, **I.**, 245
- Guest, departing, the duty to give provisions to a, **VI.**, 253.
- Guf, souls of future generations preserved in, **V.**, 75
- Guf, the curtain before God's throne, **V.**, 75.
- Gullet, the function of, **II.**, 215.
- Guni, a son of Naphtali, **II.**, 189.
- Gyges, the story of, **VI.**, 455.

## H

- Haazinu, the section of, the authors of, **VI.**, 87.
- Habakkuk, flight of, from Jerusalem, **IV.**, 278
- Habakkuk, the time of the activity of, **IV.**, 278; **VI.**, 314, 373, 387
- Habakkuk, one of the 8 post-exilic prophets, **VI.**, 314
- Habakkuk brought food to Daniel and to his laborers in the field, **IV.**, 348; **VI.**, 432
- Habakkuk addressed unbecoming words to God, **VI.**, 55, 57
- Habakkuk refused to leave the circle which he drew, **VI.**, 57
- Habakkuk, the descent of, **VI.**, 346, 432.
- Habarbar, the bite of the, fatal, **I.**, 424
- Habarbar produced by crossing the serpent with the lizard, **I.**, 424.
- Habdalah, the liturgical formula of, **III.**, 293
- Habdalah instituted by the men of the Great Synagogue, **VI.**, 449.
- Hadad, king of Edom, an ally of Zepho, **II.**, 161, 163, 164
- Hadad executed by Abimenes, **II.**, 166
- Hadad, the wars of, against Moab and Kittim, **II.**, 166.
- Hadarniel, details concerning, **III.**, 110, **V.**, 118.
- Hadassah, the name of Esther, **IV.**, 383, **VI.**, 459.
- Hadassi, view of, concerning Samuel, **VI.**, 229.
- Haddakum, the relatives of, **I.**, 396
- Haddakum wanted to slay Shechem, Hamor and Dinah, **I.**, 398
- Haddakum refused to be circumcised, **I.**, 398.
- Hades, Uriel the angel of, **V.**, 310.
- Hadorah, the relatives of, **II.**, 39.
- Hadrian hears the song of the waters, **V.**, 18
- Hadrian, Rabbi Joshua's answer to, **V.**, 338
- Hadrian, travels of, through Palestine, **VI.**, 410
- Hadrian, vain attempt of, to find the grave of Moses, **VI.**, 410
- Hadrian opened David's tomb, **VI.**, 412.
- Hadrianic persecutions, **V.**, 273; **VI.**, 24.
- Hadriel in charge of the sixth division of hell, **IV.**, 53; **VI.**, 214.
- Haftarah, translation of the, read on the Sabbath and holidays, **IV.**, 403, 404, 405, 465
- Haftarah, the benedictions after reading the, **VI.**, 265

- Haftarah concluded with a passage from the Psalms, **VI.**, 265.
- Hagar, an Egyptian slave, **I.**, 223; **II.**, 325; **V.**, 221, 265, 421
- Hagar, the parentage of, **I.**, 223, 237; **V.**, 231, 265
- Hagar and Sarah, **I.**, 237, 238, 239; **V.**, 231, 232, 299
- Hagar became pregnant soon after her marriage, **I.**, 238; **V.**, 232
- Hagar informed by the angels she would bear a son called Ishmael, **I.**, 239
- Hagar dropped her unborn child, **I.**, 239
- Hagar and Abraham, **I.**, 264, 292, 298; **V.**, 232, 297
- Hagar prayed to the idols, **I.**, 265; **V.**, 247
- Hagar journeyed to Egypt with Ishmael to choose a wife for him, **I.**, 265, 266
- Hagar, the children of, **I.**, 292, 298; **V.**, 265
- Hagar, the dwelling place of, **I.**, 298
- Hagar also called Keturah, **I.**, 298; **V.**, 264
- Hagar rescued by five angels, **II.**, 325; **V.**, 232
- Hagar in Mohammedan legend, **V.**, 221.
- Haggadah, one of the three parts of the oral law, **III.**, 79; **VI.**, 448
- Haggadah, Moses received, in heaven, **III.**, 141
- Haggadah, pedagogic, details concerning, **V.**, 6
- Haggadah, the older and younger, contrasted, **V.**, 275
- Haggadah, Israel promised at Marah to receive the, **III.**, 39
- Haggadah contained in the second Tables of the Law, **III.**, 139.
- Haggai, one of the 70 elders, **III.**, 250.
- Haggai did not know the time of the advent of the Messiah, **IV.**, 349
- Haggai showed the people the plan of the altar, **IV.**, 354
- Haggai reproached the priests for their ignorance, **IV.**, 354
- Haggai, one of the last prophets, **IV.**, 355; **VI.**, 442
- Haggai, one of the 8 post-exilic prophets, **VI.**, 314
- Haggai, lack of prophetic power of, **VI.**, 385-386
- Haggai was together with Daniel, **VI.**, 413
- Haggai, one of Ezra's companions, **VI.**, 446
- Haggai, seat of, seen in Jerusalem, **VI.**, 440
- Haggai, halakot ascribed to, **VI.**, 440.
- Haggith, Adonijah the son of, **IV.**, 118.
- Hagiographa, one of the three parts of the Torah, **III.**, 79
- Hagiographa, the Book of the Psalms in the, **VI.**, 413.
- Hai Gaon did not know of a book of Adam, **V.**, 118.
- Haifa, sea of, located in Zebulun's territory, **III.**, 460.
- Hail, the store-houses of, **I.**, 9, 12; **III.**, 162, 232, 404
- Hail, seven rivers of, in each compartment of Hell, **I.**, 16
- Hail, stream of, moon and stars bathe in, **I.**, 25; **V.**, 37
- Hail of the sun cools its heat, **I.**, 25
- Hail, angel of, the name of, **I.**, 140; **IV.**, 329; **VI.**, 417
- Hail, the creation of, **I.**, 140
- Hail, angels created out of, **II.**, 308, 366; **V.**, 22
- Hail, plague of, sent upon the Egyptians, **II.**, 342, 344, 346, 356, 357; **III.**, 73, 404
- Hail, Gog annihilated by, **II.**, 356, 357
- Hail in the time of Joshua, **II.**, 357
- Hail, Israel protected from the, by clouds of glory, **II.**, 374
- Hail, punishment by, **III.**, 90
- Hail at the time of revelation, **III.**, 91
- Hail sent against Sisera, **VI.**, 197.
- Hailstones on the spot where Enoch had risen, **I.**, 130
- Hailstones, Egyptians at the Red Sea destroyed by, **III.**, 26
- Hailstones cast down upon the Canaanites, **IV.**, 10
- Hailstones suspended in mid-air, **II.**, 357; **IV.**, 10.
- Hair of the swine used by Noah, **I.**, 38; **V.**, 54

- Hair originally over entire face of the steer, **I.**, 39
- Hair of man corresponds to the woods, **I.**, 49
- Hair of Adam possessed by Absalom, **I.**, 59
- Hair covered by woman because of Eve's sin, **I.**, 67; **V.**, 90
- Hair, one may not approach a woman with uncovered, **III.**, 301
- Hair of Noah at birth long and white, **I.**, 145
- Hair of the descendants of Canaan, **I.**, 169
- Hair, white, of Abraham turned black at the birth of Isaac, **I.**, 206
- Hair possessed by Esau at birth, **I.**, 315
- Hair of the first-born used for the teraphim, **I.**, 371
- Hair, Joseph dressed his, carefully, **II.**, 5, 44
- Hair locks, of Jannes and Jambres seized by Michael, **III.**, 29; **VI.**, 10
- Hair of Joseph, the beauty of, **II.**, 48
- Hair of Judah, the stiffness and power of, **II.**, 107, 108; **V.**, 354
- Hair sacs, of man, **II.**, 227; **V.**, 383
- Hair, Job's wife sold her, for bread, **II.**, 235; **V.**, 387
- Hair of the Israelitish infants, the length of, **II.**, 258
- Hair, wicked women suspended in Hell by their, **II.**, 310, 311
- Hair, God reveals Himself to man in his, **II.**, 319; **IV.**, 48; **V.**, 383, 420; **VI.**, 207
- Hair, torn, as a sign of grief, **III.**, 10
- Hair, Rechabites did not cut their, **III.**, 76
- Hair of the child comes from the mother, **III.**, 100
- Hair, Moses wiped his pen on his, **III.**, 143; **VI.**, 61
- Hair on the legs of the Queen of Sheba, **IV.**, 145; **VI.**, 289
- Hair of goats used in the Tabernacle, **III.**, 152, 165, 178
- Hair, the Hebrew name for, **III.**, 205
- Hair, shaving of, prohibited to Samson, **III.**, 205
- Hair, shaving of the, of the Levites, at their consecration, **III.**, 384
- Hair, wearing of, in Gentile fashion, **IV.**, 119
- Hair of the angel of death, **IV.**, 227
- Hair, Jonah lost his, **IV.**, 252; **VI.**, 351
- Hair of Sennacherib, the burning of, **IV.**, 269
- Hair, the bodies of demons covered with, **IV.**, 289
- Hair of Elijah was long, **IV.**, 295
- Hair, Habakkuk carried by his, to Babylonia, **IV.**, 348
- Hair of Edom's angel identical with the wool of the goat, **I.**, 394; **V.**, 312
- Hair, the strength of people in their **V.**, 354
- Hairs of man, the number of, **V.**, 383
- Hair of David, the color of, **VI.**, 247
- Hair of martyrs changed to trees, **VI.**, 405
- Hair, Daniel fed the dragons with, **VI.**, 427
- Hair breadth, the third of a, **II.**, 210
- Hair dresser of Pharaoh's wife, **II.**, 151; **V.**, 371.
- Hairy hands of Jacob, **I.**, 333.
- Halakah, Joseph bade his brothers not to discuss, on the journey, **II.**, 115
- Halakah revealed to Moses on Mt. Sinai, **II.**, 326; **III.**, 115
- Halakah, one of the three parts of the oral law, **III.**, 79; **VI.**, 448
- Halakah, insight into the, possessed by Bezalel, **III.**, 154
- Halakah, Joshua learned from Moses, **III.**, 433
- Halakah, the old, concerning a ritual bath, **V.**, 115
- Halakah reflected in the Agada, Acquisition, **I.**, 290; **VI.**, 194; Adultery, **II.**, 35, 48, 50; **III.**, 175; **IV.**, 295; Agricultural laws, **VI.**, 192; Agunah, **IV.**, 183; Apostasy, **VI.**, 136; Arbitration, **VI.**, 261; Asylum, **VI.**, 278, 304; Ban, **II.**, 30; **III.**, 297, 414; **IV.**, 66; **V.**, 356; **VI.**, 138, 213, 267; Bastard, **VI.**, 341; Benedictions, **I.**, 218, 279, 282; **II.**, 78, 167; **III.**, 466; **IV.**, 115-116; **V.**, 98, 243, 268; **VI.**, 11, 101, 265, 270, 449; Bird's



nest, VI., 227; Blasphemy, III., 240, 276; IV., 284; Burial, I., 100, 102; II., 149, 201; III., 190, 191; V., 319; Calendar, II., 362; VI., 271; Candlestick, lighting of, III., 217; Census, IV., 111; VI., 62, 270; Circumcision, I., 262, 397; II., 78-79, 267, 364; III., 20, 57; IV., 296; V., 234, 245, 268, 399, 423; VI., 132, 340; Civil Law, III., 39; IV., 214, 328; Concubines, V., 263; Confiscation, IV., 126, 284; Courts, II., 258, 262; III., 67-68, 69, 72, 294; IV., 33, 75, 76, 173, 286; VI., 442; Criminal law, procedure in, II., 35; III., 130; IV., 68, 126, 327; VI., 415; Cruelty to animals, II., 4, 5; Damages, III., 147; Death penalty, II., 75; III., 409; Dietary Laws, I., 336; II., 5, 96, 362; III., 6, 478; IV., 386; V., 190, 235; VI., 414, 422, 460, 471; Divorce, I., 267; II., 258-259, 262; III., 64, 239, 253; IV., 103; VI., 215, 251, 443; Documents, I., 296, 321, 343; II., 154, 230; IV., 92, 398; V., 257, 266, 284; VI., 464; Dowry, I., 365; II., 180; VI., 378; Domicile in Egypt, IV., 182; 'Erub, VI., 282; Execution of criminals, VI., 176; Fasting and Fast days, I., 308; IV., 374, 423; VI., 56, 469, 471, 472; First-born, redemption of, II., 18; First born, rights of, I., 263, 276, 320, 321; II., 4; III., 58; V., 260, 277, 284; First born, sacrifice of, V., 136; First fruits, II., 203; VI., 114; Flax and wool, the prohibition of using together, V., 136; Food prepared by Gentiles, IV., 382; VI., 118; Free property, I., 366; Fringes, II., 362; III., 20, 241, 289; VI., 100, 101, 374; Gentile nurses, II., 267; V., 399; Grace after meals, I., 268, 271; II., 14; III., 50; V., 248, 345; VI., 20, 180, 450; Hallah, VI., 96; Hallel, I., 331; II., 368; IV., 268; V., 435, 436; VI., 12, 362, 418, 477; Hanging, IV., 444; VI., 136; Heifer whose neck was broken, II., 117; IV., 67; V., 357; High priest, VI., 354; Idolatry, III., 263; IV., 328;

Imprisonment, I., 216; II., 41; Inheritance, III., 242, 392, 394; VI., 311; Interest, IV., 241; VI., 345; Inter-marriage, II., 50; IV., 31, 33, 66, 88-89, 129, 355; VI., 136, 189, 191, 193, 280, 281, 401, 406, 442, 458; King, laws applicable to, IV., 129, 165; VI., 278; King, rights of, VI., 261, 264, 306; Laborer, I., 367; Leprosy, II., 321; III., 212, 259, 289; Levirate marriage, II., 18; III., 392; V., 330; Levites, III., 228; VI., 442; Marriage, I., 224, 293, 358, 365; III., 39, 253; IV., 43, 76, 106, 227, 264, 295, 396; VI., 136, 202, 282; Marriage Benedictions, V., 262; VI., 193; Marriage Contract, I., 331; Megillah, writing of, VI., 481; Mezuzah, III., 6, 289; Minyan, I., 307, 308; VI., 253; Mourning, I., 290, 297, 319; II., 149-150; IV., 39, 188, 189; V., 127, 277; VI., 343; Nazirite, III., 204; VI., 233; New Moon, II., 362; Noachian Laws, I., 71, 167, 171; VI., 11, 31; Oath, II., 24, 50, 152; IV., 291; V., 260; VI., 382; Omer, VI., 190; Ordination, III., 399; Orlah, VI., 96; paschal lamb, II., 362, 363, 364, 368; III., 129; Passover, I., 52, 331; III., 214; IV., 268, 423; V., 439; Pentecost, IV., 404; Perjury, IV., 293, 327; VI., 40, 261, 312, 383; Phylacteries, III., 6, 20, 241; IV., 117; VI., 328, 421; Pilgrimages, IV., 187, 253; VI., 307; Prayer, I., 256, 301; IV., 348, 349; V., 263; VI., 253, 331, 435, 449; Priestly gifts, III., 290-291, 389; VI., 100, 101, 269, 317, 318; Priestly laws, III., 216, 458; VI., 302; Priestly service, II., 326; III., 88, 189; Property rights, IV., 16; Prophecy, suppression of, VI., 350; Proselytes, I., 219, 293; IV., 32, 119; V., 245; VI., 189, 190, 270, 294; Punishment, I., 326; II., 311, 312; Purity, laws of, III., 413; IV., 210, 354; V., 236; VI., 335; Rape, III., 147; Reading from the Torah, III., 40, 440, 449; Rebellious son, IV., 106; Red Heifer, III., 216; Ritual Bath, II., 343;



- III., 57; IV., 186, 403, 422; V., 115; Sabbath, II., 94; III., 39, 47, 99, 218, 240, 241; IV., 8, 114, 374; V., 268, 405; VI., 174, 243, 311, 407, 439, 444; Sacrifice, I., 166, 282, 322; II., 117, 365; IV., 66; V., 249, 251, 309; VI., 271, 319, 347; Scrolls of the Torah, III., 6; Shaving of the Levites, III., 288; Shehitah, I., 329; II., 94; IV., 67; V., 48, 285; Shemoneh Esreh, IV., 359-361; Showbread, VI., 243; Sinew of the thigh, I., 389; II., 94; Sin offering, III., 195, 212; Slaughter of an animal and its young on one day, I., 381; III., 67, 310; Stolen property, I., 330; Tabernacles, Feast of, IV., 405, 444; Temple Laws, I., 34; III., 303; IV., 126, 156, 180-181, 185-186, 354; VI., 263, 264; Theft, II., 100; Tithes, I., 316; IV., 347, 355; VI., 448; Torture, IV., 106, 188; Traveling on a Festival, IV., 423; Treason, IV., 117, 187; VI., 312; Usury, IV., 189-190; Vows, III., 128, 301; IV., 43, 44, 46, 251, 292; VI., 203, 350; War, III., 405, 409-10; IV., 182; Washing of hands, VI., 282; Wedding ceremony, I., 68; Wine of Gentiles, III., 414; IV., 326, 370; VI., 439; Witnesses, I., 343; IV., 130; V., 257; VI., 312; Women, I., 67; IV., 116, 253; V., 89, 90; VI., 494
- Halakot, Joseph's knowledge of the, II., 5
- Halakot, Israel promised at Marah to receive, III., 39
- Halakot contained in the second Tables of the Law, III., 139
- Halakot ascribed to Haggai, VI., 440.
- Halia, the refrain sung at Jacob's wedding feast, I., 360.
- Halifin, a form of acquisition, VI., 194.
- Halizah, the origin of the ceremony of, II., 18; V., 330
- Halizah, ceremony of, performed by Ruth, VI., 193
- Halizah, the law concerning, VI., 194.
- Hallah, laws of, Moses and Aaron instructed the people in the, VI., 96
- Hallah, laws of, are to be observed only in Palestine, VI., 96.
- Hallel chanted on Passover, I., 330, 331; IV., 268; V., 435; VI., 12
- Hallel recited by the Israelites in Egypt, II., 368; 370; V., 435, 436
- Hallel, recitation of, by Hezekiah and his people, IV., 268; VI., 362
- Hallel chanted in the Temple, V., 435
- Hallel, the composition of, V., 435; VI., 418
- Hallel, the manner of reciting the, VI., 13
- Hallel, the Great, the authors of, VI., 477.
- Halls, heavenly, see Hekalot.
- Ham, the ancestor of the black race, I., 166; V., 55-6
- Ham punished for having sexual intercourse in the ark, I., 166; V., 55, 188
- Ham, activity of, in the ark of Noah, I., 166, 177; V., 55, 182, 188
- Ham and Noah, I., 168, 169, 170; V., 191, 192
- Ham, curse pronounced upon, I., 168-169; III., 452; V., 191
- Ham and Canaan equally base in character, I., 169; V., 192
- Ham built the city Neelatamauk, I., 171
- Ham, wife of, details concerning, I., 171; V., 188; VI., 117
- Ham, the land of, the climate and location of, I., 172, 173; II., 117; III., 267
- Ham stole the garments of Adam and Eve from the Ark, I., 177
- Ham urged Canaan to depart from the land not assigned to him, I., 220
- Ham, the children of, are slaves, II., 288
- Ham, immorality of, V., 191
- Ham, one of the seventy nations, V., 195
- Ham the first magician, V., 200
- Ham, later called Zoroaster, V., 200
- Ham, one of the seven sinners, VI., 182
- Ham, the descendants of, I., 168, 169, 175, 177, 326, 327; II., 15, 289, 324; V., 188, 265; VI., 4
- Ham, the descendants of, see also Hamites.
- Haman, genealogy of, I., 338; IV., 396, 410, 418, 419, 422, 430, 446-447; VI., 68, 461, 462, 463

- Haman and Mordecai, I., 338; IV., 398, 430, 431, 432, 436-437, 438; VI., 464, 477, 479
- Haman and Ahasuerus, II., 17; IV., 202, 394-395, 408, 442, 447; VI., 463, 466
- Haman, hostility of, towards the Jews, II., 150; IV., 369, 402-406, 408, 412, 425, 438; VI., 63, 463, 465, 467
- Haman and Esther, IV., 218, 394, 429; VI., 480
- Haman in charge of the feast of Shushan, IV., 370
- Haman, sons of, IV., 393, 428, 430, 434, 436, 445; VI., 463, 465, 474, 476, 478, 479, 480
- Haman, the wealth of, IV., 393, 415; VI., 146, 462, 463
- Haman, identified with Memucan, IV., 394; VI., 456, 457, 463
- Haman, the king ordered divine honors to be paid to, IV., 394-395; VI., 463
- Haman, hostility of, towards Vashti, IV., 394, 442; VI., 478
- Haman, the rank of, IV., 408, 447; VI., 463, 466
- Haman, the blasphemous words uttered by, IV., 408
- Haman, compared with the other enemies of Israel, IV., 409-410
- Haman, the new palace regulation introduced by, IV., 421
- Haman, death of, IV., 421, 444, 447, 474, 476; V., 240
- Haman, the number of advisers of, IV., 430; VI., 475
- Haman, the wife of, IV., 430
- Haman, the father of, the occupation of, IV., 438; VI., 476
- Haman, daughter of, details concerning, IV., 440; VI., 477
- Haman, the accusation brought against, IV., 442; VI., 478
- Haman desired royal insignia, IV., 434, 442; VI., 475
- Haman an accomplice of Bigthan and Teresh, IV., 443
- Haman, house of, a beam from the, furnished the cross for his execution, IV., 444
- Haman, fortune of, the heirs of, IV., 445; VI., 480
- Haman in Arabic legend, V., 222
- Haman, a relative of Bigthan and Teresh, VI., 461
- Haman, descendants of, taught Torah at Bene Berak, VI., 462
- Haman, the name of, in use among the Persians, VI., 462
- Haman found one of the treasures buried by Joseph, VI., 462
- Haman a great astrologer, VI., 464
- Haman afflicted with leprosy, VI., 477
- Haman took the same lodging as Jesus, VI., 479
- Haman, impure body of, VI., 479.
- Hamath, Israel migrated to, III., 448
- Hamath, people of, worship a ram, IV., 266
- Hamath, the settlement of Canaan reached from, to Egypt, I., 220.
- Hamathites, Palestine provisionally granted to, I., 173.
- Hamites of the Jordan plain tributary to Chedorlaomer, I., 229
- Hamites will serve Jacob, I., 334
- Hamites, the anger of, aroused against Shechem, I., 398
- Hamites, Jacob commanded by Isaac not to marry with, II., 288
- Hamites, the number of, V., 194
- Hamites, Nimrod the chief of, V., 199
- Hamites, the first idolaters, V., 201
- Hamites, the builders of the Tower of Babel, V., 201.
- Hammedatha, the meaning of the name of, VI., 462-463.
- Hammer, Sisera slain with a, IV., 38; VI., 198
- Hammer, Adam was taught the use of, V., 83.
- Hamon, the name of Gabriel, VI., 363.
- Hamor, the names of the children of, I., 396; II., 76
- Hamor, the son of Haddakum, I., 396
- Hamor requested Jacob to allow Dinah to marry his son, I., 396, 397
- Hamor tried to persuade Shechem not to marry Dinah, I., 396
- Hamor circumcised himself, I., 398
- Hamor slain by Simon, II., 195.
- Hamudan, the father of Elfalet, II., 39.
- Hanani, the prophet, the daughter of, married to Asa, VI., 310.

- Hanamel, son of Shallum, a relative of Jeremiah, *IV.*, 246, 302; *VI.*, 171, 411
- Hanamel descended from Rahab, *VI.*, 171, 411.
- Hananiah, one of the 70 elders, *III.*, 250; *VI.*, 87
- Hananiah, the false prophet, an enemy of Jeremiah, details concerning, *IV.*, 297, 298, 302; *VI.*, 373, 389
- Hananiah identified with John, *VI.*, 373
- Hananiah, Daniel's companion, one of the six pious men, *VI.*, 193
- Hananiah, see also Daniel, companions of
- Hand of God, see God, hand of
- Hand, Eve not formed out of, *I.*, 66
- Hand, one, Jacob uprooted an oak with, *I.*, 412
- Hand of Zerah, a scarlet thread was put on the, *II.*, 37
- Hand of Moses afflicted with leprosy, *II.*, 321
- Hand, right, Gabriel caused milk to flow from Abraham's, *I.*, 189 *V.*, 210
- Hand, the right, of Jacob supported by Michael, *I.*, 333
- Hand, the right, Jacob fought with a sword in the, *I.*, 405
- Hand, the right, Isaac grasped Levi with the, *I.*, 412
- Hand, the right, of Simon, was withered for seven days, *II.*, 192
- Hand, right, one should beckon with the, *III.*, 64
- Hand, the left, Isaac grasped Judah with the, *I.*, 412
- Hand, left, Jacob fought with a bow in his, *I.*, 405
- Hand, left, phylacteries are wound up on the, *III.*, 20
- Hand, left, one should repulse with the, *III.*, 64
- Hand, the left, of Jacob supported by Gabriel, *I.*, 333
- Hand-breadth, a, width of the Tables of the Law, *VI.*, 60
- Hands, four, possessed by inhabitants of of Tebel, *I.*, 10
- Hands, serpent deprived of, *I.*, 77, 78 98 *V.*, 101
- Hands of the angel, *I.*, 130, 136, 301, 335; *II.*, 319; *V.*, 123
- Hands of Jacob, the size of, *I.*, 332
- Hands of the Ishmaelites grew rigid, *II.*, 20
- Hands of Joseph, a signet ring put on the, *II.*, 73
- Hands, two, possessed by all creatures, *II.*, 206
- Hands, the function of, *II.*, 215
- Hands, the wicked suspended in Hell by their, *II.*, 310, 311
- Hands of Moses supported by Aaron and Hur, *III.*, 60, 61
- Hands, unchaste deeds with the, *III.*, 102
- Hands, human, consisted of one piece until Noah's time, *V.*, 168
- Hands, raised, prayer with, should not last longer than three hours, *VI.*, 25.
- Handsel, the pot of lentils given to Esau by Jacob as a, *V.*, 277.
- Hanging of executed criminals, the law concerning, *III.*, 241; *IV.*, 444
- Hanging of the bodies of the Israelites that sinned at Peor, *III.*, 383
- Hanging, one of the forms of capital punishment, *III.*, 409
- Hanging on a tree, the fate of Absalom, *IV.*, 106
- Hanging of the descendants of Saul, *IV.*, 444
- Hanging of Haman, *IV.*, 444, 447
- Hanging of the bodies of blasphemers and idolaters, *VI.*, 136.
- Hanina, R., the parents of, the death of, *I.*, 118-119
- Hanina, R., the story of, and the frog, *I.*, 119, 120; *V.*, 148.
- Hanina b. Dosa, future world created for, *V.*, 68.
- Hannah, a prophetess, *IV.*, 57.
- Hannah, prophecy of, concerning Korah, *III.*, 300
- Hannah, unconscious prophecy of, *IV.*, 60; *VI.*, 219
- Hannah, prayers of, *IV.*, 58, 60; *VI.*, 215, 216, 217, 219, 234
- Hannah and Peninnah, *IV.*, 58, 60
- Hannah, Eli's blessing bestowed upon, *IV.*, 59

- Hannah, age of, at the birth of Samuel, IV., 59 VI., 218
- Hannah, a woman of valor, V., 258
- Hannah, sterility of, VI., 205, 218
- Hannah, the father of, the name of, VI., 215
- Hannah, beauty of, VI., 216, 217
- Hannah, the first to call God, the Lord of Hosts, VI., 217
- Hannah and Samuel, VI., 219, 234
- Hannah, the number of children of, VI., 219-220.
- Hannibal, the defeat of, V., 373.
- Hanoch, one of the 70 elders, III., 250.
- Hanukkah festival, lights of the, will shine forever, III., 218; VI., 79
- Hanukkah, Cain and Abel offered their sacrifices on, V., 136
- Hanukkah, feast of, in the month of Kislew, VI., 71.
- Hanun, king of Ammon, identical with Shobi, IV., 106.
- Happiness of the pious often deferred, I., 358
- Happiness of the ante-diluvians, V., 155.
- Harabah, the fourth earth, I., 10.
- Haran and Terah, I., 195, 216
- Haran and Abraham, I., 202, 216; V., 214
- Haran, the names of the children of, I., 202, 205
- Haran, imperfect in his faith in God, I., 202, 216; V., 214
- Haran perished in a fiery furnace, I., 202, 216, 319; V., 214, 215
- Haran the first son to die in the lifetime of his father, I., 202
- Haran, the star of, I, 202
- Haran, eight years old when he begot Sarah, V., 214
- Haran suffered for the crime of Lot, V., 214
- Haran and Nahor, V., 214
- Haran, the premature death of, the explanations for, V., 214, 215, 217
- Haran, Terah stopped for a time in, I., 205, 217, 218; V., 217, 219
- Haran, Abraham remained five years in, V., 230
- Haran, Emtelai died in, V., 208
- Haran, the coming of Isaac to, involves the return of the dominion to its old place, V., 260
- Haran, the journey of Eliezer to, the short duration of, I., 294, 296
- Haran, Laban lived in, I., 341, 353
- Haran, Bethuel, king of, I., 294; V., 261
- Haran, Jacob's journey to, accompanied by five miracles, I., 349
- Haran, Jacob's abode in, I., 353, 354, 355, 360, 372; III., 133; V., 294, 412
- Haran, the wives of Gad and Naphtali from, II., 39
- Haran, Pythagoras came from, V., 197
- Haran, inhabitants of, the character of, I., 205, 357; V., 219-220, 295
- Haran, the land of, details concerning, I., 205, 298-299, 353, 360; II., 201; V., 197.
- Haranites as authorities on Jewish law, V., 295.
- Harariah ceded to Jacob by the Gentiles, I., 411.
- Harbonah one of the angels of destruction, IV., 374
- Harbonah, the eulogy attached to, IV., 325
- Harbonah accompanied Mordecai, IV., 437
- Harbonah originally a friend of Haman, IV., 443; VI., 478
- Harbonah, Elijah in the guise of, IV., 202
- Harbonah identified with Elijah, VI., 478.
- Hard soil is fertile, III., 267.
- Hardness of the cedar, I., 260.
- Hare changes its sex, V., 55; VI., 206
- Hare, stomach of, a remedy against sterility, V., 55; VI., 206
- Hare, stomach of, recommended to Samson's mother, V., 55
- Hare, flesh of, Esau prepared for Isaac, V., 285
- Hares, live, eaten by Nebuchadnezzar, IV., 291, 292; VI., 382.
- Harlot of Gaza, Samson a captive of, VI., 208
- Harlot, Elijah in the guise of, IV., 203, 204; VI., 326
- Harlot, see also Courtisan and Prostitute.
- Haron, one of the angels of Destruction, details concerning, III., 124, 125.

- Harp of David; see David, Harp of
- Harp, Zuleika urged Joseph to play the, II., 47
- Harp, Serah played the, before Jacob, II., 115
- Harp of Aeol, VI., 262
- Harp used in messianic times, VI., 262
- Harps of the Levites, IV., 304, 316, 317.
- Harsum, the father of Gabina, the wealth of, VI., 430
- Harsum not identical with Croesus, VI., 430.
- Hart, Naphtali swift as a, II., 109
- Hart, leaping of the, III., 78
- Hart caught by Esau, V., 285.
- Harut, the fallen angel, V., 160.
- Hashmal surrounds the throne of God, I., 18
- Hashmal, a class of angels, V., 25.
- Hashmalim proclaim the kingship of God, III., 111.
- Hasidic Cabala, the founder of, IV., 232.
- Hasidim, legends of, VI., 305.
- Hasmoneans, descendants of Aaron, III., 218
- Hasmoneans and Pharisees, the strife between, VI., 156
- Hasmoneans, the older Haggadah never alludes to, VI., 156.
- Hassenuah, one of the elders of Israel, VI., 88.
- Hatchet, Abraham broke the idols with a, I., 214, 215; V., 218.
- Hathach killed by Haman, IV., 421
- Hathach identified with Daniel, IV., 419; VI., 414, 469
- Hathach and Mordecai had their conversation in the open, IV., 419
- Hathach acted as mediator between Esther and Mordecai, IV., 421; VI., 470.
- Hatred, the cause of, I., 323
- Hatred, the consequences of, II., 217
- Hatred banished by righteousness and humility, II., 217
- Hatred of the serpent for man caused by jealousy, V., 94
- Hatred, angels without, V., 108
- Hatred and revenge, explanation of Saturalia, V., 116.
- Hayyah, R., Elijah in the guise of, IV., 209
- Hayyah, R., reconciled with R. Judah ha-Nasi, IV., 209
- Hayyah and his sons, the efficacy of the prayers of, IV., 219-220
- Hayyah, see also Hiyyah.
- Hayyot encircle God's throne, I., 3, 10, 18; V., 24, 25
- Hayyot bear the Throne of God, VI., 143
- Hayyot, abode of, I., 13; II., 309
- Hayyot, vibration of the trees of Paradise communicated to, I., 26
- Hayyot praise God, I., 83; III., 111; IV., 115; V., 25
- Hayyot, angel of the, I., 84
- Hayyot noticed Enoch at a great distance, I., 138
- Hayyot, the heat of the breath of, IV., 112; V., 24
- Hayyot nourished by the radiance of the Shekinah, III., 143; VI., 60
- Hayyot made of fire, III., 162
- Hayyot, a class of angels, IV., 359; V., 25; VI., 82
- Hayyot, faces of, the number of, V., 25; VI., 360
- Hayyot, bull image of, V., 25
- Hayyot are eternal, V., 25
- Hayyot the mediator between Israel and God, V., 48
- Hayyot will testify to the unity of God on the day of judgment, VI., 103.
- Havilah, Joseph defeated the Ishmaelites in, II., 77
- Havilah, precious stones of, the virtues of, IV., 23.
- Hawk, the flying of, II., 287
- Hawk of gold on Solomon's throne, IV., 157, 158.
- Hazael, divine honors paid to, VI., 348.
- Hazleponit, mother of Samson, a woman of valor, V., 258; VI., 205, 206.
- Hazleponit, the sterility of, VI., 205
- Hazleponit, one of the 22 pious women VI., 205.
- Hazor, Pirathon the king of, I., 410
- Hazor, Jabin the king of, IV., 35; VI., 184, 194
- Hazor, the booty of, carried away by the sons of Jacob, I., 410; VI., 194

- Hazor destroyed by Joshua, V., 317; VI., 194.
- Hazarnaveth, the character of the inhabitants of, V., 193.
- Hazubah used to mark the boundaries of Palestine, IV., 15
- Hazubah, the difficulty of uprooting, IV., 16; VI., 179.
- Hazzan pronounces marriage blessings under the Huppah, I., 68
- Hazzan, celestial, V., 25
- Hazzan, Jeremiah as, VI., 332
- Hazzan, see also Precentor.
- He, letter, forms part of the ineffable name of God, I., 7
- He, letter, added to Ishah, I., 69
- He, letter, occurs twice in the name of God, II., 58
- He, letter, rested on the Sabbath, III., 235
- He, letter, flew about on week days, III., 235
- He, letter, visible in the cloud over the ark, III., 235
- He, letter, and Waw too exalted to be used as means of creation, I., 7.
- Head of crocodile possessed by the phoenix, I., 33
- Head of the pious, crowns upon, I., 57
- Head of the embryo, light on, extinguished, I., 58
- Head, Eve not formed out of, I., 66
- Head of Nimrod, a stream issued from, I., 204
- Head of Marumath chopped off, I., 209
- Head of an ass, the price of, in the time of Elishah, I., 221
- Head of Jacob, Rebekah laid her hands upon, I., 327
- Head of the slain first-born salted, I., 371
- Head of Jashub cut off by Judah, I., 409
- Head of Jashub's sons, dust strewn upon, II., 25
- Head of Jacob laid on Judah's knees, II., 27
- Head of Zuleika, the precious stones on, II., 53
- Head of Pharaoh, precious stones on the, II., 68
- Head of Esau rolled into the Cave of Machpelah, II., 154
- Head, one, all creatures possess, II., 206
- Head of a calf possessed by Keteib, III., 186
- Head of the magic bird made of gold, III., 353
- Head of Dan, the Danites took an oath by, IV., 182
- Head, Leviathan puts his, in Paradise, V., 42
- Head of Ziz reaches the throne of glory, V., 47
- Head of Adam, earth of Palestine taken for, V., 72
- Head, covering of, by unmarried Jewish women, V., 90
- Head of Shemhazai in the heaven, V., 170
- Head, covering of, required of one who is excommunicated, VI., 267
- Head, the seat of wisdom, VI., 283
- Head of each Israelite on Sinai lifted by an angel, III., 95
- Heads, two, possessed by inhabitants of Tebel, I., 10
- Heads of the Hayyot, firmament over them, I., 13
- Heads, two, of the Angel of Death, I., 306
- Heads, 70,000, possessed by the tall angel, II., 307
- Heads, 70,000, possessed by the scorpions of Hell, II., 312
- Heads of serpents used for enchantment, III., 410
- Heads, dwellers in Paradise walk on their, V., 263.
- Healing, art of, see also Medicine
- Healing, art of, Solomon learned from the book of Raziel, I., 157
- Healing the sick, the power of, possessed by the precious stones of Abraham, I., 292
- Healing, window of, in the first heaven, II., 306
- Healing power of Miriam's well, III., 54; VI., 22
- Healing springs, list of, hidden by Hezekiah, VI., 369
- Healing, angel of, called Raphael, I., 54; V., 71, 330
- Healing, see also Cure, and Medicine.
- Health, window of, in the first heaven II., 306



- Health, Jacob prayed to return home in, I., 353.
- Hearing is not like seeing, III., 88; VI., 33.
- Heart of the fox wanted by Leviathan, I., 41
- Heart, Eve not formed out of, I., 66
- Heart of Adam and Eve, Sammael's son spoke from, I., 155
- Heart weakening caused by one glance at the Rephaim, I., 151
- Heart of Jacob melted like wax, I., 333
- Heart of Judah, the hair above, II., 107; V., 354
- Heart, function of, II., 215; III., 208, 296
- Heart, an angel laid his hand on the, of each Israelite on Sinai, III., 95
- Heart of Joram pierced by an arrow, IV., 190
- Heart signifies intellect, V., 57
- Heart of his country, the king, V., 245
- Heart, the entire body suffers through the sickness of, V., 245
- Heart of the locust, the shape of, VI., 314
- Heart, seat of wisdom, VI., 283.
- Heat, the origin of, I., 12, 132
- Heat of the sun, the origin of, I., 25, 132
- Heat not dispensed by the sun during the night, I., 25
- Heat of the sun cooled by the stream in heaven, I., 25; V., 37
- Heat and dew brought by the phoenix, I., 33
- Heat, Adam will be scourged by, I., 97-98
- Heat of the land of Ham, I., 172
- Heat, the Egyptians plagued by, II., 266; V., 398
- Heat of Hell reaches the earth, I., 240
- Heat, Joseph fell sick with, II., 6
- Heat, storehouses of, III., 232
- Heat, intensity of, in the belly of the fish that harbored Jonah, IV., 252
- Heat of the springs of Tiberias, cause of, V., 19
- Heat not possessed by the stars and the moon, V., 37
- Heat, the giants perished from the, during the Deluge, V., 181
- Heat, man cannot protect himself against, V., 349
- Heat, the cause of the death of the Shunammite child, VI., 346.
- Heath-rushes, Dan's grandchildren numerous as, V., 379.
- Heathen, see Gentiles.
- Heave-offering, women commanded especially to observe, I., 67
- Heave-offering of the world, Adam considered as, I., 67; V., 89
- Heave-offering given to the priests, III., 289, 290.
- Heaven, creation of, I., 8, 51, 82, 83; III., 154, 155, 403; V., 8, 17, 42, 64, 66, 107
- Heaven, the highest, Adam ascended, on the first Sabbath, I., 84
- Heaven, funeral rites of Adam in, I., 99
- Heaven, Enoch's ascension into, I., 126, 130, 131, 135, 137; V., 156, 157, 161, 163
- Heaven, Abraham's ascension to, I., 235, 302, 303, 306; V., 229
- Heaven, Jacob wrestled with the angel in, I., 387; V., 306
- Heaven, oil flowed down from, for Jacob, I., 352
- Heaven, Levi's ascension into, I., 387; II., 194; V., 307
- Heaven, Asenath's place in, II., 175
- Heaven, the ascension of Moses into, II., 305-315; III., 109, 117, 305, 424, 435, 436, 446, 469, 477, 481; V., 334, 416-418; VI., 149
- Heaven, the length of Moses' stay in, III., 67, 117, 133, 141, 142, 429, 469; VI., 49
- Heaven, Moses caused, to keep silent, VI., 160
- Heaven listened to Moses, I., 50
- Heaven, Moses subsisted on the glory of the Shekinah while in, V., 236
- Heaven, Moses sat in, VI., 47
- Heaven, Moses and Elijah never ascended to, III., 159; VI., 37
- Heaven, vicinity of, the abode of Moses and Elijah in the, VI., 322-323
- Heaven, Azazel barred from, after his sin, V., 171
- Heaven, the time of Elijah's translation to, IV., 200-201; VI., 322
- Heaven, Shemhazai ascended to, I., 149
- Heaven, first, the occupants of, I., 131; II., 194, 306; V., 417; VI., 292

- Heaven, the first, the function of, **I.**, 9  
 Heaven, the second, the occupants of, **I.**, 9, 131; **II.**, 306-307; **V.**, 5, 417  
 Heaven, the second, the splendor of, **II.**, 194  
 Heaven, the third, the contents and occupants of, **I.**, 9, 100, 131-132; **II.**, 195, 307; **III.**, 44; **V.**, 11, 127, 374, 417  
 Heaven, the fourth, the contents and occupants of, **I.**, 9, 132-133; **II.**, 307; **V.**, 11, 417  
 Heaven, fourth, Zebul the name of, **VI.**, 292  
 Heaven, the fifth, the occupants of, **I.**, 9, 133; **II.**, 308; **V.**, 417  
 Heaven, the sixth, the occupants and contents of, **I.**, 9, 133; **II.**, 308; **V.**, 11, 417  
 Heaven, the seventh, the occupants and contents of the, **I.**, 10, 56, 133-134; **II.**, 308-309; **V.**, 11, 30, 75, 157, 417; **VI.**, 297  
 Heaven, the seventh, the name of, **I.**, 84, 124; **V.**, 11  
 Heaven, the seventh, attached to the arm of God, **I.**, 11  
 Heaven, windows of, **I.**, 17; **IV.**, 280, 426; **V.**, 24  
 Heaven, soul escapes to, every night, **I.**, 56  
 Heaven, Satan flung out of, **I.**, 64; **V.**, 85  
 Heaven, souls climb up to, on the pillars of Paradise, **I.**, 69  
 Heaven, Zebul is at the entrance of, **I.**, 69  
 Heaven, celebration of the first Sabbath in, **I.**, 84, 85  
 Heaven, festivals of, origin of, **I.**, 89  
 Heaven, angels burn incense in, **I.**, 99  
 Heaven, the return of the Shekinah to, **I.**, 124; **II.**, 260; **V.**, 152; **VI.**, 372  
 Heaven, arrows shot by the builders of the Tower of Babel towards, **I.**, 179; **V.**, 203  
 Heaven, fortunes of men determined in, on New Year's Day, **I.**, 261  
 Heaven ascended by the angels, **I.**, 300, 351; **V.**, 290  
 Heaven, the angels banished from, **I.**, 386; **V.**, 70, 306  
 Heaven, the throne of God, **II.**, 333  
 Heaven, manna descended from, **III.**, 43  
 Heaven, no distinction between day and night in, **III.**, 116  
 Heaven, chambers of, made of fire, **III.**, 162  
 Heaven, eleven curtains of, **III.**, 165  
 Heaven, the original size of, **III.**, 180  
 Heaven, the color of, **III.**, 193; **IV.**, 161  
 Heaven, the study of the Torah brings peace in, **III.**, 198  
 Heaven, Aaron translated to, **III.**, 327  
 Heaven at dawn, the beauty of, **IV.**, 145  
 Heaven, the keys of the Temple taken up to, **IV.**, 286  
 Heaven, etymology of the Hebrew word, **V.**, 9  
 Heaven and firmament, relation between, **V.**, 17, 66  
 Heaven, angels reside in, **V.**, 22, 335  
 Heaven, witness for man's actions, **V.**, 38  
 Heaven, moon slipped in, **V.**, 40  
 Heaven, vault of, Leviathan, identified with, **V.**, 45  
 Heaven, vault of, signs of the Zodiac affixed to, **V.**, 45  
 Heaven, soul of man from, **V.**, 66  
 Heaven, one of the three divisions of the cosmos, **V.**, 70  
 Heaven, marriages made in, **V.**, 75-76, 262  
 Heaven, the immortals taken up alive into, **V.**, 96  
 Heaven, Sabbath dates from the time before the creation of the, **V.**, 111  
 Heaven, three men ascended to, to perform service, **V.**, 157  
 Heaven, the angel of, **V.**, 160  
 Heaven, the fallen angels returned to, **V.**, 169  
 Heaven, the waters above the, **VI.**, 10  
 Heaven, Torah was to remain in, for a thousand generations after creation, **VI.**, 30  
 Heaven, angels not permitted to sit in, **VI.**, 47  
 Heaven, the tabernacle symbolical of, **VI.**, 63  
 Heaven, weeping of, **VI.**, 162  
 Heaven, Torah came from, **VI.**, 307  
 Heaven, the broken tables of the law returned to, **VI.**, 307

- Heaven, the gates of, **I.**, 69, 132, 133, 304, 352; **II.**, 195; **III.**, 109, 419; **IV.**, 360; **VI.**, 35, 46, 158
- Heaven exceeds the earth, **I.**, 24
- Heaven and earth, hymn of, **I.**, 44
- Heaven and earth consulted by God before creating man, **I.**, 52
- Heaven and earth trembled at the utterance of God, **III.**, 95
- Heaven and earth, the tables of the law the symbol of, **III.**, 151
- Heaven and earth, the distance between, **IV.**, 334; **VI.**, 423
- Heaven and earth, manner in which harmony was established between, **V.**, 66
- Heaven and earth, Moses commanded, to stand still, **VI.**, 6
- Heaven, see also Heavens.
- Heavenly academy, the new teachings expounded daily in the, **I.**, 292
- Heavenly academy, see also Academy, heavenly
- Heavenly ban put on those who drank the wine of Gentiles, **III.**, 414
- Heavenly beauty of Joseph, **II.**, 171
- Heavenly beings consist of fire and water, **V.**, 7
- Heavenly being, Israel the name of a, **V.**, 307
- Heavenly bodies, the movements of, **II.**, 238; **V.**, 132
- Heavenly bodies, the angels preside over, **II.**, 307
- Heavenly bodies rested during the deluge, **V.**, 168
- Heavenly bodies, worship of, forbidden in the Torah, **III.**, 331; **V.**, 205
- Heavenly bodies created after plants, **V.**, 34
- Heavenly bodies have power over the plants, **I.**, 73
- Heavenly bodies, light of, **V.**, 34
- Heavenly bodies, the time of their appearance before God, **V.**, 38
- Heavenly bodies endowed with consciousness and intelligence, **V.**, 40
- Heavenly bodies formed of 3 elements, **V.**, 41
- Heavenly bodies witness for man's actions, **V.**, 38
- Heavenly bodies, song of praise of, **V.**, 36, 62, 110
- Heavenly bodies created by the right hand of God, **V.**, 64
- Heavenly body of Elijah, **VI.**, 323, 325
- Heavenly books written by the finger of God, **II.**, 175
- Heavenly bread, **VI.**, 17
- Heavenly bread, see also Manna
- Heavenly choir, Michael the leader of, **I.**, 386; **V.**, 306
- Heavenly, the, divided from the terrestrial by fire, **I.**, 13
- Heavenly court arbitrated the case of Michael and Sammael, **I.**, 313
- Heavenly court appeared to Jacob at the death of Rebekah, **I.**, 414; **V.**, 318
- Heavenly court consulted by God concerning the drowning of the Egyptians, **III.**, 23-24
- Heavenly court, Moses' death decreed in the, **III.**, 417; **VI.**, 146
- Heavenly courts, Moses' death proclaimed in the, **III.**, 418
- Heavenly court, one of the scrolls written by Moses brought to the, **III.**, 440
- Heavenly court, a description of the, **IV.**, 114
- Heavenly court, Ahab's trial in the, **IV.**, 187; **VI.**, 312
- Heavenly court, the sins punished by, **IV.**, 421
- Heavenly court consists of angels, **V.**, 3
- Heavenly court, man's good deeds his defenders at, **V.**, 77
- Heavenly court of 71 judged the serpent, **V.**, 122
- Heavenly court, witnesses for and against man in the, **V.**, 128
- Heavenly court of justice, the arguments of, concerning Cain, **V.**, 141
- Heavenly court, Abel the judge in, **V.**, 142
- Heavenly court, number of the members of, **V.**, 153, 238
- Heavenly court, Adam condemned by a, **V.**, 238
- Heavenly court of justice punished the cities of sin, **V.**, 238, 241
- Heavenly court, the references in the Bible to, **V.**, 241

- Heavenly court, the decision of, regarding Jonah's soul, **VI.**, 350
- Heavenly court, God presides over, **V.**, 422
- Heavenly court, see also God, court of justice of
- Heavenly curtain, see Curtain, heavenly
- Heavenly decree, the sealing of, **IV.**, 416; **VI.**, 468
- Heavenly decree of annihilation of Israel, the annulment of, **IV.**, 433
- Heavenly decree issued against Job, **V.**, 385
- Heavenly family, plea of the, in favor of Israel, **VI.**, 468
- Heavenly father, see Father, heavenly
- Heavenly fire, see Fire, heavenly
- Heavenly fragrance, Israel cured of their diseases by the, **II.**, 374; **V.**, 438
- Heavenly fragrance at the time of revelation, **VI.**, 39
- Heavenly garments, possessors of, **I.**, 79, 135, 139; **III.**, 325; **V.**, 102, 103; **VI.**, 112
- Heavenly gifts will be returned to Israel in the world to come, **V.**, 390; **VI.**, 56
- Heavenly gifts, Moses hid, in his tent, **VI.**, 56
- Heavenly girdle of Job, the powers of, **II.**, 241; **V.**, 388
- Heavenly Halls, see Hekalot
- Heavenly herald, see Herald, heavenly
- Heavenly hierarchy, the number of heads of the, **V.**, 70; **VI.**, 82
- Heavenly high priest, see High priest, heavenly
- Heavenly ink, the origin of, **III.**, 143
- Heavenly Jerusalem, see Jerusalem, the heavenly
- Heavenly judgment pronounced against Reuben, **IV.**, 360
- Heavenly kingdom will come after 7,000 years, **IV.**, 28
- Heavenly ladder, **I.**, 351; **V.**, 10, 91, 290
- Heavenly light, see Light, heavenly
- Heavenly mare, **VI.**, 9
- Heavenly messengers, three present at the death-bed of every man, **V.**, 125
- Heavenly music, **VI.**, 36
- Heavenly mysteries mastered by Adam, **V.**, 118
- Heavenly oil of Jacob, **V.**, 119
- Heavenly oil, see also Oil, Heavenly
- Heavenly origin of man, **V.**, 65
- Heavenly origin of Cain and Abel, **V.**, 133
- Heavenly palace, the seventh, Enoch's throne near, **I.**, 139
- Heavenly priest, Michael the, **I.**, 9, 385
- Heavenly princes, the punishment of, **V.**, 435
- Heavenly punishment of death for blasphemy, **V.**, 386
- Heavenly punishment by fire, **VI.**, 35
- Heavenly radiance shed over the face of the Israelites, **III.**, 93; **VI.**, 37
- Heavenly remedies kept by Raphael, **I.**, 54
- Heavenly rod, see Rod, heavenly
- Heavenly scribe, details concerning, **V.**, 129, 156, 163
- Heavenly seal attached to the document of the Great Synagogue, **VI.**, 449
- Heavenly singer, details concerning, **I.**, 14; **V.**, 17, 24, 25
- Heavenly stream cools off the sun, **V.**, 37
- Heavenly sword, see Sword heavenly
- Heavenly tables, an angel communicated things to Jacob from, **VI.**, 49
- Heavenly Temple, the description of, **II.**, 307; **III.**, 149; **VI.**, 62
- Heavenly Temple, see also Temple, heavenly
- Heavenly trumpets, the sound of the, **VI.**, 174
- Heavenly sword picked out the Amalekites for destruction, **IV.**, 4
- Heavenly voice, see Voice, heavenly
- Heavenly waters, **I.**, 13; **III.**, 20
- Heavenly water, Torah called the, **II.**, 304
- Heavenly weapon will be restored to Israel in the world to come, **III.**, 463
- Heavenly wisdom, Bezalel endowed with, **II.**, 254.
- Heavens, Moses appealed to the, to pray for him, **III.**, 431
- Heavens and the earth consist of different elements, **I.**, 8
- Heavens, the length of the, **I.**, 11

- Heavens, distance between earth and the, **I.**, 11
- Heavens, the new, brought forth at creation, **I.**, 11
- Heavens, light of, from the firmament, **I.**, 13; **V.**, 66
- Heavens not the same as the firmament, **I.**, 13
- Heavens and earth, aspirations to infinity curbed, **I.**, 13
- Heavens, radiance of, blinds the sun and the moon, **I.**, 25
- Heavens kept in place by the firmament, **I.**, 73
- Heavens wept at the fall of man, **I.**, 80
- Heavens, the builders of the Tower of Babel wished to bore a hole in the, **I.**, 179, 180; **V.**, 203
- Heavens, the signs of, Nahor practiced magic according to, **I.**, 186
- Heavens empurpled by God, **I.**, 213
- Heavens opened by God, **I.**, 284
- Heavens, the different uses of, **II.**, 195
- Heavens covered with the clouds, **II.**, 333
- Heavens, six, the wagons of the Tabernacle symbolical of, **III.**, 193
- Heavens, seven, God opened, at Sinai, **III.**, 93, 96
- Heavens, seven, the purpose of, **I.**, 9, 11
- Heavens, seven, the distance between each of the, **I.**, 11; **VI.**, 423
- Heavens, seven, the names of, **V.**, 10
- Heavens, the seven, visited by Baruch, **IV.**, 323
- Heavens, the impermanence of, **III.**, 431, 451; **VI.**, 35
- Heavens recite the praise of God, **IV.**, 115; **V.**, 62
- Heavens consist of fire and water, **V.**, 7
- Heavens, the number of, **V.**, 9, 10, 11, 12, 23, 33
- Heavens, description of, **V.**, 10
- Heavens, thickness of, **V.**, 13
- Heavens became fruitful and multiplied, **V.**, 17
- Heavens, the higher, the occupants of, **V.**, 30
- Heavens opened up for Isaac at the time of the Akedah, **V.**, 285
- Heavens offered by God as guarantors that the Torah will be observed, **VI.**, 35
- Heavens declare the glory of God, **VI.**, 160
- Heavens opened for Adam to perceive the angels sing, **V.**, 93-4
- Heavens, the tablet of the, read by Asher, **II.**, 219
- Heavens opened before Ezekiel, **I.**, 51
- Heavens artificially made by Hiram, **IV.**, 335
- Heavens, commotion of, at the death of Methuselah, **I.**, 141.
- Heber, the grandson of Asher, **II.**, 188
- Heber, the name of Moses, **II.**, 269
- Heber, the meaning of the name of, **II.**, 269, 290
- Heber, the name of Jethro, **II.**, 290.
- Hebrew Alphabet, see also Alphabet, Hebrew
- Hebrew alphabet allotted to Shem, **I.**, 173; **V.**, 194
- Hebrew alphabet, 22 letters of the, **III.**, 158; **V.**, 107
- Hebrew alphabet, letters of, engraved on the Urim and Thummim, **III.**, 173; **VI.**, 69
- Hebrew alphabet, the number of the letters of, divisible by three, **VI.**, 30
- Hebrew characters, Seth's invention of, **V.**, 149, 150
- Hebrew script given up after the return from Babylonia, **IV.**, 354
- Hebrew language given to Israel, **I.**, 181
- Hebrew language made use of by God at the creation, **I.**, 181; **V.**, 205
- Hebrew, Joseph spoke, to his brethren, **II.**, 108, 112; **V.**, 355
- Hebrew, Pharaoh did not know, **II.**, 151-2
- Hebrew language spoken by the family of Shem and Eber, **II.**, 214; **V.**, 205
- Hebrew, Job's daughters praised God in, **II.**, 242
- Hebrew language spoken by Israel in Egypt, **II.**, 300; **III.**, 200; **VI.**, 38
- Hebrew, Moses received the prophecies in, **III.**, 87; **VI.**, 33, 45
- Hebrew, Balaam's imperfect knowledge of, **III.**, 365; **VI.**, 128

Hebrew spoken by Balaam's ass, **III.**, 365  
 Hebrew, Torah proclaimed in, **III.**, 454  
 Hebrew language not understood by the angels, **V.**, 65  
 Hebrew spoken by the serpent, **V.**, 94  
 Hebrew the original language of man, **V.**, 94, 205  
 Hebrew language lost by the generation of the Tower of Babel, **V.**, 113  
 Hebrew inaccurately pronounced by the Alexandrians, **V.**, 393  
 Hebrew words contained in all languages, **V.**, 206  
 Hebrew, Abraham called the, **V.**, 224  
 Hebrew origin of the prayer of Asenath, **V.**, 374  
 Hebrew midwives, details concerning, **II.**, 252-253  
 Hebrews, the wisdom of, **II.**, 98  
 Hebrews, Haran the original seat of, **V.**, 197.  
 Hebron, called Kiriath arba, **V.**, 126  
 Hebron, the poorest part of Palestine, **III.**, 267  
 Hebron, the grave of the Patriarchs, **III.**, 270, 272  
 Hebron, Abraham settled in, **I.**, 269, 288; **V.**, 219  
 Hebron, Jews of, the story of Abraham and, **I.**, 307, 308  
 Hebron, inhabitants of, participated in the burial of Abraham and Sarah, **V.**, 257  
 Hebron, the people of, rewarded for their kindness to Abraham, **V.**, 257  
 Hebron, Sarah died at, **I.**, 287  
 Hebron, Isaac settled in, **I.**, 326, 340 402; **II.**, 196  
 Hebron, Esau brought Judith to, **I.**, 327  
 Hebron, Jacob lived in, **V.**, 324  
 Hebron, the sons of Jacob buried in, **II.**, 191, 193, 201, 207, 216, 218, 220, 222  
 Hebron, Judah's dog attacked by a leopard in, **II.**, 198  
 Hebron, Joseph wished to be buried in, **V.**, 377  
 Hebron captured by Israel 40 years after the Exodus, **V.**, 257  
 Hebron, the son of Kohath, **III.**, 286.  
 Hedor, the story of the Elamite and, **I.**, 245-246; **V.**, 237.

Heel of Esau, Jacob's sin in holding on to, **V.**, 346.  
 Hegai, chief of the eunuchs, **IV.**, 386.  
 He-goats, two, sacrificed on the Day of Atonement, **I.**, 150  
 He-goats, see also Goats.  
 Heifer offered by Abraham, the symbolism of, **I.**, 235  
 Heifer whose neck is broken, the law of, taught to Joseph by Jacob, **II.**, 117  
 Heifer whose neck is broken, an atonement for lack of hospitality, **V.**, 357  
 Heifer, the beheading of, as atonement for murder, **IV.**, 67.  
 Hekal, details concerning, **I.**, 12.  
 Hekalot, seven, description of, an account of the 7 heavens, **V.**, 11.  
 Heled, the first earth, **I.**, 11.  
 Helena, queen of Adiabene, a proselyte, **VI.**, 412.  
 Heliu, Delilah the mother of, **VI.**, 209.  
 Hell, see also Eternal Punishment, Hades, and Gehenna  
 Hell, preëxistence of, **I.**, 3  
 Hell, purpose of, **I.**, 3  
 Hell, the location of, **I.**, 3, 12, 13, 132; **V.**, 19  
 Hell, creation of, **I.**, 13, 15; **II.**, 226; **V.**, 19, 85  
 Hell does not possess the attribute of good, **I.**, 15  
 Hell, seven divisions of, the names and size of, **I.**, 15; **V.**, 11, 19, 418  
 Hell, the description of the compartments and contents of, **I.**, 15-17; **V.**, 20, 33  
 Hell, hymn of, **I.**, 44  
 Hell, the wicked punished in, **I.**, 57; **II.**, 310, 312, 313, 347; **III.**, 443; **VI.**, 360  
 Hell, soul of the embryo taken to, **I.**, 57  
 Hell, the names of, **I.**, 57; **V.**, 19  
 Hell, tortures of, seen by Enoch, **I.**, 132  
 Hell, the heat of, **I.**, 240, 337; **V.**, 19  
 Hell, coldness of, **I.**, 132; **V.**, 159, 418  
 Hell, Azazel and the children of Shemhazai will be cast into, **I.**, 148  
 Hell, God bored a hole in, **I.**, 240  
 Hell, gates of, **I.**, 306; **II.**, 313; **V.**, 19, 267; **VI.**, 438  
 Hell, Abraham will not permit the circumcised to enter, **I.**, 306; **V.**, 267



- Hell, at the feet of Esau seen by Isaac, I., 337
- Hell, Esau will be burned in, I., 337
- Hell, the angel of Edom will be brought down to, I., 351
- Hell, Job's friends spared the punishment of, II., 242
- Hell cried for the souls of the pious, II., 311
- Hell, darkness of, I., 132; II., 345, 359; V., 432
- Hell, Amalek the first to descend to, III., 63
- Hell, Dathan and Abiram punished in, III., 294
- Hell, the temple gates sunk into, III., 300
- Hell, the torture of Korah and his companions in, III., 287, 299, 300, 302
- Hell, Pharaoh the gatekeeper of, III., 30, 476; V., 10 VI., 165
- Hell, Micah spared the tortures of, IV., 53
- Hell, second division of, ten Gentile nations in the, IV., 106
- Hell, the fifth division of, Ahab dwells in, IV., 188
- Hell, fifth division of, the supervisor of, IV., 188
- Hell, sixth division of, Micah in the, IV., 53
- Hell yawned beneath Absalom, IV., 106
- Hell, penalties of, averted from Absalom, IV., 107
- Hell heats the springs of Tiberias, V., 19
- Hell expands according to its needs, V., 19
- Hell, descent of Ishtar into, V., 20; VI., 449
- Hell, sun passes, in the evening, V., 37
- Hell, man has a place in, according to his deserts, V., 77
- Hell, the spirit removed from the putrefied corpse to, V., 78
- Hell, wicked rest on the Sabbath in, V., 112
- Hell, the fallen angels awaiting punishment in, V., 154
- Hell, Enoch finds his ancestors in, V., 160
- Hell, God's descent into, to save the pious, V., 418
- Hell, Jesus' descent into, V., 418
- Hell, exclusively reserved for the Gentiles, V., 418
- Hell, filled with the souls of the wicked by Sargiel, V., 418
- Hell, adulterers damned eternally in, VI., 42
- Hell, sons of Korah not tortured in, VI., 103, 104
- Hell, the kings of Israel spared tortures of, VI., 353
- Hell, the army which destroyed the Temple will be spared the torments of, VI., 397
- Hell, Israel saved from the torments of, VI., 398
- Hell, Hiram made to enter, VI., 425
- Hell, the wicked in, will hear the recital of the Kaddish in the Messianic era, VI., 438
- Hell, the angels of, I., 132; II., 310; IV., 53; V., 70, 71, 418; VI., 214, 265
- Hell, mouth of, approached the spot of Dathan, Abiram and their families, III., 298; VI., 102
- Hell, fire of, see Fire of Hell.
- Helmet of gold worn by Joshua, III., 437, 440
- Helmets, Joseph provided the army with, II., 77.
- Helon, the father of Eliab, III., 221
- Helon, the meaning of the name of, III., 221.
- Hemah, one of the angels of destruction, II., 308; III., 124; VI., 53
- Hemah, the residence of, II., 308 V., 416
- Hemah created at the beginning of the world, II., 308; V., 416
- Hemah slain by Moses, II., 328
- Hemah, angel of death over domestic animals, V., 57.
- Heman, son of Zerah, III., 207; V., 407
- Heman, the wisdom of, IV., 130
- Heman identified with Moses, IV., 130; VI., 283
- Heman composed psalms, VI., 157.
- Hen reminds the cock of its promise, I., 43
- Hen, worshiped by the Babylonians, IV., 266

- Hen, feet of, resemble the scales of the fish, V., 46.
- Hepher, possessions of, two parts of, given to his grand daughters, III., 394
- Hepher, the father of Zelophehad, III., 394.
- Herald, heavenly, the name of the, I., 17; III., 419; VI., 147
- Herald, the proclamation of, concerning Enoch, I., 139
- Herald, the proclamation of, on the day of Judgment, I., 318
- Herald, the announcement of the, on the 8th and 9th of Ab, III., 281
- Herald proclaimed the appointment of Joshua, III., 399, 437, 440; VI., 141, 150
- Herald of light, the cock, V., 62
- Heralds, twenty, walked in front of Joseph, II., 74
- Heralds of Solomon, the number of, IV., 159.
- Herbs eaten on the first night of Passover, I., 52
- Herbs formed on the third day of creation, I., 82
- Herbs, angel of the, I., 84
- Herbs, bitter, Israelites took along from Egypt, II., 375
- Herbs eaten by the Israelites in Egypt, III., 373
- Herbs, fragrant, brought with Miriam's well, III., 53
- Herbs of Paradise, the fragrance of, V., 267
- Herbs, magic, the giants ended their life by means of, III., 269
- Herbs, magic, found by David, VI., 258
- Herbs, Balak's magical mixture consisted partly of, VI., 123
- Herbs, the inhabitants of Hazarmaveth lived only on, V., 193
- Herbs, see also Grass.
- Hereditary death, V., 129
- Hereditary sin, V., 129.
- Heridity, the laws of, III., 100; VI., 42.
- Herem, fallen angels take an oath on the penalty of, I., 124-125
- Herem, see also Ban, and Excommunication.
- Heretic, Adam regarded as a, V., 99
- Heretics, speculation concerning the names of the women of ancient times regarded as a specialty of, V., 145
- Heretics, view of, concerning Enoch's death, V., 156
- Heretics, the Jewish Christians were, V., 156.
- Hermes killed Askos, V., 139
- Hermes not one of the seven princes, V., 164
- Hermes, Moses called, V., 403.
- Hermon, Mt., 200 fallen angels descend on, I., 124-125
- Hermon, Mt., wanted to be the spot for the revelation, III., 83
- Hermon, Mt., enabled Israel to pass through the Red Sea, III., 83
- Hermon, Mt., heavenly Jerusalem in the world to come will descend upon, VI., 31
- Hermon, Mt., identified with Mt. Taleg, VI., 203.
- Herod, the temple erected by, III., 203
- Herod, the execution of the scholars by, III., 203
- Herod, atonement of, III., 203; VI., 76
- Herod took money from David's tomb, IV., 119; VI., 276
- Herod erected a monument over David's tomb, VI., 276
- Herod, the names for Rome coined in the time of, V., 272
- Herod eaten up by worms, VI., 99
- Herod, the failure of the undertakings of, VI., 276
- Herod mentioned in the genealogy of Haman, VI., 462.
- Herodotus quoted by Josephus, VI., 308.
- Hero worship, a source of idolatry, V., 200
- Heroes speak immediately after birth, V., 173, 210, 401
- Heroes, birth of, the heavenly light at the, V., 245, 397
- Heroes of the world, the two great, III., 414.
- Heron, details concerning the, V., 59.
- Hesed, the angel with the label bearing the inscription, VI., 48.
- Heshbon destroyed by Israel, III., 342

- Heshbon formerly belonged to Moab, **III.**, 352
- Heshbon, capitol of Sihon, **III.**, 352.
- Heshwan, the 17th day of, the commencement of the Deluge, **I.**, 163
- Heshwan, 27th of, the inmates of the ark remained therein until, **I.**, 163
- Heshwan, the Temple completed in, **IV.**, 400
- Heshwan, Sarah died in, **V.**, 255; **VI.**, 464.
- Het, is the initial letter of Hattat, sin, **I.**, 7
- Het is the initial letter of Hanun, the Gracious one, **I.**, 7
- Het in Zaphenath-paneah, the meaning of, **II.**, 76
- Het, visible in the cloud of glory, **III.**, 234
- Het, the locust's heart has the shape of a, **VI.**, 314.
- Heth, Palestine provisionally granted to, **I.**, 173
- Heth, children of, the covenant of Abraham with, **I.**, 289; **IV.**, 92
- Heth, children of, Ephron the chief of, **I.**, 289
- Heth, children of, will be burnt in fire, **I.**, 359
- Heth, children of, Abraham possessed the land of, **II.**, 273
- Heth, sons of, the ancestors of the Jebusites, **I.**, 289; **IV.**, 91-92
- Heth, sons of, ceded the Cave of Machpelah to Abraham, **I.**, 289; **IV.**, 92
- Heth, sons of, see also Hittites
- Heth, daughters of, Rebekah did not want Jacob to marry one of the, **I.**, 342
- Heth, Judith a daughter of, **I.**, 358-359.
- Hezekiah saved from death by fire, **I.**, 33; **IV.**, 266; **VI.**, 361
- Hezekiah won back the treasure lost by Israel, **II.**, 126
- Hezekiah failed to pass God's test, **III.**, 358; **VI.**, 368
- Hezekiah recaptured Solomon's throne, **IV.**, 160
- Hezekiah, piety of, **IV.**, 266, 267, 274, 276, 278
- Hezekiah, victory of, over Sennacherib, **IV.**, 267, 300
- Hezekiah, the virtues and vices of, **IV.**, 271, 272, 274, 276
- Hezekiah, refusal of, to sing a song of praise to God, **IV.**, 271, 272; **VI.**, 365
- Hezekiah, sickness and recovery of, **IV.**, 272, 273, 274-5; **VI.**, 366, 367
- Hezekiah originally destined to be the Messiah, **IV.**, 272
- Hezekiah sent gold of the Temple to the king of Assyria, **IV.**, 272
- Hezekiah, invested with the holy spirit, **IV.**, 273
- Hezekiah, the dispute between Isaiah and, **IV.**, 273
- Hezekiah, a celibate at first, **IV.**, 273; **VI.**, 370
- Hezekiah, prayer of, **IV.**, 274; **VI.**, 309, 367
- Hezekiah, 15 years added to the life of, **IV.**, 274; **VI.**, 374
- Hezekiah married the daughter of Isaiah, **IV.**, 277; **VI.**, 370
- Hezekiah had copies made of various books of the Bible, **IV.**, 277
- Hezekiah concealed the books of medical remedies, **IV.**, 277; **VI.**, 368, 369
- Hezekiah, intention of, to kill Manasseh, **IV.**, 277; **VI.**, 370
- Hezekiah, mourning over, **IV.**, 277
- Hezekiah, burial of, **IV.**, 277
- Hezekiah stopped up the springs of Gihon, **V.**, 114
- Hezekiah, one of the members of the Messiah's council, **V.**, 130
- Hezekiah used Shem's book of medicine, **V.**, 197
- Hezekiah recognized God of his own accord, **V.**, 268, 384
- Hezekiah, referred to in Ps. 110, **V.**, 224-225
- Hezekiah lived in a wicked environment, **V.**, 384
- Hezekiah, one of the six pious men, **VI.**, 194
- Hezekiah, one of the five pious men, **VI.**, 360
- Hezekiah, the merits of the fathers ceased to be effective in the time of, **VI.**, 321

- Hezekiah in the Temple at the approach of the Assyrians, VI., 363
- Hezekiah inferior to Shebnah in learning, VI., 364-365
- Hezekiah, devotion of, to the study of the Torah, VI., 365
- Hezekiah, Johanan b. Zakkai expected to meet, at his death, VI., 365
- Hezekiah called the Prince of peace, VI., 366
- Hezekiah, demand of, for a sign, VI., 367
- Hezekiah, unseemly language used by, VI., 367
- Hezekiah, ancestor of Zephaniah, VI., 386
- Hezekiah, the six reforms of, VI., 368-369
- Hezekiah, the eight names of, VI., 370
- Hezekiah gave the expected answer to the question put to him by God, VI., 421-422
- Hezekiah purified the Temple, VI., 440
- Hezekiah, the author of Adonai Elohe Yisrael, VI., 449-450
- Hezekiah, men of, the activity of, VI., 368-387
- Hezekiah, one of Ezra's companions, VI., 446.
- Hezron, the father of Caleb, VI., 185
- Hezron, a year old, when a wife was chosen for him, II., 122.
- Hiel, Ahab's general, details concerning, IV., 195, 196, 198.
- Hieroglyphic characters, the work of Moses, V 402.
- High priest, heavenly, Michael the, I., 9; V., 71; VI., 74
- High priest, Aaron appointed a, I., 52; II., 328; III., 167; V., 422
- High priest, Shem a, I., 274; II., 35
- High priest, Levi the, II., 86, 191, 196; V., 348
- High priest, Moses acted as, III., 182; V., 422; VI., 73
- High priest, Eli a, IV., 61
- High priest, Ezra a, VI., 441
- High priest, breast plate of, details concerning, I., 34; II., 54; III., 233-234, 455; IV., 8; VI., 410
- High priest greater than Michael, III., 78
- High priest ministered in the Tabernacle, III., 151
- High priest will be anointed by the Messiah, III., 153
- High priest, the oracular sentences of, III., 172
- High priest, the anointing of, III., 179; VI., 72
- High priest not permitted to take part in a funeral procession, III., 190
- High priest, Satan fled at the presence of, III., 216
- High priest, the ceremonies performed on the Day of Atonement by the, III., 216; IV., 258; VI., 78
- High priest, one, in Israel, III., 293
- High priest, the Urim and Thummim consulted by, III., 377; IV., 327
- High priest, golden plate worn by the, III., 409, 413; VI., 144, 145
- High priest, the opening of the ark by, IV., 146
- High priest, chair of, on Solomon's throne, IV., 158
- High priest, the ephod worn by, IV., 166
- High priest, the admittance of, to the Holy of holies, IV., 258; VI., 78
- High priest, water of bitterness administered by, IV., 295
- High priest in the time of Jeremiah not circumcised, IV., 296
- High priest and his daughter, the slaughter of, at the destruction of the Temple, IV., 303-304
- High priest, diadem of, made of gold, IV., 338
- High priest, Adam receives crown of, V., 78
- High priest, dignity of, passed away at the destruction of Jerusalem, V., 114
- High priest and the poor widow, the story of, VI., 71
- High priest of the second commonwealth not anointed, VI., 72
- High Priest, intercession of, in behalf of Israel, VI., 78
- High priest, Satan tried to prevent, from performing the ceremonies in the holy of holies, VI., 78-79
- High priest, God designated as, VI., 92
- High priest, permitted to sit in the Temple court, VI., 264

- High priest forbidden to have two wives, VI., 354
- High priest, garments of, Ahasuerus arrayed in, IV., 368
- High priest, garments of, Vashti arrayed in the, IV., 372.
- High priests, ten, Hiram outlived, IV., 336
- High priests sought to marry the women of Asher, II., 145
- High priestly garments of Adam, I., 332; V., 104
- High priestly family of Caiaphas, the origin of, VI., 85
- High priestly dignity forfeited by the house of Eli, IV., 61, 62
- High priestly dignity transferred to Zadok, IV., 62.
- Hilkiah fled from Jezebel and Manasseh, IV., 294; VI., 384
- Hilkiah, the prophet, the father of Jeremiah, IV., 294; VI., 171, 384, 411
- Hilkiah, the scribe, the Temple gifts discovered by, IV., 321
- Hilkiah, the high priest, the finding of the Torah by, VI., 377
- Hilkiah, descendant of Rahab, VI., 411.
- Hilla, the location of, VI., 413.
- Hillel, view of, concerning man's duty to his body, V., 82
- Hillel restored the knowledge of the Torah, VI., 443
- Hillel, R., visited Palestine in the 12th century, VI., 89.
- Hills, angel of the, I., 83-4
- Hills praise God, V., 62.
- Hind, Judah swifter than, II., 198
- Hind, Naphtali compared to a, II., 209; III., 237
- Hind has a contracted womb, II., 228
- Hind, figure of, on Naphtali's flag, III., 237
- Hind, the pious one among animals, V., 59
- Hind, prayer of, for rain answered by God, V., 59
- Hind, fumigation with the horns of, a remedy against serpents, V., 59.
- Hip, the sinew of the, prohibited, the reason why, I., 389.
- Hippocras, glass of, served to Potiphar, II., 43.
- Hippocrates, knowledge of medicine revived under, I., 174.
- Hippodrome of Solomon, the area of, IV., 161.
- Hippos, city of, identified with Tob, VI., 202.
- Hirah, the chief shepherd of Judah, details concerning, II., 32, 37; V., 336.
- Hiram, king of Tyre, II., 37; III., 163; IV., 141, 335; V., 165
- Hiram, identified with Hirah, II., 37; V., 336; VI., 425
- Hiram, the title borne by the kings of Phoenicia, V., 373
- Hiram, the architect of the Temple, III., 156, 163; IV., 141, 155, 336; VI., 295, 425
- Hiram and Solomon, IV., 141-142; VI., 288, 303
- Hiram entered Paradise alive, IV., 155; V., 96, 165; VI., 425
- Hiram claimed to be a god, IV., 335; V., 130; VI., 355, 423
- Hiram, heavens of, IV., 335, 336; V., 201; VI., 424, 426
- Hiram, the step-father of Nebuchadnezzar, IV., 335, 336; VI., 425, 426
- Hiram, the longevity of, IV., 335; VI., 425
- Hiram, the cruel death of, IV., 336; VI., 426
- Hiram, the lineage of, VI., 295
- Hiram, one of the proselytes, VI., 412
- Hiram committed sodomy, VI., 423
- Hiram in Arabic legend, VI., 425
- Hiram, Jeremiah's prophecy against, VI., 426.
- Historical Reminiscences in the Agada, II., 248, 250; V., 392; VI., 2, 177.
- History of Palestine, shown to Moses, III., 443.
- History, course of, unalterable, III., 436
- History of mankind, importance of seven in, V., 9
- History, current of, decided by the people not by the individual, VI., 158
- History of Israel, see Israel, History of.
- Hittites, Elon one of the, I., 340
- Hittites, the dwellings of the, III., 56, 372
- Hittites, Uriah one of the, IV., 88
- Hittites, see also Heth.

- Hivites, Palestine provisionally granted to the, **I.**, 173
- Hivites were preparing for war against Joseph's brethren, **II.**, 10
- Hivites, the location of the settlement of, **III.**, 56.
- Hiwi al-Balki, **V.**, 202, 205.
- Hiwwa, son of Shemhazai, invocation of the name of, **I.**, 150; **V.**, 170.
- Hiwwar, the leper, killed by Esau, **V.**, 276.
- Hiiyya, son of Shemhazai, invocation of the name of, **I.**, 150; **V.**, 170
- Hiyya, chariot of, blindness caused by looking at, **VI.**, 332
- Hiyya restored the knowledge of the Torah, **VI.**, 443.
- Hobab, the name of Jethro, **II.**, 290.
- Hoe invented by Noah, **I.**, 147.
- Holiness, Torah bestowed upon Israel in, **I.**, 14
- Holiness of God and the soul, **I.**, 57, 60
- Holiness, Adam used the book of Raziel in, **I.**, 92
- Holiness of the book of Raziel, **I.**, 92
- Holiness, the heavens the eternal place of, **I.**, 126
- Holiness of Abraham, **I.**, 300
- Holiness of Mt. Horeb before and after the revelation, **II.**, 303; **V.**, 415
- Holiness of the Sabbath, **III.**, 99; **IV.**, 8; **VI.**, 408
- Holiness of the sanctuary, **III.**, 462
- Holiness of Elisha, **IV.**, 242
- Holiness of the cedars of Magdala, **V.**, 358.
- Holy, the Shekinah dwells with husband and wife when the union is, **V.**, 319
- Holy, the, can use the book of Raziel, **I.**, 92
- Holy bread, David and his men partook of, **VI.**, 243, 253
- Holy children, the three, descended from Tamar, **II.**, 35; **V.**, 335
- Holy covenant, circumcision designated as, **V.**, 268
- Holy days, see also Festivals
- Holy days, the Patriarchs comfort the Messiah on, **I.**, 23
- Holy days, the punishment in Hell for profaning the, **II.**, 311
- Holy days, the reading from the Torah on the, **III.**, 440
- Holy days, law concerning, must be taught to the proselytes, **IV.**, 32
- Holy days, the prohibition of fasting on, **IV.**, 423; **VI.**, 471
- Holy days, Naomi did not rest on the eve of the, **VI.**, 190
- Holy Ghost in Christian theology, **V.**, 7, 63, 74, 305
- Holy of Holies, curtain of, **I.**, 51; **III.**, 151, 159; **VI.**, 65
- Holy of Holies, angels in the, **II.**, 226; **III.**, 216; **V.**, 382; **VI.**, 77
- Holy of Holies, the bringing in of the ark into the, **III.**, 163
- Holy of Holies, Manasseh brought the idol into, **III.**, 163
- Holy of Holies, the punishment for entering the, without permission, **III.**, 190
- Holy of Holies, the law concerning the admittance to, **III.**, 191, 216; **IV.**, 258
- Holy of Holies, the fate of Nadab and Abihu in the, **III.**, 187, 191; **VI.**, 75
- Holy of Holies, sons of Kohath in charge of, **III.**, 228
- Holy of Holies, incense offered in the, **III.**, 458
- Holy of Holies, the ceremonies at the opening of the door of the, **IV.**, 156; **VI.**, 296
- Holy of Holies, Joash kept in hiding in the, **IV.**, 258
- Holy of Holies, cherubim located in the, **III.**, 159; **IV.**, 315
- Holy of Holies, Nebuchadnezzar dragged by Michael into, **IV.**, 333-334; **VI.**, 394
- Holy of Holies, creation began with, **V.**, 14
- Holy of Holies, ark in the center of, **V.**, 15
- Holy of Holies, meteor fell at the site of, **V.**, 15
- Holy of Holies, the manna was preserved in the, **V.**, 109
- Holy of Holies, the ark did not diminish the empty space of, **VI.**, 64
- Holy of Holies, the river under the, **IV.**, 321; **VI.**, 258
- Holy of Holies, the fire from, **III.**, 187; **VI.**, 295
- Holy of Holies, door of, the measure of, **VI.**, 296



- Holy of Holies, the cross of Haman made of a beam of the **VI.**, 479
- Holy king, God designated as, **I.**, 92
- Holy Land, see Palestine
- Holy mountain at Jerusalem, the exiles will worship God in the **I.**, 283
- Holy mountain, Moriah a, **I.**, 349; **V.**, 250
- Holy nymphs of the Amorites, **IV.**, 22
- Holy oil, Enoch anointed with, **I.**, 135
- Holy One, attribute of God, **I.**, 58
- Holy place, Jacob was lying in a, **V.**, 291
- Holy places, three, in the portion of Shem, **I.**, 172
- Holy places, seven, of Israel destroyed by the Philistines, **I.**, 270
- Holy places, seven, will be destroyed by Esau, **I.**, 329; **V.**, 282
- Holy spirit, see also Prophecy, Prophetic spirit, and Shekinah
- Holy spirit, joy a necessary condition for the manifestation of, **I.**, 334; **V.**, 284
- Holy Spirit, **II.**, 103, 216; **VI.**, 328
- Holy Spirit, head-workers of the Tabernacle filled with, **III.**, 156
- Holy Spirit present in the first Temple only, **III.**, 161; **V.**, 114, **VI.**, 442
- Holy Spirit necessary for obtaining an answer from the Urim and Thummin, **III.**, 172
- Holy Spirit, a reward to one who suffers for Israel, **III.**, 249
- Holy Spirit, the 70 elders of Israel endowed with, **III.**, 251
- Holy Spirit, the allotment of Palestine took place by, **IV.**, 15
- Holy Spirit identical with the Shekinah, **V.**, 289
- Holy Spirit rested upon the Israelites, **V.**, 436
- Holy Spirit shed over the animals in the time to come, **VI.**, 64
- Holy Spirit, Psalms composed with the aid of, **VI.**, 262
- Holy Spirit, the descent of the, upon Aaron, **II.**, 323; **III.**, 323
- Holy Spirit, Abraham instructed by the, to marry Hagar, **I.**, 237
- Holy Spirit, Adam could give names by means of, **I.**, 62; **V.**, 83
- Holy Spirit of prophecy deserted Balaam, **III.**, 371
- Holy Spirit, Bath-sheba invested with **VI.**, 281
- Holy Spirit, Ben Sira rebuked by the, **VI.**, 402
- Holy Spirit, the Book of Esther written by the aid of, **IV.**, 448
- Holy Spirit, Esther endowed with the, **IV.**, 427
- Holy Spirit, descent of the, upon Ezra, **IV.**, 357
- Holy Spirit, the proclamation of the, concerning Haman, **VI.**, 467
- Holy Spirit, Hezekiah invested with the, **IV.**, 273, 277
- Holy Spirit warned Isaac not to eat of Esau's dainties, **I.**, 329, 330, 334
- Holy Spirit, Isaiah's conversation with the, at the time of his martyrdom, **VI.**, 374
- Holy Spirit, the reply of, to Ishmael and Eliezer, **I.**, 276
- Holy Spirit, the revelation of the, to Jacob, **I.**, 336, 369, 372; **II.**, 8, 116, 133, 136
- Holy Spirit abandoned Jacob for a period of time, **II.**, 136; **V.**, 365
- Holy Spirit, informed Jeremiah of Nebuchadnezzar's future activity, **VI.**, 395
- Holy Spirit, the three friends of Job inspired by the, **II.**, 242
- Holy Spirit, Joseph's prophecy by the, **II.**, 79
- Holy Spirit, Joshua endowed with, **IV.**, 9
- Holy Spirit cried out against Judah at his marriage with Bath-shua, **II.**, 32
- Holy Spirit, twenty four descendants of Korah inspired by, **III.**, 287
- Holy Spirit revealed to Mordecai the danger threatening Israel, **VI.**, 468
- Holy Spirit, Moses inspired by the, **II.**, 279-280; **VI.**, 48
- Holy Spirit, the exclamation of the, at Moses' perplexity, **III.**, 384
- Holy Spirit informed Naomi of the end of the famine, **VI.**, 189
- Holy spirit came on Noah, **I.**, 156
- Holy Spirit, departure of the, from Phinehas, **IV.**, 46
- Holy Spirit informed Rebekah of certain things, **I.**, 297, 330

- Holy Spirit, the sons of Samuel gifted with, **VI.**, 229
- Holy Spirit, the books composed by Solomon by aid of, **VI.**, 301
- Holy Spirit revealed to Tamar that Judah went to Timnah, **II.**, 34
- Holy vessels concealed by Josiah will be restored by Elijah, **III.**, 48; **VI.**, 19.
- Honey, River of, in Paradise, **I.**, 20, 132; **II.**, 315; **V.**, 159
- Honey of Paradise brought to Asenath, **II.**, 173; **V.**, 374
- Honey, a girl in Admah smeared with, **I.**, 250
- Honey given as a gift to Joseph, **II.**, 91
- Honey, the Israelitish children in Egypt fed with, **II.**, 257; **III.**, 33
- Honey, manna tasted like, **III.**, 44; **V.**, 374
- Honey, water of Miriam's well tasted like, **III.**, 65
- Honey flowed from the trees in Palestine, **III.**, 271
- Honey, Palestine a land flowing with, **III.**, 295
- Honey, flowing of, from the rock, **III.**, 320; **VI.**, 110
- Honey jars, gold hidden in, **IV.**, 85
- Honey solid as stone possessed by Hezekiah, **IV.**, 276
- Honey flowed from Abraham's finger, **V.**, 210.
- Honeycomb, the sweetness of, **II.**, 187
- Honeycomb, Torah compared to the, **I.**, 365; **II.**, 187.
- Honesty of the ants, a pattern for man, **I.**, 43
- Honesty of the warriors in the war against Midian, **III.**, 413
- Honesty, Jacob famed for, **VI.**, 97.
- Honi ha-Me'aggel slept seventy years, **VI.**, 409-410
- Honi ha-Me'aggel, identical with Onias, **VI.**, 410.
- Honor, Moses accused of seeking, **III.**, 69
- Honor due to one's disciples, **III.**, 438
- Honor due to a wife, **V.**, 90
- Honor, the lengthening of the name a mark of, **V.**, 233
- Honor due to parents, Isaac and Joseph observed the commandment concerning the, **III.**, 82; **VI.**, 176.
- Honoring Parents, the reward for, **VI.**, 176.
- Hoof, the parted, of the donkey, **II.**, 226
- Hoofs of unicorn created after his horn, **I.**, 89; **II.**, 116
- Hoofs of the Egyptian horses dropped from their feet in the Red Sea, **III.**, 27
- Hoofs of the Donkey, Job's wound the size of, **V.**, 386.
- Hooks of the Tabernacle, the Shekinah rested on, **III.**, 177
- Hooks of the Tabernacle, the cost of, **III.**, 177
- Hooks of gold attached to the standards of the tribes, **III.**, 234-235
- Hooks of the Tabernacle defended Moses against accusers, **VI.**, 72.
- Hoopoe, the story of the, **IV.**, 142-143; **VI.**, 289
- Hoopoe perforated the mountain lifted up by Og, **VI.**, 120
- Hoopoe in Arabic folk-lore, **VI.**, 299
- Hoopoe identified with the wild cock, **VI.**, 299.
- Hophni, son of Eli, the death of, **I.**, 270; **IV.**, 87; **VI.**, 221
- Hophni and Phinehas, the images of, above Solomon's throne, **IV.**, 158.
- Hor, Mount, Aaron died and was buried on, **III.**, 316, 321, 445
- Hor, Mount, the place whence Moses looked upon Palestine, **III.**, 443
- Hor, Mount, Moses' and Aaron's arrival at, **VI.**, 111
- Hor, Mount, all Israel saw what happened on, **VI.**, 112.
- Horeb, Mt., the six names of, **II.**, 302; **III.**, 80; **V.**, 415
- Horeb, Revelation of God to Moses on, **II.**, 295, 304, 330; **VI.**, 32, 322
- Horeb, Mt., holiness of, before and after the revelation, **II.**, 303; **V.**, 415
- Horeb, Mt., moved at Moses' approach, **II.**, 303
- Horeb, Mt., rock on, Moses accompanied elders of Israel to, **III.**, 51

- Horeb, Mt., Israel wanted to stone Moses at, **III.**, 318
- Horeb, Mt., annihilation of the Gentiles decreed at, **III.**, 80
- Horeb, Mt., God revealed Himself to Elijah on, **III.**, 112, 137; **V.**, 386; **VI.**, 321, 322
- Horeb, Mt., daily proclamation of the heavenly voice on, **V.**, 38
- Horeb, Mt., shepherds would not allow their animals to graze on, **V.**, 415
- Horeb, Mt., sound made on, causes thunderstorms, **V.**, 415
- Horeb, Mt., the defective spelling of the name, **V.**, 415
- Horeb, Mt., Kezef fought against Moses at, **VI.**, 105.
- Hori, father of Shaphat, **III.**, 264.
- Horites, **I.**, 377, 378.
- Horizon, sun drops from, as a sphere of blood, **I.**, 12, 25.
- Horn, see also Trumpet
- Horn of ram, see Ram, horn of
- Horn of the Reēm, see Reēm, horns of
- Horn of Tahash on its forehead, **I.**, 34
- Horn, Cain marked with, **I.**, 116; **V.**, 141, 146
- Horn, single, on the forehead of Keteb, **III.**, 186
- Horn used in anointing David, **IV.**, 84; **VI.**, 249
- Horn of Amalthea, **V.**, 389
- Horn, symbolical meaning of, **VI.**, 249
- Horn, see also Horns.
- Hornet, sting of, healed by housefly, **I.**, 42
- Hornets killed the Amorites, **III.**, 347; **VI.**, 120, 121, 252
- Hornets, origin of, **V.**, 58
- Hornets penetrated through rocks, **VI.**, 252.
- Horns of sea-goat contain inscription, **I.**, 34
- Horns of the unicorn, **I.**, 89; **III.**, 459; **V.**, 116
- Horns of the wild steer, **II.**, 198
- Horns of Joseph's steer, **II.**, 212
- Horns of glory of Zagzagel, **II.**, 309
- Horns used by the Egyptians, **III.**, 26
- Horns, peal of, heard at the time of revelation, **III.**, 91; **VI.**, 35
- Horns, four, of the altar, **III.**, 166
- Horns, four, received by Israel on Sinai, **III.**, 166
- Horns, camel looked for, **V.**, 56
- Horns of the hind, fumigation with, a remedy against serpents, **V.**, 59
- Horns, the hind sticks, into the pit when praying, **V.**, 59
- Horns of the altar, oath taken by, **VI.**, 382.
- Horny skin, the bodies of Adam and Eve overlaid with, **I.**, 74
- Horny skin, legend of, **V.**, 113.
- Horse descended from the skies for Enoch, **I.**, 129
- Horse, magnificent, given to Ashwerosh by Rakyon, **I.**, 226-227
- Horse belonging to a drowned man seized by Jacob, **I.**, 348
- Horse, Esau fell from his, **I.**, 382
- Horse, Judah thrown off his, **I.**, 409
- Horse and donkey, the mule produced by crossing the, **I.**, 424; **V.**, 322, 323
- Horse, a slave not permitted to ride on a, in Egypt, **II.**, 68
- Horse, royal, Joseph rode on a, **II.**, 74
- Horse, the eagerness of, to go to battle, **III.**, 385
- Horse races, every month in the time of Solomon, **IV.**, 160-161; **VI.**, 298
- Horse, worshiped by the Sepharvites, **IV.**, 266
- Horse, Shebnah dragged to death by a, **IV.**, 270; **VI.**, 365
- Horse, Nebuchadnezzar entered the Holy of Holies sitting on a, **IV.**, 334
- Horse, black, used by Ahasuerus at his coronation, **IV.**, 435
- Horse, hornet springs forth from the remains of, **V.**, 58
- Horse, sixty breaths of the, **VI.**, 262
- Horse of fire, David seated on a, **VI.**, 272.
- Horseback, Israelites left Egypt on, **II.**, 375.
- Horseman, Jashub was a skilled, **I.**, 409
- Horseman, Elijah as a, **IV.**, 203, 208
- Horsemen, angels in the guise of, **I.**, 382
- Horsemen, number of, in Sennacherib's army, **IV.**, 267.

- Horses, thousand youths and maidens mounted on, presented to Ashwerosh, I., 226
- Horses, Angels mounted on, I., 391
- Horses, five, Jacob met by Manasseh and Ephraim with, II., 121
- Horses of fire, the heavenly chariot drawn by, I., 130; II., 173; V., 158
- Horses of fire lured the Egyptian horses into the Red Sea, III., 26; VI., 9
- Horses, multitude of, prohibited to a Jewish king, IV., 129, 165
- Horses, the number of, used by Shadad, IV., 165
- Horses trampled Jezebel to death, IV., 189.
- Hosea, the prophet, a descendant of Reuben, I., 416; II., 12, 13
- Hosea, the first to preach repentance, I., 416; II., 12-13
- Hosea, name of, changed to Joshua, III., 265, 266; VI., 93
- Hosea, son of Beeri, IV., 260
- Hosea, the time of the activity of, IV., 260; VI., 352, 355, 356
- Hosea, attitude of, towards the sins of Israel, IV., 260-261
- Hosea, death and burial of, IV., 261
- Hosea, marriage of, IV., 261; VI., 356
- Hosea, the merits of the father ceased to be effective in the time of, VI., 321
- Hosea prophesied for ninety years, VI., 355
- Hosea, prophecies of, the Agadic interpretation of, VI., 356
- Hosea, the last king of Israel, the piety of, IV., 265.
- Hoshanot, the procession with, on Sukkot, IV., 405; VI., 465.
- Hospitality of women, I., 243; V., 236
- Hospitality, importance of, I., 241-242, 245; V., 234; VI., 306
- Hospitality to strangers forbidden in Sodom, I., 253
- Hospitality, the obligations imposed upon the recipient of, IV., 244; VI., 318, 346
- Hospitality of Abraham, I., 240, 253, 257, 270-271, 281, 300; III., 479; V., 234, 258, 383; VI., 20
- Hospitality of R. Eliezer, father of the Baal Shem, IV., 232-233
- Hospitality of Ishmael's second wife, I., 268
- Hospitality of the in abitants of Ge, I., 114
- Hospitality of Jethro, II., 292; VI., 134, 232
- Hospitality of the Jews of Hebron, I., 307
- Hospitality of Joab, IV., 97
- Hospitality of Job, II., 229; V., 248, 383
- Hospitality of Lot towards the angels, I., 253-4; VI., 122
- Hospitality of Micah, IV., 53; VI., 210
- Hospitality of the Shunammite woman, IV., 242-243.
- Hostage, Simon kept as a, by Joseph, II., 86.
- Hot hailstones, the suspension in mid-air of, IV., 10
- Hot iron, the use of, in magic, VI., 287
- Hot naphtha, use of, in war, II., 342
- Hot springs, Jacob bathed in the, I., 347
- Hot springs located at Baarus, I., 347; V., 289
- Hot springs, three, remained open in Palestine, V., 186
- Hot springs broke out at the time of the deluge, V., 186
- Hot springs found by Anah, V., 323
- Hot water dissolved the double-headed Cainites, IV., 132.
- Hour, one, after his creation, Adam named the animals, I., 61
- Hour, the number of moments in an, III., 371; VI., 129
- Hour, David wept nearly for an, IV., 104
- Hour, sixty breaths last half of an, VI., 262.
- Hours, number of, of man's life, made known to Adam, I., 61.
- House for pregnant women built by Nimrod, the size of, I., 187
- House given to Abraham near Pharaoh's palace, I., 223
- House, the walls of the, of Pharaoh, afflicted with leprosy, I., 224
- House of Zuleika once occupied by Sarah, perfumed with spices, II., 53, 54
- House of Job had doors on 4 sides, II., 229

- House, door posts of, require a Mezuzah, **III.**, 289
- House, a metaphor for wife, **V.**, 191
- House of Nimrod, the Tower of Babel called the, **V.**, 201
- House with Avrohom Ovinu's doors, **V.**, 248
- House, the emblem on Zebulun's flag, **VI.**, 83
- House of Prayer, descendants of Adam assemble at, **I.**, 93
- House of prayer of Adam, **V.**, 117
- House of Prayer erected near Daniel's bier, **IV.**, 350
- House of Study, see also Academy
- House of study of Shem and Eber, **I.**, 192
- House of Study of Moses, the furniture of, **III.**, 398
- House of study of Moses, details concerning, **III.**, 247, 271, 398; **VI.**, 95, 140
- House of study of Daniel and his companions, **VI.**, 414
- Houses, Rechabites did not dwell in, **III.**, 76.
- Hozai, the prophet, identified with Isaiah, **VI.**, 375.
- Huldah, the prophetess, the pride of, **IV.**, 35, 247, 282; **VI.**, 196, 377
- Huldah descended from Rahab, **IV.**, 5
- Huldah related to Jeremiah, **IV.**, 282; **VI.**, 377
- Huldah, the time of the activity of, **IV.**, 296
- Huldah supervises a class of women in Paradise, **V.**, 33
- Huldah, the meaning of, the name of, **VI.**, 36, 377
- Huldah had an academy in Jerusalem, **VI.**, 377
- Huldah, the wife of Shallum, **IV.**, 246; **VI.**, 378
- Huldah, grave of, in Jerusalem, **VI.**, 441.
- Hulta, one of Esther's maids, **IV.**, 387.
- Human beings were eaten during a famine, **IV.**, 191
- Human beings, the fecundity of, in the Messianic era, **V.**, 300
- Human blood resembles that of a goat, **II.**, 25
- Human body, ten essential parts of, **III.**, 207; **VI.**, 77
- Human body, the number of limbs of the, **IV.**, 274; **V.**, 233
- Human body, a river in paradise for each member of, **V.**, 125
- Human body, the altar and tabernacle symbolical of, **III.**, 163; **VI.**, 62
- Human body, limbs of, created in order to perform the divine commandments, **VI.**, 367
- Human face of sun and moon, **V.**, 37
- Human form, Numa prohibited his people to represent the deity in, **V.**, 402
- Human form, the upper part of Dagon had a, **VI.**, 225
- Human knowledge, acquired by Adam through eating of the forbidden fruit, **V.**, 118
- Human life, the prolongation of, by good deeds, **IV.**, 367
- Human-like demons, **VI.**, 299
- Human organs, the fable about, **IV.**, 174; **VI.**, 302
- Human race, the purpose of the creation of, **I.**, 65
- Human race, predestined at the time of the creation of Adam, **V.**, 82
- Human race, death decreed against, **V.**, 115
- Human race, past history of, revealed to Moses, **VI.**, 151
- Human souls, Sodomites tried by sixty myriads of, **V.**, 238
- Human sacrifice offered by the king of Moab, **IV.**, 190
- Human sacrifice offered by Jephthah, **IV.**, 203, 204
- Human sacrifices, Sennacherib wanted to offer, **IV.**, 269
- Human sacrifices offered to Baal, **VI.**, 204
- Human sacrifices offered to Moloch, **VI.**, 255.
- Humility, see Modesty.
- Hundred demon children of Lilith, **I.**, 65
- Hundred angels warm the sun and light it up, **I.**, 132
- Hundred, rulers of, in Nimrod's realm, **I.**, 192

- Hundred years, the age of Abraham at the birth of Isaac, **I.**, 262  
 Hundred times more than expected yielded by Isaac's soil, **I.**, 323  
 Hundred times, Laban changed his agreement with Jacob, **I.**, 370  
 Hundred lambs, Jacob paid for his estate in Palestine, **I.**, 395  
 Hundred pieces of money paid by Jacob for his estate, **I.**, 395  
 Hundred servants of Isaac assisted the sons of Jacob, **I.**, 401-402  
 Hundred slaves received by Joseph from Pharaoh, **II.**, 75  
 Hundred pieces of silver given by Joseph to his brother's children, **II.**, 114  
 Hundred talents of gold, Joseph's dowry consisted of, **II.**, 180  
 Hundred entrances on each side of Pharaoh's palace, **II.**, 331  
 Hundred pieces of money, Jacob bought a parcel of land for, **II.**, 340  
 Hundred shekels, the fine for slander, **III.**, 147  
 Hundred kor of quails gathered by the laziest Israelite, **III.**, 255  
 Hundred, captains of, over Israel, **III.**, 393, 438  
 Hundred cries uttered by Sisera's mother, **IV.**, 39; **VI.**, 199  
 Hundred gold denarii, the price paid for a child, **IV.**, 98  
 Hundred coins, the payment for service by Solomon, **IV.**, 137  
 Hundred sons of Cain, **V.**, 144  
 Hundred infants suckled by Sarah at Isaac's circumcision, **V.**, 246  
 Hundred as a round number, **V.**, 320; **VI.**, 287  
 Hundred cities in Seir given to Esau, **V.**, 320  
 Hundred shekels given by Joseph to each of his brethren, **V.**, 356  
 Hundred sounds of the Shofar, **VI.**, 199  
 Hundred dead men furnished daily by the earth, **VI.**, 246  
 Hundred youths died daily in the plague in the time of David, **VI.**, 270  
 Hundred daily benedictions instituted by David, **VI.**, 270  
 Hundred prophets hidden by Obadiah, **VI.**, 311, 321  
 Hundred children of Haman, **VI.**, 474  
 Hundred cubits, circumference of Re'em's horns, **I.**, 31, 50  
 Hundred cubits, the area of the space of each of the division of the Levites, **III.**, 236  
 Hundred cubits, the size of the court of the Tabernacle, **III.**, 199  
 Hundred cubits, the dimensions of the treasuries erected by Joseph, **III.**, 286  
 Hundred ells, Adam's height reduced to, **I.**, 76; **V.**, 126  
 Hundred ells, the height of the Temple, **I.**, 315; **IV.**, 83; **V.**, 287  
 Hundred, the numerical value of Kof, **I.**, 315  
 Hundred ells, the height of the re'em's horns, **IV.**, 83  
 Hundred years, the age of Abraham when commanded to circumcise himself, **I.**, 239  
 Hundred years, Cain punished once in a, **II.**, 222  
 Hundred years, the age of Jacob when Benjamin was born, **III.**, 203  
 Hundred years elapsed between Othniel's reign and the story of Ruth, **IV.**, 30  
 Hundred years, the age of Abraham at the time of the Akedah, **IV.**, 308  
 Hundred years required to construct the ark, **V.**, 174  
 Hundred years given to the generation of the Deluge for repentance, **V.**, 174.  
 Hundred and three interpretations of the Book of Leviticus, **VI.**, 376.  
 Hundred and four lands allotted by Noah, **I.**, 173.  
 Hundred and eight children of Haman killed, **VI.**, 479.  
 Hundred and ten years, the age of Joseph at his death, **VI.**, 176  
 Hundred and ten years, the age of Joshua at his death, **III.**, 408.  
 Hundred and fourteen years, the age of Zebulun at his death, **II.**, 204.  
 Hundred and sixteen years, the heavenly fire remained on the altar for, **III.**, 184.



- Hundred and nineteen years, the age of Judah at his death, **II.**, 201.
- Hundred and twenty years, Adam's remains were destroyed after, **V.**, 184
- Hundred and twenty years before the flood, Noah and Methuselah the only pious persons left, **V.**, 175
- Hundred and twenty years, Noah preaches repentance for, **I.**, 153, 154, 158; **V.**, 174, 177
- Hundred and twenty years, the age of Simon at his death, **II.**, 193
- Hundred and twenty years, the age of Moses at his death, **II.**, 304 **III.**, 208, 472; **V.**, 178; **VI.**, 167
- Hundred and twenty years, the age of Moses when he fought Og, **III.**, 345
- Hundred and twenty years, the natural term of man's life, **IV.**, 53; **V.**, 175
- Hundred and twenty years, the age of Isaiah at his death, **IV.**, 279
- Hundred and twenty days, the generation of the Deluge destroyed in, **I.**, 163
- Hundred and twenty days, the length of Moses' stay in heaven, **III.**, 469
- Hundred and twenty days, Shekinah rested on Horeb, **II.**, 304
- Hundred and twenty animals rode away on Anah's donkeys, **I.**, 423
- Hundred and twenty angels surround the throne of Abraham, **II.**, 314
- Hundred and twenty seah, the burden of each of the 8 spies who carried the vine, **III.**, 270
- Hundred and twenty men composed the Great Synagogue, **VI.**, 447
- Hundred and twenty judges appointed over Israel, **VI.**, 28.
- Hundred and twenty-two years, the age of Issachar at his death, **II.**, 204
- Hundred and twenty-two, the number of Daniel's enemies, **IV.**, 349.
- Hundred and twenty-three years, at the age of, Isaac meditated upon his end, **I.**, 329.
- Hundred and twenty-five years, the age of several of Jacob's sons at their death, **II.**, 191, 216, 218, 220.
- Hundred and twenty-six years, the age of Jochebed at her marriage, **II.**, 261.
- Hundred and twenty-seven years, the lifetime of Sarah, **VI.**, 457
- Hundred and twenty-seven provinces, Ahasuerus ruler over, **IV.**, 366, 378-379, 412; **VI.**, 298, 452, 457.
- Hundred and thirty years, the age of Adam at the birth of Seth, **III.**, 207
- Hundred and thirty years, Adam and Eve separated for, **I.**, 120; **V.**, 115
- Hundred and thirty years, the age of Jacob when he migrated to Egypt, **III.**, 202
- Hundred and thirty years, the age of Jacob when introduced to Pharaoh, **II.**, 123
- Hundred and thirty years, the age of Jochebed at the birth of Moses, **III.**, 200
- Hundred and thirty years, the age of Hannah at Samuel's birth, **IV.**, 59
- Hundred and thirty years after Jacob's arrival in Egypt, Pharaoh had a dream, **II.**, 254
- Hundred and thirty years, the age of Miriam at the time of her marriage, **V.**, 396
- Hundred and thirty shekels, the weight of the silver charger donated by the princes of the Tribes, **III.**, 195, 199, 200, 202, 203, 205, 206, 207
- Hundred and thirty nations, **III.**, 205; **VI.**, 77
- Hundred and thirty men killed in the battle between Kikanos and Balaam, **II.**, 284
- Hundred and thirty kings and princes came to listen to Enoch, **I.**, 128.
- Hundred and thirty-two years, the age of Naphtali at his death, **II.**, 209.
- Hundred and thirty-three years, the age of Rebekah at the time of her death, **V.**, 270.
- Hundred and thirty-seven years, the age of Levi at his death, **II.**, 198.
- Hundred and thirty-eight years, the angels banished from heaven for, **I.**, 350, 386.
- Hundred and forty nations, **V.**, 195
- Hundred and forty children possessed by Ahab, **IV.**, 186.

- Hundred and forty-three years, the age of Rebekah at the time of her death, V., 270.
- Hundred and forty-four years, the age of Rebekah at the time of her death, V., 270.
- Hundred and fifty Israelites from Goshen fought against Zepho, II., 163
- Hundred and fifty days, the waters of the Deluge stood at the same height for, I., 163
- Hundred and fifty years, the age of Rebekah at her death, V., 318
- Hundred and fifty sinners of the tribe of Levi, IV., 21.
- Hundred and seventy men of Kikanos killed by serpents, II., 285.
- Hundred and seventy-two years, the age of Nahor at his death, I., 291.
- Hundred and seventy-seven years, the age of Pharaoh at his death, II., 178
- Hundred and seventy-seven ells and one third, the distance between Judah and Jashub during the combat, I., 409.
- Hundred and eighty years, Abraham should have lived, I., 318
- Hundred and eighty years, the age of Isaac at his death, I., 318
- Hundred and eighty years, Abraham and Jacob supposed to live, V., 83
- Hundred and eighty years, Israel lived in Egypt for, III., 8
- Hundred and eighty rounds of the heavenly ladder mounted by the angel of Greece, I., 351.
- Hundred and ninety-three years, the age of Abimelech at his death, I., 290.
- Hundred thousand warriors in each of the 40,000 armies arrayed against Deborah, IV., 36
- Hundred thousand Arameans slain in the war with Ahab, IV., 187
- Hundred thousand men under each general of Sisera, IV., 407.
- Hundred and twenty thousand Ninevites slain by Judah, I., 404
- Hundred and twenty thousand Midianites slain by Gideon, IV., 40.
- Hundred and thirty thousand sheep possessed by Job, II., 229.
- Hundred and fifty thousand proselytes admitted in the time of David, IV., 111.
- Hundred and sixty thousand men in each division of Jehoshaphat's army, IV., 185.
- Hundred and eighty thousand demons come out on Wednesday and Saturday nights, V., 39.
- Hundred and ninety-six thousand worlds, I., 11.
- Hunter, Eliphaz a, I., 345
- Hunter, Nimrod a, I., 178, 318; V., 198-199
- Hunter, Esau a, I., 318, 326, 337; V., 278.
- Hunting, Lamech and his son went, I., 116
- Hunting, Ishmael engaged in, I., 266, 268.
- Huphan, the name of Huppim changed to, II., 189.
- Huphamites, the repentance of, II., 189.
- Huppah, the Hazzan pronounces the marriage blessings under the, I., 68.
- Huppim, a son of Benjamin, the change of the name of, IV., 97, 189.
- Hur, son of Caleb and Miriam, III., 121, 354
- Hur, the representative of Judah, III., 60; VI., 25
- Hur supported Moses during prayer, III., 60, 61; VI., 25
- Hur, the prophet, the martyrdom of, III., 121, 154; VI., 51, 63, 396
- Hur, joint leader, with Aaron, of Israel, III., 121
- Hur, father of Bezalel, III., 154
- Hur, one of the seven pious men, IV., 158.
- Hurfitia, one of Esther's maids, IV., 387.
- Hurricanes, angel of, I., 140
- Hurricanes in the South, I., 12.
- Husband and wife, the Shekinah dwells with, V., 319
- Husband, the dire consequences of the severity of a, VI., 212.
- Hushai, the Archite, a friend of David, IV., 105, 106.
- Husham, the king of the sons of Esau, II., 157; V., 323.

- Hushim, the son of Dan, details concerning, II., 39, 106, 153, 154.  
 Hvareno, Rigion identical with, VI., 46.  
 Hyena, sexual metamorphosis of, V., 55, 58  
 Hyena, transformation of, into a demon, V., 58-59  
 Hyena, 365 colors of, V., 59.  
 Hygiene, rule of, given to R. Nathan by Elijah, VI., 332.  
 Hymns, see Songs.  
 Hypocrisy of Esau, I., 316.  
 Hypostatization of the Torah, I., 55; III., 95; IV., 307; VI., 30  
 Hypostatization of the Book of Deuteronomy, IV., 165  
 Hypostatization of Justice, IV., 272  
 Hypostatization of the Attributes of Mercy and Justice, V., 73.  
 Hyrcanus, the high priest, took money from David's tomb, IV., 119  
 Hyrcanus, son of Joseph, the tax collector, VI., 246  
 Hyrcanus, the war between Aristobulus and, VI., 394.  
 Hyssop, symbolical of Israel's lowly position, II., 364.  
 Hystaspes, the father of Darius, VI., 438.

## I

- Iberians, the land of, called Caucasia, VI., 178.  
 Ibicus, Anoko identical with, V., 215-216.  
 Ibes consecrated by Moses, V., 407  
 Ibes devour serpents, V., 408.  
 Ibzán, judge of Beth-lehem, IV., 81  
 Ibzán identical with Boaz, IV., 81, 187  
 Ibzán a contemporary of Manoah, VI., 187  
 Ibzán, the marriage and death of the sixty children of, IV., 47; VI., 190.  
 Ice, treasures of, location of, I., 12, 131  
 Ice of Hell, I., 132; V., 159  
 Ice, sea of, the dimensions of, III., 162; VI., 66  
 Ice of Paradise, IV., 23; VI., 182.  
 Ichabod, grandson of Eli, VI., 217, 223  
 Ichabod, a seventh-month child, VI., 217.  
 Iddo, the prophet of Judah, IV., 242; VI., 211, 345  
 Iddo called the man of God, VI., 167  
 Iddo related to the Shunammite woman, IV., 242; VI., 345.  
 Idit, the name of Lot's wife, V., 241.  
 Idne Sadeh, see Adne Sadeh.  
 Idol set up in the Temple by Ahaz, IV., 264; VI., 371  
 Idol of Cyrus, Daniel refused to worship the, IV., 345  
 Idol, worshiped by David, IV., 106; VI., 267  
 Idol, ephod of Gideon worshiped as an, IV., 41 .  
 Idol near Job's house, II., 231  
 Idol set up by Manasseh, III., 163; IV., 278; VI., 371  
 Idol of Micah located at Baalbek, VI., 13, 375  
 Idol, the king of Moab offered a human sacrifice to the, IV., 190  
 Idol of iron of Nahor, I., 209  
 Idol of Nebuchadnezzar, details concerning, IV., 328, 330  
 Idol, a plank of Noah's ark worshiped as an, IV., 269  
 Idol, Uzi venerated as an, II., 158  
 Idol, no longer worshiped, may be used, III., 263  
 Idol, the talking of an, IV., 338  
 Idol, Tabeel the name of, VI., 365  
 Idol, the name of, chiseled by Terah, V., 217  
 Idol stolen by Achan, IV., 8; VI., 176  
 Idol, see also Idols.  
 Idolater, Serug became an, I., 186; V., 198  
 Idolater, Nimrod an, I., 178  
 Idolater, Enosh an, V., 151  
 Idolaters, custom of, to bow down before their images, VI., 200  
 Idolaters, Tamar reared in the house of, V., 334

- Idolaters, the six sons of Hagar were, I., 298; V., 265
- Idolaters, Israel accused by Sammael of being, III., 17.
- Idolatrous Israelite prohibited from partaking of the paschal lamb, III., 129
- Idolatrous practice of Zepho, II., 162
- Idolatrous nations existed on the merits of Noah, V., 179
- Idolatrous priest, Jethro an, III., 66, 384, 388, 389; VI., 136
- Idolatrous priest, Potiphar an, II., 42
- Idolatrous priest, Rebekah the daughter of, I., 328; V., 281
- Idolatrous priest, Moses' grandson an, VI., 148-149.
- Idolatry, prohibition of, one of the Noachian laws, I., 71
- Idolatry of the Egyptians, II., 78; III., 86; V., 432
- Idolatry, book on, composed by Abraham, V., 222
- Idolatry, the origin of, I., 123; IV., 306; V., 108-109, 150-151, 152, 153, 154, 200, 201; VI., 402
- Idolatry of the generation of the deluge, I., 148
- Idolatry, one of the three cardinal sins, I., 411
- Idolatry, love of gold leads to, II., 200
- Idolatry, Naphtali warned his sons against, II., 215
- Idolatry, the punishment for, II., 129, 313; III., 128, 129, 130, 214, 383; VI., 11, 136
- Idolatry, Thermutis determined to purge herself of, II., 266
- Idolatry provokes the wrath of God, III., 98
- Idolatry prohibited in the Decalogue, III., 98, 103, 105, 113, 129
- Idolatry forgiven by God, III., 102
- Idolatry, the sins which are as grave as, III., 104; V., 283, 292, 395; VI., 254
- Idolatry, the atonement for, III., 169, 211-212
- Idolatry, the gravity of the sin of, III., 211; VI., 109, 201
- Idolatry of Zuleika, II., 46, 49
- Idolatry of Terah and his family, I., 209, 211, 213, 214, 215; V., 215
- Idolatry, Shem and Eber admonished the nations against, I., 260
- Idolatry of Micah in Egypt, IV., 49, 57; VI., 209
- Idolatry of Esau and his wives, I., 316, 328, 340-341; V., 281
- Idolatry of Laban, I., 295; V., 301
- Idolatry, of Ishmael and the Ishmaelites, V., 234-5, 246, 247
- Idolatry of the Danites, III., 57, 223, 233
- Idolatry abandoned by Jethro, II., 289, 290; V., 423
- Idolatry, Israel free for 10 years from, VI., 280
- Idolatry, impurity of, will be removed from Israel, in the time to come, III., 86; VI., 79
- Idolatry of the Israelites in pre-exilic times, II., 136; IV., 328; VI., 306, 311
- Idolatry of Israel in Egypt, II., 188, 250, 341, 363; III., 200-201, 211; V., 379; VI., 8
- Idolatry of Israel in the desert, III., 37, 121, 123, 243, 350; VI., 13, 134
- Idolatry, Jacob prayed to God to guard him against, I., 353
- Idolatry of the Benjamites, IV., 51
- Idolatry keeps back the rain, IV., 109
- Idolatry abolished by Saul, IV., 110
- Idolatry of Ahab, IV., 186
- Idolatry of Damascus, IV., 200
- Idolatry abolished by Jehu, IV., 257; VI., 353
- Idolatry, Amaziah's devotion to, IV., 259
- Idolatry, the passion for, in Manasseh's time, IV., 280, 281
- Idolatry, the eradication of the desire for, IV., 359; VI., 449
- Idolatry, the cause of the Deluge, V., 173
- Idolatry, God repented of having created, V., 176
- Idolatry of Pharaoh, V., 395
- Idolatry of Zimri, VI., 136
- Idolatry of Gideon, VI., 201
- Idolatry, Ephraimites addicted to, VI., 203
- Idolatry, Naamah misled Rehoboam into, VI., 301
- Idolatry of Asa's mother, VI., 308
- Idolatry, one of the 8 grievous sins, VI., 364

- Idolatry, Jeremiah's warning against, **VI.**, 387
- Idolatry, the cause of the destruction of Jerusalem, **VI.**, 335, 388
- Idolatry, abolished by Daniel and his companions, **VI.**, 415
- Idolatry, one of the causes of the exile, **VI.**, 420.
- Idols, the punishment for sacrificing to, **III.**, 428
- Idols of the Egyptians, the punishment of, **II.**, 349; **V.**, 435
- Idols, burning of, in Gehenna, **VI.**, 8
- Idols, the generation of Enoch worshiped, **I.**, 123, 138
- Idols, Hagar prayed to the, **I.**, 265; **V.**, 247
- Idols, Jabal the first to erect temples to, **I.**, 117
- Idols, Naamah played the cymbals in the worship of the, **I.**, 118
- Idols, the builders of the Tower of Babel wished to set up, in heaven, **I.**, 179, 180
- Idols, worshiped by the descendants of Noah, **I.**, 186
- Idols, the impotence of the, **I.**, 193, 195, 213, 214
- Idols, Nimrod knew the powerlessness of, **I.**, 215
- Idols of wood and stone, worshiped by Esau's wives, **I.**, 341
- Idols, Pharaoh's wagons ornamented with, **II.**, 114
- Idols, the punishment of, **II.**, 129
- Idols condemned by Jahzeel, **II.**, 189
- Idols of Ethiopia, **II.**, 288
- Idols, the thorn-bush could not be used for, **II.**, 303
- Idols, the proverb about, **II.**, 348; **V.**, 428
- Idols, Hananiah, Mishaël, and Azariah refused to worship, **II.**, 350
- Idols, Moses did not pray in a city defiled by, **II.**, 357; **V.**, 429
- Idols compared to stagnant waters, **III.**, 105
- Idols, God jealous of, **III.**, 127; **VI.**, 53
- Idols that are worshiped must be destroyed, **III.**, 263
- Idols, destruction of, the spies disclaimed any intention of, **III.**, 266
- Idols, Baal-meon and Nebo bore the names of, **III.**, 416
- Idols, the seven golden, **IV.**, 22
- Idols, worshiped by the tribe of Reuben, **IV.**, 22
- Idols, consulted by the tribe of Issachar, **IV.**, 22
- Idols, things belonging to, not accepted for the sanctuary, **IV.**, 28
- Idols, the punishment of persons worshipped as, **IV.**, 72; **VI.**, 238
- Idols, names of, dedicated to each of the musical instruments of Pharaoh's daughter, **IV.**, 128
- Idols, worshiped by Jezebel, **IV.**, 189
- Idols, names of, inserted by Ahaziah in the Bible, **IV.**, 257
- Idols of the Samaritans, **I.**, 412; **IV.**, 266; **VI.**, 361
- Idols, public worship of, abolished by Josiah, **IV.**, 282, 283; **VI.**, 378
- Idols, names of, tattooing the body with the, **IV.**, 284
- Idols, the Ammonites believed the Cherubim to be, **IV.**, 315
- Idols of Babylonia, **IV.**, 328
- Idols honored with music and song, **IV.**, 338
- Idols, Kenan induced his son to worship, **V.**, 150
- Idols fall to the ground at the command of the pious, **V.**, 211
- Idols, Haran died in the attempt to rescue the, **V.**, 215, 217
- Idols, pictures of, the ear-rings of the Shechemites adorned with, **V.**, 316-317
- Idols worshiped God, **VI.**, 38
- Idols, fornication brings one near to, **VI.**, 43
- Idols required by law to be burnt in fire, **VI.**, 435
- Idols, worshiped by the descendants of Jacob, **I.**, 412, 414; **II.**, 7, 141, 147; **III.**, 82; **VI.**, 181
- Idols, camels of Abraham did not enter a place of, **V.**, 261
- Idols, the story of Abraham and the, **I.**, 194, 195, 197, 209, 210, 211-212, 213, 214, 215, 242, 260; **V.**, 211, 215, 216, 217, 218

Idols of Midian, **III.**, 410; **IV.**, 39  
 Idols, the names of, recorded in Pharaoh's archives, **II.**, 334  
 Idols, Adam and Jacob feared they would be made, **I.**, 288; **II.**, 129; **V.**, 362  
 Idols, see also Teraphim.  
 Idumea, Doeg hailed from, **VI.**, 241.  
 Idumean, Herod called the, **V.**, 272  
 Idumeans, the Romans called, **V.**, 272.  
 Igal one of the 70 elders, **III.**, 250  
 Igal, son of Joseph, one of the 12 spies, **III.**, 264  
 Igal, the premature death of, **III.**, 264.  
 Ielud identical with Ehud, **VI.**, 184, 194.  
 Image, see also Idol  
 Image made by Enosh, **I.**, 122-123  
 Image of God's wisdom, the celestial light, **V.**, 112  
 Image of jealousy, the description of, **VI.**, 421  
 Images and statues, the origin of, **V.**, 151  
 Imlah, the father of Micaiah, **VI.**, 355.  
 Immorality, sin of, not pardoned by God, **I.**, 153, 253  
 Immorality of the generation of the Deluge, **I.**, 159, 163; **V.**, 178, 182  
 Immorality of the animals of Noah's time, **I.**, 160  
 Immorality of the cities of sin, **I.**, 228, 252; **V.**, 238  
 Immorality, breeches of the priest atone for, **III.**, 169  
 Immorality, the punishment for, **III.**, 213, 381; **V.**, 240; **VI.**, 135  
 Immorality removes the soul from God, **VI.**, 43  
 Immorality punished by the Tabernacle, **III.**, 199; **VI.**, 76  
 Immorality, one of the three cardinal sins, **I.**, 411  
 Immorality, one of the 8 grievous sins, **VI.**, 364  
 Immorality, God loathes, **II.**, 46; **III.**, 381; **IV.**, 337; **VI.**, 404  
 Immorality keeps back the rain, **IV.**, 109  
 Immorality, the origin of, **V.**, 151, 154  
 Immorality, the cause of the destruction of the sinful cities, **V.**, 173  
 Immorality of the ante-diluvians, description of, **V.**, 173

Immorality, the cause of the Deluge, **V.**, 173  
 Immorality of the eagle and raven, **V.**, 187  
 Immorality, wine leads to, **VI.**, 208  
 Immorality, the consequence of a husband's severity, **VI.**, 212  
 Immorality of the Amorites, **V.**, 238  
 Immorality of the Babylonian troops, **VI.**, 404  
 Immorality, Balaam counseled the nations to, **III.**, 355, 362; **VI.**, 124  
 Immorality of Barzillai, **IV.**, 106; **VI.**, 267  
 Immorality of the Canaanites, **I.**, 169; **V.**, 295  
 Immorality of Cyrus, **IV.**, 346  
 Immorality, Daniel and his companions accused of, **IV.**, 326  
 Immorality of the Egyptians, **I.**, 222; **II.**, 251, 365; **III.**, 86; **V.**, 221, 393, 433  
 Immorality of Esau, **I.**, 316, 358; **III.**, 58  
 Immorality of Gad, **IV.**, 22  
 Immorality of Ham, **V.**, 191  
 Immorality of the Israelites, **II.**, 208; **III.**, 214, 381, 382; **VI.**, 133, 134  
 Immorality, Joseph accused by Zuleika of, **II.**, 55, 56  
 Immorality, stain of, will be removed from Israel in the time to come, **VI.**, 79  
 Immorality, sin of, one of the causes of Israel's exile, **VI.**, 420  
 Immorality, Jacob prayed to God to guard him against, **I.**, 353  
 Immorality of Jehoiakim, **IV.**, 284  
 Immorality, Jeremiah accused of, **VI.**, 403  
 Immorality of Lot, **I.**, 255; **V.**, 240, 243  
 Immorality, children of Lot would not accept the Torah because it forbade, **III.**, 81  
 Immorality of Manasseh, **VI.**, 372  
 Immorality, Moses accused of, **III.**, 292  
 Immorality of Nehardea, **VI.**, 335  
 Immorality, Noah admonished his children against, **I.**, 171  
 Immorality of Orpah, **IV.**, 86  
 Immorality, Reuben lost his birthright on account of, **II.**, 49, 190, 191  
 Immorality, Reuben cautioned his family against, **II.**, 190



- Immortality, Simon adjured his sons to beware of, **II.**, 193.
- Immortal bird, the, see Malham
- Immortal life in Paradise, **I.**, 306
- Immortal, God intended man to be, **III.**, 105; **V.**, 134
- Immortal soul, one of the 5 souls, **V.**, 74
- Immortal inhabitants of Luz, **V.**, 119
- Immortals, the names of the, **I.**, 147; **II.**, 116; **IV.**, 322; **V.**, 163, 164, 165, 356; **VI.**, 400, 412
- Immortals, the number of, **V.**, 96
- Immortals, the association of, with the Messiah, **V.**, 96
- Immortals, a definition of the, **V.**, 96.
- Immortality of the phoenix, **I.**, 32; **V.**, 51, 182
- Immortality of angels, **I.**, 50; **III.**, 278; **IV.**, 58, 263
- Immortality, the reward for abstention from sin, **I.**, 50
- Immortality bestowed upon Urshana, **I.**, 161
- Immortality, cup of, **II.**, 172, 173
- Immortality, Moses' wish for, not granted, **II.**, 326
- Immortality, a painless death similar to, **III.**, 39
- Immortality of the oxen of the Tabernacle, **III.**, 194; **VI.**, 76
- Immortality of the Hayyot, **V.**, 25
- Immortality of the soul, **V.**, 80
- Immortality of the righteous, **V.**, 99
- Immortality of the giants, **V.**, 147.
- Impregnation of the weasel, the manner of, **V.**, 55.
- Impure Israelites not protected by the clouds of glory, **III.**, 57; **VI.**, 24.
- Impurity of his tent, Abraham took steps against, **I.**, 242
- Impurity transferred to Israel by the Egyptians, **II.**, 321
- Impurity, leper purified by a bird of his, **II.**, 321; **V.**, 423
- Impurity, Moses spent a week on Sinai to rid himself of, **III.**, 109
- Impurity, Passover lamb may not be offered in, **III.**, 215
- Impurity of a corpse, the law concerning, **IV.**, 354
- Impurity of the angels, cause of, **V.**, 24
- Impurity of the sun's rays, **V.**, 37
- Impurity of the bread intended for the guests caused by Sarah, **V.**, 236
- Impurity, Israel ordered to keep aloof from, three days before revelation, **VI.**, 44
- Impurity of the earth after giving birth to Adam, **VI.**, 294
- Impurity of woman after childbirth, **VI.**, 294
- Impurity of a carcass, **VI.**, 335
- Impurity, see also Uncleaness.
- Incantations of the heavenly singer, **V.**, 17
- Incantations, formulas of, invented by Solomon, **IV.**, 149.
- Incarnation, conception of, not confined to Jesus, **V.**, 156.
- Incense, angels burn, in heaven, **I.**, 99
- Incense burnt before Idols, **I.**, 328, 341; **V.**, 271
- Incense burnt in the path of Joseph, **II.**, 74
- Incense, sweet, used in the Tabernacle, **III.**, 152, 196
- Incense caused the cedars of the Temple to blossom, **III.**, 163
- Incense offered on the altar of gold, **III.**, 163
- Incense offered by Nahshon, the symbolical meaning of, **III.**, 195, 196
- Incense, individuals not permitted to offer, **III.**, 195
- Incense, Uzziah wanted to burn, **III.**, 214, 303
- Incense, altar of, in the Temple, **III.**, 214
- Incense, altar of, see also Altar of incense
- Incense carried by Eleazar, **III.**, 230
- Incense, offering of, the most pleasant offering before God, **III.**, 293
- Incense, offering of, confirmed Aaron's right to the priesthood, **III.**, 293
- Incense, offering of, the death of Korah's 250 associates caused by, **III.**, 299, 303, 305, 309
- Incense, non-priest not permitted to burn, **III.**, 303
- Incense, the remedy against the plague, **III.**, 305
- Incense, the superstition concerning the offering of, **III.**, 305

- Incense, offering of, Nadab and Abihu's death caused by, **III.**, 305
- Incense, offered in the Holy of Holies, **III.**, 458
- Incense, cost of, offered at Micah's sanctuary, **IV.**, 50
- Incense of the Temple, the perfume of, **V.**, 284.
- Incest, prohibition of, one of the Noachian laws, **I.**, 71
- Incest one of 8 grievous sins, **VI.**, 11
- Incest, not practiced in Israel, **II.**, 300
- Incest, the punishment for, **II.**, 313; **VI.**, 11
- Incest, Amon committed, **IV.**, 281; **VI.**, 376
- Incest committed by Jehoiakim, **IV.**, 284
- Incest committed by the generation of Enosh, **V.**, 152
- Incest, Noah enjoined upon his children not to commit, **V.**, 193
- Incest, Haran's death a punishment for, **V.**, 214
- Incest committed by Eliphaz, **V.**, 322
- Incest, laws of, abolished by Ahaz, **VI.**, 361
- Incest committed by Manasseh, **VI.**, 371, 376.
- Incestuous marriage, Anah the offspring of, **I.**, 423.
- Incorporeality of the angels, **I.**, 301; **V.**, 21
- Incorporeality of the heavenly fire, **V.**, 21.
- India, medical knowledge of, derived from Noah's book of medicine, **I.**, 173-174
- India, Aesculapius arrived in a land beyond, **I.**, 174
- India, water from, brought for Solomon, **IV.**, 149
- India, Shethar a prince of, **IV.**, 377
- India, a city of, rebelled against Ahasuerus, **IV.**, 397-398
- India, not the same as Hindic, **V.**, 92
- India, a city of, founded by Kenan, bewitched, **V.**, 150
- India, tablets of Seth's descendants in, **V.**, 150
- India, Macedonian sages sought to acquire plants of Paradise in, **V.**, 196.
- Indian origin of the fable, **V.**, 60
- Indian legend concerning the harp, **VI.**, 262
- Indian and Jewish legends, **V.**, 210; **VI.**, 284.
- Individual may be sacrificed for the benefit of the community, **IV.**, 213; **VI.**, 330
- Individual, the two guardian angels of, **V.**, 76, 205
- Individual should participate in the suffering of the community, **V.**, 188.
- Ineffable name, see God, ineffable name of.
- Infancy, heroes walk, talk, and think in, **V.**, 210.
- Infants, Sarah suckled all the, present at Isaac's circumcision, **I.**, 263; **V.**, 246
- Infants, the position of, at birth, **II.**, 252; **V.**, 393
- Infants, new born, the feeding and bathing of, **II.**, 252
- Infants of the Israelites in Egypt cared for by the angels, **II.**, 257
- Infants, the crying of, **II.**, 257
- Infants, Israelitish, used instead of bricks, **II.**, 299; **V.**, 413
- Infants, Israelitish, joined in the song at the Red Sea, **III.**, 34
- Infants, unborn, at Sinai promised to fulfill the Torah, **III.**, 90
- Infants die for the sins of their parents, **III.**, 90; **VI.**, 35
- Infants, the speaking of, **VI.**, 401.
- Infinity, heavens and earth aspire to, **I.**, 13; **V.**, 16.
- Informers, the sons of Jacob would have nothing to do with an, **I.**, 415
- Informers, Elijah would not deal with, **IV.**, 213.
- Ingethel, the function of, **VI.**, 183.
- Ingratitude, the gravity of the sin of, **V.**, 395; **VI.**, 201
- Ingratitude of Adam, **I.**, 77; **V.**, 100
- Ingratitude of Amalek, **III.**, 56; **VI.**, 24
- Ingratitude of Ammonites and Moabites, **I.**, 257; **VI.**, 355
- Ingratitude of Hezekiah, **IV.**, 271
- Ingratitude of Israel, **III.**, 56, 243; **V.**, 100; **VI.**, 86, 201
- Ingratitude of Joash, **VI.**, 355
- Ingratitude of Jacob, **V.**, 100
- Ingratitude of Lot, **V.**, 240

- Ingratitude of Pharaoh, V., 395.
- Inhabited land, third part of the earth, I., 11; V., 13
- Inhabited land, the earth taken from Adam's body when reduced in size became, V., 86.
- Inheritance of Abraham, the dispute concerning the, I., 276
- Inheritance of Job's property, II., 241
- Inheritance of Isaac's estate, I., 417
- Inheritance, law of, the occasion for the revelation of, III., 394
- Inheritance, laws of, the change in the, III., 392; VI., 213
- Inheritance, law of, Solomon succeeded to the throne by the, VI., 277.
- Ink, names of the 12 tribes traced with, on the breast plate, I., 34
- Ink, heavenly, III., 143
- Ink, heavenly, the cause of a pious man's radiance, VI., 61
- Ink, red, used by the angel, IV., 343
- Ink mark set upon the pious, VI., 392.
- Inn, Abraham fed wayfarers in his, II., 252.
- Insane, the, restored to reason at Isaac's birth, I., 262.
- Insanity, the purpose of, IV., 89-90
- Insanity, pretended, of David, IV., 90.
- Inscription on the right wing of the phoenix, I., 33; V., 38
- Inscription on the tomb of Kikanos, II., 285
- Inscription on the palace of the eagles, IV., 164
- Inscription over the canopy in the ark in which Moses was put, II., 265
- Inscription on the tomb of Eldad and Medad, VI., 89
- Inscription found in Tangiers, VI., 177
- Inscription found by David and Solomon, VI., 298
- Inscription on the idol of Manasseh, VI., 372.
- Insect, the Shamir was an, VI., 299
- Insects, the purpose of, I., 42, 320; IV., 217
- Insects cannot injure the recipient of the splendor of the Shekinah, I., 123; V., 152
- Insects, manna protected from, III., 44
- Insects, the generation of the revelation was not attacked by, III., 109
- Insects eaten during a famine, IV., 191
- Insects, Jonah attacked by, IV., 252.
- Insolence, Eve not formed out of the neck, lest she be given to, I., 66.
- Insomnia, angel of, kept Ahasuerus awake, VI., 475.
- Inspiration of Moses, III., 185-186.
- Instinct of self-preservation, the strength of, I., 280.
- Intellect of man makes him resemble angels, I., 50
- Intellect signified by heart, V., 57.
- Intelligence of man matures sooner than that of woman, reason why, I., 67; V., 89
- Intelligence, celestial bodies endowed with, V., 40
- Intelligence, predestination of, V., 75-76
- Intelligence, Adam without, V., 79.
- Intentions, good, rewarded, II., 12; III., 83, 302; IV., 103
- Intention not required in sin, III., 395
- Intention, the importance of, VI., 71
- Intention, good deeds without, are rewarded, VI., 188
- Intentions, good, pious deeds without, are recorded by God, VI., 344
- Intentions, good, the high value set on, IV., 190.
- Intercalation, board of, the ten members of, VI., 271
- Intercalation of the calendar by Hezekiah, VI., 369.
- Intercession, Pharisaic doctrine of, V., 419.
- Interest, Obadiah borrowed money on, IV., 241; VI., 345.
- Intermarriage with Gentiles opposed by Elimelech, IV., 31
- Intermarriage, Solomon not censured for, IV., 170; VI., 299
- Intermarriage with the Ammonites and Moabites forbidden, IV., 315
- Intermarriage, Jeremiah's measures against, IV., 320
- Intermarriage between Jews and Gentiles in Babylon, IV., 320
- Intermarriage, Ezra objected to, IV., 355; VI., 442, 443

- Intermarriage with the Egyptians, the law concerning, V., 439; VI., 282
- Intermarriage, the Mosaic law against, VI., 136
- Intermarriage between Jews and Moabite-Midianite women, VI., 136
- Intermarriage with the seven nations, the prohibition of, VI., 281
- Intermarriage, Ben Sira's refusal to assent to, VI., 401
- Intermarriage, Israel revolted against the laws against, VI., 442
- Intermarriage of Esther, VI., 458, 481.
- Intermediaries, angels act as, between God and Adam, I., 82
- Intermediaries rejected by the Jew, V., 160-1.
- Intermediary, between God and Israel, the Hayyot, V., 48.
- Intermediator, Moses an, III., 144.
- Interpreter, Manasseh acted as an, II., 86
- Interpreter, Ahasuerus talked to Esther through an, IV., 441; VI., 478.
- Intoxicated person not legally responsible, VI., 135.
- Intoxication, Noah the first victim of, I., 167
- Intoxication of Judah, II., 32
- Intoxication, Israelites abandoned themselves to, III., 381-382
- Intoxication, Solomon warned against, IV., 129; VI., 281
- Intoxication, the consequences of, IV., 218; V., 190; VI., 332
- Intoxication of Lot, V., 243
- Intoxication of Israel at the coronation of Jeroboam, VI., 306.
- Invisibility of God and the soul, I., 60
- Invisibility of the spirits of the giants, I., 127
- Invisibility of Asmodeus, IV., 166
- Invisibility of Elijah, IV., 232; VI., 338
- Invisibility, charms leading to, VI., 172
- Invisibility, the miracle of, VI., 184.
- Invisible, God caused Jochebed and Miriam to become, II., 261
- Invisible, Joshua and Caleb became, in Rahab's house, V., 396.
- Ira, teacher and friend of David, IV., 101; VI., 144, 263, 267, 268
- Ira, one of the 4 Danite heroes, VI., 144
- Ira not a priest, VI., 268-269
- Ira, priestly gifts given by David to, VI., 268.
- Irad swallowed up by the earth, I., 117.
- Irin reside in the sixth heaven, II., 308
- Irin, the chief of, made of hail, II., 308.
- Iron created on the third day, II., 8
- Iron, the destroyer of trees, II., 9
- Iron, grapnels of, restrain the sun, I., 24
- Iron, tools of, prohibited in building the Temple, I., 34
- Iron, vessel of, would be burst by Shamir, I., 34
- Iron, Tubal-Cain the first to sharpen, I., 118
- Iron fetters, kings of the demons put in, I., 141
- Iron rods, a remedy against the waters bubbling up from the earth, I., 153
- Iron, throne of, built by Nimrod, I., 178
- Iron, god of Nahor, I., 209
- Iron wall surrounding the city built for Hagar's sons, I., 293
- Iron, the armor of Jashub made of, I., 409
- Iron, armor of, worn by Esau's soldiers, I., 417
- Iron towers of Esau's army captured by Judah, I., 419; V., 321
- Iron shackle upon Joseph's chin, II., 52
- Iron yoke of the wicked kingdom broken in the Messianic era, II., 373
- Iron chain put on Pharaoh's neck, III., 29
- Iron not used in the Tabernacle and Temple, III., 166
- Iron, Rome compared to, III., 166
- Iron, chairs and beds of, only used by Og, III., 344
- Iron fetters, the fallen angels bound with, IV., 150
- Iron doors not permitted to be used in erecting an altar, IV., 166
- Iron, red hot, Uzziah struck by a, IV., 262
- Iron, magnetic, possessed by Hezekiah, IV., 276; VI., 394
- Iron lances forced into Zedekiah's eyes, IV., 293
- Iron, Hiram's second heaven, made of, IV., 335; VI., 434

- Iron chariots used by Sisera, **IV.**, 422; **VI.**, 197
- Iron part of a plough-share, Abel slain with, **V.**, 139
- Iron drawn by a magnet, **V.**, 415
- Iron chains, Zedekiah bound in, **VI.**, 383
- Iron, hot, the use of, in magic, **VI.**, 287
- Iron axes, the Temple gate could not be opened with, **VI.**, 394.
- Irrigation of the earth an illegitimate fecundation, **V.**, 28.
- Isaac, see also Patriarchs, and Abraham and Isaac
- Isaac and Israel, **I.**, 284, 285, 325, 326; **III.**, 332; **IV.**, 308; **V.**, 254, 280, 281
- Isaac, 35 years old when Terah died, **I.**, 206
- Isaac, the birth of, **I.**, 206, 239, 244, 261, 262, 263, 272; **III.**, 176; **V.**, 232, 245, 246, 248; **VI.**, 71
- Isaac, birth of, the Egyptian bondage began with, **I.**, 236; **II.**, 318; **III.**, 18
- Isaac, circumcision of, **I.**, 262, 263, 311; **V.**, 258
- Isaac regarded by some people as a foundling, **I.**, 262; **V.**, 246
- Isaac and Abraham, **I.**, 262, 291, 296, 298, 299, 311, 319, 321, 343; **II.**, 315; **III.**, 453; **V.**, 266, 267, 280; **VI.**, 153, 275
- Isaac and Ishmael, **I.**, 263, 264, 311; **V.**, 246, 267
- Isaac and Sarah, **I.**, 275, 297, 311; **V.**, 237, 264
- Isaac, turban of, **I.**, 275
- Isaac and the Akedah, **I.**, 277, 280, 281, 311; **IV.**, 308; **V.**, 237, 249, 251, 253, 254, 270, 303
- Isaac, sacrifice of, see also Akedah
- Isaac, beauty of, **I.**, 277, 296
- Isaac recited a benediction on being chosen a burnt offering, **I.**, 279
- Isaac, oath of, **I.**, 279, 280
- Isaac recited a benediction at his revival, **I.**, 282
- Isaac, the stay of, in Paradise, **I.**, 286, 306; **V.**, 254
- Isaac and Rebekah, **I.**, 296-297, 312, 317; **III.**, 207; **V.**, 263, 270, 271
- Isaac introduced the Minhah prayer, **I.**, 296
- Isaac accompanied by an angel, **I.**, 296-297
- Isaac studied in the academy of Shem and Eber, **I.**, 297; **II.**, 315; **V.**, 264
- Isaac and Hagar, **I.**, 298; **V.**, 246
- Isaac brought water for the guest to wash, **I.**, 300
- Isaac, dream of, interpreted by Michael, **I.**, 301, 302
- Isaac, virtues of, **I.**, 311, 312, 324, 358; **III.**, 58; **V.**, 249, 267, 270, 279, 280; **VI.**, 97
- Isaac, the age of, at his marriage, **I.**, 311; **V.**, 358
- Isaac, the prayers of, **I.**, 312-313, 364; **II.**, 154; **V.**, 263, 271, 282
- Isaac and Esau, **I.**, 315, 316, 336, 339, 340, 416, 417; **II.**, 140, 154; **III.**, 89, 348; **V.**, 165, 274, 281, 282, 285, 291; **VI.**, 121
- Isaac, the ruddy appearance of, **I.**, 315
- Isaac, death and burial of, **I.**, 318, 416, 417; **II.**, 95; **V.**, 83, 266, 343, 371
- Isaac, the numerous slaves of, **I.**, 319
- Isaac, relation of, to Abimelech, **I.**, 321, 322, 323
- Isaac gave a tithe to the poor of Gerar, **I.**, 323; **V.**, 279
- Isaac was very wealthy, **I.**, 323, 325; **V.**, 279, 288
- Isaac, name of, **I.**, 324; **V.**, 232, 245, 274, 281
- Isaac and Philistines, the covenant between, **I.**, 325, 375
- Isaac, Elihu identified with, **I.**, 326; **V.**, 387
- Isaac, the blindness of, **I.**, 328, 329, 330, 342, 412, 414; **III.**, 479; **V.**, 251, 281-2; **VI.**, 166, 254
- Isaac aged prematurely, **I.**, 328; **V.**, 282
- Isaac lost the prophetic gift, **I.**, 329; **V.**, 282
- Isaac, priestly garments of, **I.**, 332; **V.**, 283
- Isaac, a prophet, **I.**, 333, 334, 343, 412; **II.**, 30, 179; **V.**, 289, 332
- Isaac and Jacob, **I.**, 334, 343, 377, 401, 402, 413, 416; **II.**, 30, 118; **V.**, 287, 274, 360
- Isaac recognized the fragrance of Paradise clinging to Jacob, **I.**, 334; **V.**, 284

- Isaac, the wine given to, from Paradise, I., 334; V., 284
- Isaac, tent of, had a revolving door, I., 336
- Isaac, house of, became hot because of the heat of Hell, I., 337
- Isaac, Simon and Levi pretended to seek the counsel of, I., 397
- Isaac taught Levi the law of the priesthood, II., 196
- Isaac, the blessing of, bestowed upon Levi and Judah, I., 412, 413; II., 196, 200
- Isaac, the Testament of, I., 416; V., 320
- Isaac, Eliphaz learned his piety from, I., 421; V., 322
- Isaac, the missionary activity of, II., 3; V., 324
- Isaac and Joseph, II., 30, 118; V., 325-326, 332
- Isaac, one of the judges who judged Tamar, II., 34
- Isaac saved from the sword, II., 256
- Isaac caused the Shekinah to descend from the sixth heaven, II., 260
- Isaac honored his parents, III., 82
- Isaac, merits of, the Torah revealed on Sinai because of the, III., 84
- Isaac, one of the seven pious men, III., 226; IV., 158; V., 12
- Isaac beheld the Face of the Shekinah, III., 479; VI., 166
- Isaac, miraculous sword of, V., 165
- Isaac escaped from death by a miracle, V., 253
- Isaac, resurrection of, IV., 360, V., 254, 303
- Isaac, the resignation of, to God's will, V., 251
- Isaac, the first illness of, V., 258
- Isaac, the departure of, from Palestine, the consequences of, V., 260
- Isaac suspected Eliezer of having done violence to Rebekah, V., 262, 263
- Isaac, the fragrance of Paradise reached, V., 263
- Isaac walked on his head after leaving Paradise, V., 263
- Isaac, the wells of, V., 279, 280
- Isaac departed from Gerar, V., 280
- Isaac not mentioned by Isaiah among the patriarchs, V., 280
- Isaac, the allusion of the weapons mentioned by, V., 282
- Isaac, the blessing of, a prophecy of Israel's history, V., 284
- Isaac knew the true character of his two sons, V., 282
- Isaac beheld the chambers of the Merkabah, V., 285
- Isaac punished for his lack of paternal love, V., 288-289
- Isaac, the symbol of God's holiness, V., 318
- Isaac assisted by God in the time of famine, V., 346
- Isaac, Pharaoh got acquainted with, in the court of Abimelech, V., 360
- Isaac indulgent with his children, V., 378
- Isaac, a seventh-month child, VI., 217
- Isaac represented on one of the monuments of the Jebusites, VI., 254
- Isaac, the author of Shoken Ad, VI., 450.
- Isaac, the name of the bell-wether of Abraham's flocks, V., 252.
- Isaac Loria, father of the cabalistic Renaissance, IV., 231
- Isaac Loria, disciple of Elijah, IV., 231
- Isaac Loria, Elijah present at the circumcision of, III., 232.
- Isaiah proclaimed the punishment of the Ammonites and Moabites, I., 257
- Isaiah, the genealogy of, II., 34; VI., 357
- Isaiah, prophecies of Beeri preserved by, IV., 260; VI., 356
- Isaiah, the time of the activity of, IV., 262; VI., 355, 356
- Isaiah, prophecies of, the contents of, IV., 263; VI., 359
- Isaiah, Ahaz's respect for, IV., 264
- Isaiah, an opponent of peace with the Assyrians, IV., 270
- Isaiah, in the temple at the approach of the Assyrians, VI., 363
- Isaiah and Hezekiah, IV., 271, 273, 277; VI., 370
- Isaiah, remedy employed by, IV., 274
- Isaiah, the accuser of, IV., 278-279; VI., 373
- Isaiah, flight of, from Jerusalem, IV., 278
- Isaiah, the contradictions between Moses and, IV., 279; VI., 373-374



- Isaiah, the names of the pupils of, **IV.**, 283, 331
- Isaiah, prophecy of, concerning the war between Egypt and Assyria, **IV.**, 283
- Isaiah sees Enoch in the seventh heaven, **V.**, 157
- Isaiah prophesied in 71 languages, **V.**, 195; **VI.**, 375
- Isaiah distinguished above the other prophets, **V.**, 195; **VI.**, 359, 375
- Isaiah born circumcised, **V.**, 273
- Isaiah did not mention Isaac among the patriarchs, **V.**, 280
- Isaiah called the servant of God, **V.**, 381; **VI.**, 147
- Isaiah described as the creature of God, **VI.**, 386
- Isaiah compared with the slaves on Sinai, **VI.**, 38
- Isaiah compared with Moses, **VI.**, 44, 375
- Isaiah compared with Ezekiel, **VI.**, 359
- Isaiah conscious in the moments of prophecy, **VI.**, 44
- Isaiah, Jonah a contemporary of, **VI.**, 352
- Isaiah, father of, a prophet, **VI.**, 357
- Isaiah, call received by, **VI.**, 358
- Isaiah, seraphim seen by, **VI.**, 359
- Isaiah, prophecy of, concerning the captivity of Israel, **III.**, 359
- Isaiah, readiness of, to stand the abuses of Israel, **VI.**, 359
- Isaiah, plea of, in behalf of the wicked, **VI.**, 360
- Isaiah touched by a live coal by Michael, **VI.**, 360
- Isaiah slandered Israel, **IV.**, 263
- Isaiah, the martyrdom of, **IV.**, 279; **VI.**, 371, 374-375, 396
- Isaiah, father-in-law of Manasseh, **VI.**, 370
- Isaiah, the last address of, in the Temple, **VI.**, 371
- Isaiah, the three things revealed to, **VI.**, 362
- Isaiah, time of, the first journey of the Shekinah took place in the, **VI.**, 372
- Isaiah, the return of the Shekinah to the Temple in the time of, **VI.**, 396
- Isaiah identified with Hozai, **VI.**, 375
- Isaiah, Ascension of, **VI.**, 375
- Isaiah, the eunuchs alluded to by, **VI.**, 415
- Isaiah, prediction of, concerning Cyrus, **VI.**, 431, 436
- Isaiah, Book of, details concerning, **IV.**, 277; **VI.**, 357, 359, 387.
- Isciah, the name of Sarah, **I.**, 203; **V.**, 214, 215.
- Ish, the name of Adam, **I.**, 68; **V.**, 90
- Ish changed to Esh when man disobeys, **I.**, 69.
- Ishah, the name of Eve, **I.**, 68; **V.**, 90.
- Ishbi, the brother of Goliath, **IV.**, 107, 108, 109.
- Ishbosheth, a descendant of Benjamin, **I.**, 414
- Ishbosheth, slaying of, instigated by Mephibosheth, **VI.**, 261-262.
- Ishim, the angels of the fifth heaven, the duties of, **II.**, 308.
- Ishmael, repentance of, **I.**, 237, 292; **V.**, 230, 267
- Ishmael, the name of, **I.**, 239; **V.**, 232
- Ishmael and Abraham, **I.**, 243, 266, 268, 269, 276; **V.**, 230, 246, 267
- Ishmael and Isaac, **I.**, 263, 264, 292, 311; **II.**, 146; **V.**, 246, 267
- Ishmael, the banishment of, **I.**, 263; **V.**, 246; 247
- Ishmael, Sarah cast an evil eye upon, **I.**, 264
- Ishmael, the well of Miriam sprang up for, **I.**, 265; **III.**, 312
- Ishmael, prayer of, accepted by God, **I.**, 265
- Ishmael pious at the time he was dying of thirst, **I.**, 265
- Ishmael and Hagar, **I.**, 265, 266
- Ishmael, wives of, **I.**, 265, 266-267, 268; **V.**, 146, 247
- Ishmael, had four sons and a daughter, **I.**, 266, 344; **V.**, 288
- Ishmael engaged in hunting, **I.**, 266, 268
- Ishmael and his family led a nomadic life, **I.**, 266
- Ishmael and Eliezer, **I.**, 276
- Ishmael circumcised at the age of thirteen, **I.**, 273, 311
- Ishmael and Esau, **I.**, 344; **V.**, 287, 320

- Ishmael, death of, the date of, **I.**, 344; **V.**, 287
- Ishmael, the sins of, **II.**, 140-1; **III.**, 424; **V.**, 246, 247, 378
- Ishmael, princes of, came to Jacob's funeral, **II.**, 149, 153
- Ishmael, the fourth kingdom, **V.**, 223
- Ishmael brought back to God by fear, **V.**, 247
- Ishmael abode at a well, **V.**, 250
- Ishmael, the progenitor of wicked nations, **V.**, 264
- Ishmael entered Paradise, **V.**, 267
- Ishmael, piety of, **V.**, 267
- Ishmael, sons of, Jacob did not wish to arouse the envy of, **II.**, 80
- Ishmael, son of Nethaniah, murderer of Gedaliah, **VI.**, 407
- Ishmael, Rabbi, translated to heaven, **I.**, 137-138
- Ishmael, Rabbi, beauty of, **V.**, 80.
- Ishmael ben Jose, censured by Elijah, **IV.**, 212
- Ishmael ben Jose, refusal of, to prosecute Jewish thieves, **IV.**, 212.
- Ishmaelites and Joseph, **II.**, 7, 11, 14-15, 19, 20, 21, 22, 23, 39, 41, 42, 84, 98, 110, 192 217; **V.**, 413
- Ishmaelites, the rule of, represented by the ram, **I.**, 235
- Ishmaelites allowed Israel to perish with thirst, **I.**, 265; **V.**, 246
- Ishmaelites will serve Jacob, **I.**, 335
- Ishmaelites, the merchandise of the, **II.**, 19
- Ishmaelites, the hands of, grew rigid, **II.**, 20
- Ishmaelites, darkness sent upon, **II.**, 20, 21
- Ishmaelites, the territory of, invaded by the people of Tarshish, **II.**, 77
- Ishmaelites were allies of the sons of Esau, **II.**, 157
- Ishmaelites, the allies of Zepho, **II.**, 163
- Ishmaelites not subjected to slavery, **II.**, 338
- Ishmaelites refused to accept the Torah, **III.**, 81
- Ishmaelites, Bakaam permitted to curse, **III.**, 364
- Ishmaelites repulsed by the settlers of Trans-Jordania, **IV.**, 17
- Ishmaelites, Ithra one of the, **IV.**, 89; **VI.**, 253
- Ishmaelites kindle the wrath of God, **IV.**, 115
- Ishmaelites, hostility of the, towards the Jewish captives, **IV.**, 315; **V.**, 246
- Ishmaelites, God repented of having created the, **V.**, 176
- Ishmaelites, identical with the Arabs, **V.**, 223, 234
- Ishmaelites practice idolatry, **V.**, 234-5
- Ishmaelites destroyed by the hand of God, **VI.**, 62
- Ishmaelites, kingdoms of, the number of, **VI.**, 77.
- Ishtar, descent of, into Hell, **V.**, 20; **VI.**, 449.
- Ishvi identical with Abinadab, **IV.**, 76
- Ishvi, son of Saul, **VI.**, 237.
- Isidao, **V.**, 315.
- Isis, Faria identified with, **V.**, 402
- Isis, Egyptians pay homage to, **V.**, 435.
- Islam, the designations for, **V.**, 223, 234.
- Island of Pearls belonged to Persia, **VI.**, 434
- Islands numerous in the Ocean, **I.**, 11
- Islands of the Sea defeated by Zepho, **II.**, 161
- Islands, number of, allotted to each of Noah's sons, **I.**, 173.
- Israel, the name of Jacob changed to, **I.**, 386, 388, 414; **V.**, 232, 271; **VI.**, 7
- Israel, the explanations of the name of, **V.**, 307-308, 310
- Israel, seventy names of, **III.**, 166; **VI.**, 68
- Israel is called "man," **V.**, 178
- Israel, the name of an angel, **V.**, 24, 25, 307, 310
- Israel, the guardian angel of, **I.**, 385; **II.**, 195; **III.**, 17, 48-59, 449; **IV.**, 202 406; **V.**, 4, 205, 271, 305, 415; **VI.**, 78
- Israel, guardian angel of, see also Guardian angel of Israel
- Israel led out of Egypt by a ministering angel, **III.**, 315
- Israel, praise of, chanted by the angels, **V.**, 417
- Israel, superiority of, over the angels, **I.**, 334; **III.**, 378; **V.**, 24; **VI.**, 132

- Israel, angels will learn from, in the future world, V., 24
- Israel, Angel of Death had no sway over, III., 120, 278
- Israel, the angels inimical to, II., 373; III., 434-5; V., 235
- Israel, the accuser of, III., 16, 17, 216; V., 5, 38, 171; VI., 5, 58
- Israel, Saturn brings misfortune to, V., 135
- Israel, faith of, in God, II., 375; III., 21, 37, 119, 126; IV., 39; VI., 5, 53
- Israel, lack of faith of, III., 10, 36, 38, 254, 262, 263, 331
- Israel, God the protector and benefactor of, I., 348, 386; III., 23, 159, 187, 205
- Israel, joys and sorrows of, shared by God, II., 303; III., 63; IV., 312; V., 357, 416; VI., 26, 399
- Israel, God's praise chanted by, I., 9, 17, 326; II., 373; III., 184; V., 24, 110
- Israel, God's name allied with, III., 96
- Israel, God of, the angels praise God as the, V., 290-291
- Israel, God's relation to, VI., 180
- Israel, hatred of, of God, III., 275
- Israel saw God at the Red Sea, III., 189
- Israel, God of, substituted for God of Jacob, VI., 320
- Israel acknowledged the kingship of God, III., 145
- Israel faced death for the glorification of the name of God, II., 346
- Israel murmured against God and Moses, III., 334; VI., 115
- Israel and God, the intercessors between, V., 48, 160
- Israel, God's love for, I., 51; III., 371, 374, 379; IV., 406, 408 V., 275
- Israel, God's covenant with, I., 342; III., 88, 89, 142; VI., 34-35
- Israel, the presence of God in, II., 195; III., 134, 148; V., 275, 291; VI., 79
- Israel, the titles bestowed upon, by God, I., 325; II., 127, 346, 347; III., 71, 280, 358, 429, 451; IV., 408; V., 208, 381; VI., 29, 420
- Israel and God, the Sabbath a sign between, IV., 400; V., 141
- Israel thought of by God before the creation of the world, III., 374
- Israel tempted God ten times, III., 349 VI., 121
- Israel, history of, the names of persons to whom was revealed the, I., 235, 236-237, 285, 351, 414; II., 180, 201, 208; III., 401; IV., 60, 357; V., 215, 229, 284, VI., 151, 155
- Israel, the history of, indicated by the numerical value of Jacob's name, I., 315
- Israel, history of, importance of "seven" in, V., 9
- Israel, history of, the essence of God manifests itself in, VI., 26
- Israel, future history of, contained in the Psalms, VI., 262
- Israel, the virtues and vices of, II., 245-6; III., 42, 69, 243, 249, 255, 301, 308, 309, 311, 312, 319, 367; IV., 17, 110; V., 100, 391, 395; VI., 31, 85, 86, 201, 269
- Israel, the wealth of, III., 316; VI., 68-69
- Israel, the wholeness of, the symbol of, I., 236
- Israel, a unique people, III., 378
- Israel, the gigantic strength of, II., 246
- Israel, immutability of, III., 356
- Israel, the indestructibility of, I., 229, 351; III., 375; VI., 130
- Israel, the fecundity of, II., 245, 250; V., 391
- Israel, the election of, I., 85; II., 255, 374; III., 204, 205, 238, 292, 293, 390, 451; IV., 34; V., 254; VI., 126, 245
- Israel, weeping of, III., 92, 139, 276, 284, 313, 316, 317, 320, 434, 437, 439, 464, 473; IV., 39, 310; VI., 5, 96, 152, 169, 279, 422
- Israel, census of, details concerning, III., 145, 146, 219, 223, 224, 390, 391; VI., 61-62, 80, 138, 139
- Israel, sins of, the atonement for, I., 150; II., 129, 235, 240; III., 185; V., 171, 228, 329, 362; VI., 74, 341
- Israel, sins of, the pardon of, I., 284, 285, 326; II., 346; III., 116, 131, 148, 417, 434; V., 38, 252
- Israel, repentance of, I., 334; II., 12, 13 300; III., 284, 336; IV., 247; VI., 320, 420

- Israel, sins of, details concerning, I., 325, 352; II., 208, 211; III., 35, 133, 144, 165, 278, 379, 390; IV., 260, 415, 423; V., 38; VI., 52, 115, 420, 467, 468, 471
- Israel, circumcision of, I., 368; III., 32, 282; IV., 7; V., 399
- Israel, idolatry of, III., 37, 118, 123, 126, 131, 147, 211, 243, 331, 420; IV., 39, 41, 328; VI., 13, 52, 55, 200, 280
- Israel in Egypt dwelt in Goshen, I., 223; II., 277, 353
- Israel in Egypt, the idolatry of, I., 200-201; II., 188, 341, 363; V., 379; VI., 8
- Israel, slavery of, in Egypt, II., 17, 106, 113, 118, 338, 247-8, 249, 260, 337, 343, 344; III., 23, 77, 315; V., 320, 420, 426, 430-1; VI., 16
- Israel, slavery of, in Egypt, the commencement of, I., 237; II., 261, 318; III., 18; V., 420
- Israel, slavery of, in Egypt, the duration of, I., 237, 356, 379; II., 318; III., 17, 18; V., 222, 230, 318, 420
- Israel in Egypt, the religious observances of, II., 259, 278, 299, 336, 337; III., 246, 247; V., 414, 425
- Israel in Egypt, the relations of the Egyptians to, II., 300, 353, 367, 371
- Israel, defiled by the Egyptians, II., 321
- Israel, the Egyptians tried to prevent propagation of, II., 344
- Israel, wicked men of, in Egypt died during the plague of darkness, II., 345; III., 14, 390; V., 431; VI., 138-139
- Israel, the Egyptians acted as ransom for, II., 353
- Israel, three virtues of, in Egypt, III., 200, 340; VI., 76
- Israel in Egypt, the language spoken by, III., 94, 200; V., 414; VI., 38
- Israel in Egypt, the food of, III., 42; VI., 16, 86
- Israel afflicted with diseases in Egypt, III., 212-213
- Israel in Egypt ridiculed God, III., 263
- Israel in Egypt given no respite to bury their dead, V., 392
- Israel in Egypt frequented theaters and circuses, V., 395
- Israel driven out of Egypt on account of leprosy, V., 413
- Israel and Egyptians, the battle between, VI., 3
- Israel, slavery of, the date of the cessation of, II., 372; V., 430, 437
- Israel, slavery of, in Egypt, the cause of, II., 283; III., 17, 480; V., 220, 228, VI., 166, 309
- Israel, the redemption of, from Egypt, the cause of, I., 422; II., 118, 299-300, 422; III., 201; V., 275, 395, 406-407, 413-414, 438; VI., 84
- Israel, the booty taken by, from the Egyptians, II., 125, 182, 359-360, 375; III., 5, 141, 147, 153; V., 361, 437
- Israel, officers of, suffered for their people in Egypt, II., 338; III., 249
- Israel in Egypt, not harmed by the plagues, II., 351, 353, 354
- Israel, property rights of, in Egypt, II., 245; III., 352
- Israel, women of, ordered to employ Egyptian midwives, II., 257
- Israel, women of, in Egypt bore children without pain, III., 33
- Israel, Zepho's war against, II., 163, 164, 246
- Israel kept apart from their wives in Egypt, II., 249
- Israel, men of, divorced their wives in Egypt, II., 258-9, 262
- Israel, children of, in Egypt, the killing of, II., 257, 264; V., 394
- Israel, children of, played practical jokes upon Pharaoh, II., 368
- Israel, children of, Pharaoh bathed in the blood of, II., 296
- Israel, children of, slaughtered as sacrifices to the Egyptian idols, II., 250
- Israel, children of, cast into the water, II., 258; V., 400; VI., 10
- Israel, children of, in Egypt, suckled by the clean animals, VI., 12
- Israel, children of, used as building material by the Egyptians, II., 250, 337, 338; III., 25; IV., 49; VI., 7, 209

- Israel, numbers of, at the time of the Exodus, **II.**, 258, 336; **III.**, 313, 402; **V.**, 357, 433; **VI.**, 97
- Israel, exodus of, the date of, **III.**, 444
- Israel wanted to return to Egypt, **III.**, 36-37, 276, 332, 333, 334, 350
- Israel at Baal Zephon, **II.**, 359
- Israel, passage of, through the Red Sea, the details concerning, **III.**, 15, 18, 21, 22, 29, 53, 349; **V.**, 13; **VI.**, 4
- Israel did not praise God for their release from Egypt until Jethro did so, **III.**, 65
- Israel on Sinai, details concerning, **I.**, 236, 325; **III.**, 78-79, 88, 90, 92, 95, 97, 119, 126, 132, 186-7, 189, 210, 213, 242; **V.**, 133; **VI.**, 33, 35, 40, 44
- Israel and the Torah, **I.**, 52, 229; **II.**, 304; **III.**, 7, 36, 81, 87, 88, 89, 92, 97, 107, 120, 142, 144, 238, 378, 390; **V.**, 68, 235; **VI.**, 2, 29, 31, 36, 37, 39, 59, 60, 131
- Israel in the desert, miraculous protection and care bestowed upon, **II.**, 374; **III.**, 54, 57, 64, 235, 237, 316; **V.**, 109, 438; **VI.**, 23, 26, 110
- Israel, sins and punishment of, in the desert, **III.**, 224, 243, 244, 254, 262, 281-2, 285, 312, 339; **VI.**, 86, 98, 105
- Israel, experiences of, in the desert, **II.**, 183, 375; **III.**, 7, 53, 80, 212, 230, 243, 245, 318, 338-339; **V.**, 13, 438; **VI.**, 78, 85, 116, 117
- Israel, the observance of the law by, in the desert, **III.**, 245, 246, 282; **IV.**, 7; **VI.**, 94, 95
- Israel and the erection of the tabernacle, **III.**, 148, 164, 180, 192; **VI.**, 64, 67, 73
- Israel, 70 elders of, the names of, **III.**, 250, 252; **VI.**, 87-88
- Israel, the elders of, the number of, **I.**, 315; **III.**, 455; **VI.**, 88
- Israel, elders of, instituted the custom of reading from the Torah, **III.**, 40
- Israel, elders of, details concerning, **II.**, 320, 330, 331, 341, 363, 364; **III.**, 51, 87, 144, 200, 212, 244, 248, 249, 250, 251, 252, 255, 322, 384, 434; **IV.**, 27; **V.**, 433; **VI.**, 33, 87, 89, 111, 154, 186, 196, 359
- Israel, elders of, in the Messianic era, details concerning, **II.**, 316; **III.**, 399; **VI.**, 273
- Israel, elders of, acted as priests at the time of revelation, **III.**, 88; **VI.**, 34
- Israel, leaders of, studied the Torah, **III.**, 240
- Israel, the officers of, **III.**, 393
- Israel redeemed by three leaders, **II.**, 61
- Israel, the true redeemer of, the three signs of, **II.**, 139
- Israel, affection of, for Aaron, **III.**, 328
- Israel convinced of Aaron's priesthood, **III.**, 306, 307; **VI.**, 106
- Israel received two commandments as a reward for Abraham's good deed, **I.**, 234; **V.**, 226
- Israel inherited the 3 crowns from Abraham, **V.**, 219
- Israel judged by Deborah under a palm-tree, **I.**, 413
- Israel, Elijah brings good fortune to, **I.**, 365
- Israel spoken of as the people of Esther, **VI.**, 481
- Israel, Ezekiel's love for, **VI.**, 333
- Israel, Ezra the advocate of, **IV.**, 356
- Israel, Hezekiah stopped the waters of Gihon for the protection of, **V.**, 114
- Israel slew Hur, **III.**, 121, 154
- Israel slandered by Isaiah, **IV.**, 263
- Israel, seduced to idolatry by Jeroboam and Jehu, **II.**, 136
- Israel, Joab's death a great loss to, **VI.**, 279
- Israel objected to Joshua's appointment as Moses' successor, **III.**, 438
- Israel listened to the songs of Korah's sons, **III.**, 302
- Israel owes its existence to the merits of the patriarchs, **III.**, 375
- Israel protected by Levi, **III.**, 364
- Israel constantly rebuked by Moses, **III.**, 320, 420, 452
- Israel called Moses Shemaiah ben Nethanel, **II.**, 270
- Israel instructed by Moses in the laws, **III.**, 209, 214
- Israel called Moses' people when they sinned, **III.**, 125; **VI.**, 49

- Israel and Moses, Hallel composed by, V., 435
- Israel, Moses elevated for the sake of, III., 51, 125, 283; VI., 53, 98
- Israel only advised Moses in regard to the appointment of judges, III., 70, VI., 28
- Israel, Moses sprinkled half of the blood of the sacrifice on, III., 89; VI., 34
- Israel, Moses taught the art of writing to, V., 402
- Israel, the prayer of Moses in behalf of, III., 124, 126, 244
- Israel, Moses endangered his life for the sake of, II., 277-278, 304-305; III., 131; V., 404, 405; VI., 49, 55
- Israel, merits of, Moses doubted, II., 319, 321
- Israel, the burden of the leadership of, Moses suffered from, III., 247, 276, 277, 296, 308, 309, 310, 311, 318, 408; VI., 5, 86, 96, 152
- Israel blessed by Moses, III., 69, 187; VI., 28, 74
- Israel, affection of, for Moses, III., 408
- Israel, suffering of, mourned by the patriarchs and the Messiah, V., 33
- Israel mocked at the prophets, VI., 403
- Israel, honor of, the prophets zealous for, VI., 321, 349
- Israel mourned the death of Nadab and Abihu, III., 191
- Israel protected by the Patriarchs, I., 284, 285, 325, 326, 364, 382; II., 135; III., 374; V., 207, 280
- Israel, the prosperity of, during Saul's reign, III., 146
- Israel, subjection of, to the four kingdoms, I., 229, 236; III., 153; V., 223; VI., 135, 314
- Israel and the Gentiles, the contrast between, III., 107, 354, 355, 375; VI., 130
- Israel, the cause of the Gentiles' hatred of, I., 238, 314; VI., 143
- Israel, the fate of the enemies of, II., 304; III., 228; IV., 407; V., 416
- Israel conquered their enemies by supernatural means, III., 353
- Israel and Ahasuerus, IV., 406, 410-412; VI., 466-467
- Israel, Amalek's war with, III., 331, 332, 333, 423; VI., 114
- Israel and the Ammonites and Moabites, I., 257, 381; III., 351, 352, 382; VI., 121, 122
- Israel and the Amorites, III., 284; VI., 99
- Israel and Balaam, III., 371, 379; VI., 132, 133, 143, 145
- Israel and Balak, III., 357
- Israel and the Canaanites, V., 196
- Israel and the Edomites, I., 424; III., 316, 334; VI., 109, 110
- Israel surrenders its dominion over the world to the Elamites, V., 260
- Israel enslaved by Greece, I., 285
- Israel, the accusation brought by Haran against, IV., 402-406; VI., 63
- Israel, the unbrotherly actions of the Ishmaelites against, I., 265; V., 246
- Israel was not to capture Jebus without the consent of its inhabitants, I., 289
- Israel subjugated by Media, I., 285
- Israel and the Midianites, III., 408
- Israel worshiped the idol of Nebuchadnezzar, IV., 328, 330
- Israel and the Philistines, the earlier wars between, I., 323; VI., 3
- Israel enslaved by Rome, I., 285; III., 167
- Israel, victory of, over Sinon, III., 340, 341, 342, 352, 357, 368; VI., 118, 120
- Israel, Isaac's ram symbolical of, I., 285
- Israel, the dove a symbol for, I., 235; IV., 108; VI., 268
- Israel, lowly position of, hyssop symbolical of, II., 364
- Israel, the lamb of the dedication offering symbolical of, III., 197
- Israel, the moon the symbol of, V., 34
- Israel, the trees symbolical of, VI., 443
- Israel compared to the stars, I., 282, 312, 402; III., 69, 124, 165
- Israel compared to dust, I., 351; II., 346
- Israel compared to sand, I., 228, 282, 284, 312, 382; II., 281; III., 70; V., 223
- Israel compared to a bride, III., 77, 92
- Israel compared to the wild animals, II., 346
- Israel compared to sheep, III., 146
- Israel compared to an eagle, IV., 409



- Israel compared to an olive tree, **VI.**, 398
- Israel compared to the thorn-bush, **II.**, 303-304; **V.**, 416
- Israel compared to a vineyard, **IV.**, 27
- Israel compared to a bridegroom, **VI.** 36
- Israel compared to animals, **II.**, 253
- Israel compared to the fish, **III.**, 70
- Israel called a three-legged bench, **III.**, 126; **VI.**, 53
- Israel compared to a chair of three legs, **III.**, 279
- Israel compared to a dove, **IV.**, 365
- Israel compared to a stone, **VI.**, 475
- Israel compared to plants, **III.**, 70
- Israel and Palestine, **I.**, 322; **II.**, 365; **III.**, 6-8, 9, 262-263; **V.**, 193, 275, 301; **VI.**, 2
- Israel, the exile of, details concerning, **I.**, 343; **II.**, 211, 214; **IV.**, 313; **V.**, 176; **VI.**, 98, 263-264, 329
- Israel, war of, with Magog, **III.**, 252
- Israel, Judgment of, **I.**, 82; **III.**, 375; **V.**, 240; **VI.**, 131
- Israel, the Temple will be rebuilt for the sake of, **VI.**, 421
- Israel, redemption of, in the future, **I.**, 235, 285, 343; **II.**, 120, 140, 179, 187-8, 300, 304, 373; **IV.**, 222, 422; **V.**, 33, 413, 426, 432
- Israel in the world to come, **I.**, 322, 394; **II.**, 61, 62, 316; **III.**, 119, 120, 152, 216, 375, 378, 399, 463; **V.**, 32, 257; **VI.**, 21, 55, 79, 241, 273
- Israel, kings of, surround David in Paradise, **IV.**, 114
- Israel, kings of, contrasted with those of the Gentiles, **VI.**, 423
- Israel, kings of, the names of, that have no share in the world to come, **VI.**, 294-295
- Israel recites the Kedushah only on the Sabbath, **VI.**, 359
- Israel, the bride of the Sabbath, **III.**, 99
- Israel and the observance of the Sabbath, **III.**, 47; **V.**, 108; **VI.**, 18
- Israel tempted with ten temptations, **III.**, 37; **VI.**, 13
- Israel, the prayers in behalf of, **IV.**, 306-310; **VI.**, 397-398
- Israel, survival of, the cause of, **VI.**, <sup>f</sup>392, 398
- Israel, the existence of the world depends upon, **I.**, 15; **II.**, 304; **IV.**, 399, 407-408, 415-416, 424; **V.**, 67; **VI.**, 5, 464, 466, 468, 472
- Israel, prayers of, heard by Shamiel, **I.**, 17
- Israel in the third division of Paradise, **I.**, 22
- Israel, miracles foreordained for the sake of, **I.**, 50
- Israel, the world created for the sake of, **I.**, 51; **IV.**, 314; **V.**, 67
- Israel subject to the evil inclination, **V.**, 24
- Israel waits for the kingdom of God, **V.**, 24
- Israel, all biblical precepts except one obligatory on, **V.**, 93
- Israel included in the seventy nations, **V.**, 195
- Israel accused of being robbers, **V.**, 196
- Israel, the standard number representing, **V.**, 238
- Israel identified with Christ in the Church Fathers, **V.**, 307
- Israel identified with the Logos, **V.**, 307
- Israel, the sons of, the meaning of the phrase, **V.**, 308
- Israel, prophecy exclusively in the possession of, **V.**, 381
- Israel, the sacred scribes of, **V.**, 408
- Israel, the first commandment given to, **V.**, 426
- Israel, the number of, necessary for the Shekinah to dwell among them, **VI.**, 30
- Israel became like angels, **VI.**, 37
- Israel, the highest stage in the religious development of, **VI.**, 37
- Israel lost their immaculate state, **VI.**, 56
- Israel, sanctuaries of, the beauty of, **VI.**, 133
- Israel, pure-blooded, qualified to become members of the Synhedrion, **VI.**, 134
- Israel, lack of enthusiasm of, for the building of the Temple, **VI.**, 271
- Israel, five oaths taken by, **VI.**, 399
- Israel, the number of, at the time of the exile, **VI.**, 407
- Israel brought a half-shekel to the Temple annually, **I.**, 295

- Israel chants Hallel on Passover eve, **I.**, 331
- Israel, three divisions of, **III.**, 79; **IV.**, 427
- Israel should keep himself aloof from other peoples, **III.**, 86
- Israel a nation of priests, **III.**, 87; **VI.**, 33
- Israel, the loss of one individual in, considered as great as if all creation were destroyed, **III.**, 93
- Israel, fighting hosts of, the number of, **III.**, 209
- Israel only commanded to bring sacrifices, **III.**, 372; **VI.**, 129, 130
- Israel, the rock upon which the world was founded, **III.**, 374
- Israel zealously fulfills the commandments of God, **III.**, 375
- Israel, family purity of, **III.**, 390, 391
- Israel, the increase in population of, due to Moses' prayer, **III.**, 402
- Israel are responsible for one another, **IV.**, 8; **VI.**, 175
- Israel, lack of respect shown to the ark by, **IV.**, 63; **VI.**, 225
- Israel, demand of, for a king, **IV.**, 65; **VI.**, 230
- Israel, origin of, **IV.**, 307
- Israel, participation of, in the festivities of Shushan, **IV.**, 372; **VI.**, 454
- Israel and the days of the week, **IV.**, 399-400; **VI.**, 464
- Israel and the 12 signs of the Zodiac, **IV.**, 401-402
- Israel, the decree of annihilation concerning, **IV.**, 408; **VI.**, 466.
- Israel Baal Shem Tob, the founder of the Hasidic cabala, **IV.**, 232; **VI.**, 305
- Israel Baal Shem Tob, the disciple of Ahijah, **VI.**, 305
- Israel Baal Shem Tob opposed by Elijah Wilna, **VI.**, 339.
- Issachar, the meaning of the name, **I.**, 366, 367; **II.**, 202
- Issachar took part in several battles, **I.**, 407, 411, 419
- Issachar, advice of, how to account for Joseph's disappearance, **II.**, 25
- Issachar married Aridah, **II.**, 38
- Issachar wanted to destroy Egypt like Sodom, **II.**, 107
- Issachar pursued the study of the Torah, **II.**, 144
- Issachar, the blessing bestowed upon, **II.**, 144
- Issachar, one of Jacob's pall bearers, **II.**, 148
- Issachar, the sons of, **II.**, 188
- Issachar, the testament of, **II.**, 201-204
- Issachar, the piety of, **II.**, 202, 203, 204
- Issachar, the age of, at his marriage, **II.**, 202
- Issachar, a husbandman, **II.**, 202
- Issachar gave the first-fruits of his land to the priest, **II.**, 203
- Issachar, virtues of, **II.**, 204
- Issachar, the age of, at his death, **II.**, 204
- Issachar revealed to his children the future of his descendants, **II.**, 204
- Issachar buried in the Cave of Machpelah, **II.**, 204
- Issachar, one of the weak sons of Jacob, **V.**, 359
- Issachar and Zebulun, the compact between, **I.**, 367; **V.**, 299; **VI.**, 196
- Issachar, the ancestor of the tribe of the wise, **V.**, 331
- Issachar, the tribe of, devoted to the Torah, **I.**, 367; **II.**, 144, 188; **III.**, 170, 171, 193, 197, 198, 221, 223, 232, 460, 462; **V.**, 368, 379; **VI.**, 76, 80, 82, 157, 182
- Issachar, tribe of, the stone of, **III.**, 170, 233; **IV.**, 24
- Issachar, tribe of, maintained by the tribe of Zebulun, **III.**, 171, 198, 223
- Issachar, tribe of, proposed the bringing of dedication offerings, **III.**, 197
- Issachar, tribe of, the prince of, the second to offer sacrifices, **III.**, 197
- Issachar, tribe of, the gifts of, symbolical of the Torah, **III.**, 197
- Issachar, tribe of, judged the lawsuits of the other tribes, **III.**, 221
- Issachar, tribe of, Nethanel the prince of, **III.**, 221
- Issachar, tribe of, belonged to the first group of the 12 tribes, **III.**, 223
- Issachar, tribe of, learned in astronomy and the calendar, **III.**, 237
- Issachar, flag of, the color and emblem of, **III.**, 237; **VI.**, 83

- Issachar, tribe of, Igal selected as a spy from, **III.**, 264
- Issachar, tribe of, the blessing of Moses bestowed upon, **III.**, 460
- Issachar, tribe of, the psalm composed for, **III.**, 462
- Issachar, tribe of, the number of sinners of, **IV.**, 21
- Issachar, tribe of, consulted idols, **IV.**, 22
- Issachar, tribe of, the exile of, **IV.**, 265
- Issachar, tribe of, the case of Vashti put before, **IV.**, 377; **VI.**, 456
- Issachar, tribe of, part of the first division at the Red Sea, **VI.**, 4
- Issachar, territory of, Tiberias located in, **V.**, 368
- Issachar, the fertility of the territory of, **II.**, 144.
- Issue, Rehoboam afflicted with an, **IV.**, 127.
- Istehar, the story of, **I.**, 149; **V.**, 147, 169, 170.
- Italy, Greater Greece located in, **I.**, 339
- Italy, Zepho, the first king of, **II.**, 161; **V.**, 372
- Italy, remnants of the Benjamites fled to, **IV.**, 53
- Italy, Kittim identical with, **V.**, 372.
- Itch, Job suffered from, **II.**, 235
- Itch, the Egyptians suffered with, **II.**, 344.
- Ithamar, one of the seven pious men in the time of Moses, **III.**, 134
- Ithamar instructed in the Torah by Aaron, **III.**, 144
- Ithamar not permitted to attend the funeral of Nadab and Abihu, **III.**, 191
- Ithamar supervised the sons of Gershon and Merari, **III.**, 230
- Ithamar, the ancestor of Eli, **IV.**, 61; **VI.**, 220
- Ithamar helped Moses to draw up the accounts of the treasury of the Tabernacle, **VI.**, 72
- Ithamar, one of the 78 men who wrote Haazinu, **VI.**, 87.
- Ithra, father of Amasa, details concerning, **IV.**, 89; **VI.**, 253.
- Ithiel, one of the names of Solomon, **IV.**, 125; **VI.**, 183, 277.
- Ivory, the hardness of, **I.**, 391
- Ivory, Jacob's corpse placed upon a couch of, **II.**, 149
- Ivory, the neck of Moses became as hard as, **II.**, 282
- Ivory, bed of Og made of, **III.**, 348
- Ivory palaces possessed by Ahab's children, **IV.**, 186
- Ivory possessed by Hezekiah, **IV.**, 276.
- Ivvim, a species of giants, **I.**, 151
- Ivvim could judge of the qualities of the soil, **I.**, 151.
- Iyyar, Amalek defeated in, **IV.**, 400; **VI.**, 24
- Iyyar, the deluge began in, **V.**, 184
- Iyyar, first of, census of Israel taken on the, **III.**, 219-220
- Iyyar, seventh of, the date of Moses' death, **V.**, 397
- Iyyar, fifteenth of, the provisions of the Israelites lasted until the, **VI.**, 16
- Iyyar, seventeenth of, the time of the fall of Adam, **V.**, 106.
- Iye abarim, Israel's hostile actions against God at, **III.**, 337.
- Izhar, the relatives of, **III.**, 286, 287, 427.

## J

- Jabal, the first to erect temples to idols, **I.**, 117.
- Jabbok, Jacob's experiences at, **I.**, 376, 377, 384; **V.**, 305, 306, 311, 437.
- Jabel, a corruption of Jabin, **VI.**, 194.
- Jabesh-gilead, Saul originally buried in, **IV.**, 110
- Jabesh-gilead, inhabitants of, the punishment of, **VI.**, 213
- Jabesh-gilead, the war waged against, **VI.**, 316
- Jabesh-gilead, the home of Elijah, **VI.**, 316.
- Jabez, the house of instruction of, **III.**, 76; **VI.**, 185

- Jabez a prophet, *IV.*, 27; *VI.*, 184  
 Jabez entered paradise alive, *V.*, 96; *VI.*, 187  
 Jabez never experienced pain, *VI.*, 185  
 Jabez never committed sins, *VI.*, 185  
 Jabez, the relation of, to R. Judah ha-Nasi, *VI.*, 187  
 Jabez, one of the names of Othniel and Jabis, *IV.*, 29; *VI.*, 184, 185, 187.  
 Jabin, king of Hazor, Israel subjected to, *IV.*, 35; *VI.*, 184, 199.  
 Jabis identical with Jabez, *VI.*, 184.  
 Jabneh, center of Jewish learning, *IV.*, 221.  
 Jachin, one of the 70 elders, *III.*, 250.  
 Jackals hate their young, *V.*, 56.  
 Jackdaw, Adam learned to bury the dead from the, *V.*, 143.  
 Jacob, see also Patriarchs  
 Jacob waged war against Hazor, *VI.*, 194  
 Jacob possessed the book of Raziel, *I.*, 157  
 Jacob accorded the privilege of asking God what he would, *I.*, 234; *VI.*, 282  
 Jacob, name of, details concerning, *I.*, 276, 315, 324, 386, 388, 414; *V.*, 232, 271, 274, 292, 310; *VI.*, 7  
 Jacob, the abode of, in Paradise, *I.*, 306; *V.*, 419  
 Jacob assisted by the angels, *I.*, 313, 333, 335, 351, 376, 385-6, 387, 388, 391; *II.*, 4, 191, 202; *V.*, 271, 284, 285; 290, 306, 365, 417; *VI.*, 49  
 Jacob born circumcised, *I.*, 315; *II.*, 4  
 Jacob studied in the academy of Shem and Eber, *I.*, 316, 326, 341, 350; *V.*, 274, 289  
 Jacob, missionary activity of, *I.*, 316  
 Jacob, blessings bestowed upon, *I.*, 316-317, 331-332, 334, 335, 336, 342-3, 387-388; *III.*, 453; *V.*, 284, 287; *VI.*, 153  
 Jacob, merits of, *I.*, 317, 356, 369, 370; *II.*, 70, 130; *III.*, 201, 373; *V.*, 275, 363; *VI.*, 130, 172, 344  
 Jacob, piety of, *I.*, 319, 331, 340, 351, 361, 387; *II.*, 36, 150; *III.*, 58, 201; *V.*, 282, 294, 314  
 Jacob, attitude of, towards Israel's suffering, *I.*, 325; *III.*, 149; *IV.*, 308, 398; *V.*, 275, 280; *VI.*, 109  
 Jacob, a priest of God, *I.*, 332, 385  
 Jacob, the priestly garments of, *I.*, 332; *II.*, 139; *V.*, 284  
 Jacob, the fragrance of Paradise clung to, *I.*, 334; *V.*, 284  
 Jacob, the rule of, over wild animals, *I.*, 335  
 Jacob, prayers of, *I.*, 336, 352, 381-382; *II.*, 83, 91, 93-4, 132, 141, 190, 191, 217, 221, 402; *V.*, 304, 314  
 Jacob, the blessing of, bestowed upon the twelve tribes, *I.*, 339; *II.*, 193, 198, 201, 209, 234; *III.*, 235, 304, 453-454; *IV.*, 49; *V.*, 297; *VI.*, 133, 153, 207  
 Jacob, the virtues of, *I.*, 345, 353, 359; *II.*, 150; *V.*, 270, 300, 305, 316; *VI.*, 97  
 Jacob robbed of all his possessions, *I.*, 346, 348, 356; *V.*, 288, 294; *VI.*, 23  
 Jacob divided the Jordan on his return home, *I.*, 347; *V.*, 289  
 Jacob saved from the fire of the hot spring, *I.*, 347  
 Jacob, the faith of, in God, *I.*, 348  
 Jacob, journey of, to Haran accompanied by five miracles, *I.*, 349; *V.*, 289  
 Jacob, dream of, *I.*, 350-351; *III.*, 447  
 Jacob passed a night at the site of the Temple, *I.*, 352, 350; *II.*, 8  
 Jacob recited the Psalms every night, *I.*, 350  
 Jacob kept vigils for fourteen years, *I.*, 350  
 Jacob took twelve stones from the Ake-dah, *I.*, 350  
 Jacob lay on the whole of Palestine which was folded under him, *I.*, 351  
 Jacob, the history of Israel revealed to, *I.*, 351, 414  
 Jacob, face of, details concerning, *I.*, 351; *V.*, 290, 291, 307  
 Jacob gave tithes of his possessions, *I.*, 352, 387; *II.*, 134; *V.*, 279, 292, 304, 307, 309  
 Jacob, vows of, *I.*, 352, 411; *III.*, 89-90; *IV.*, 46; *V.*, 316; *VI.*, 35  
 Jacob not addressed by God the same as his fathers, *I.*, 352  
 Jacob, the water rose to the top of the well for, *I.*, 354

- Jacob, the angel that wrestled with, I., 354, 387, 388, 389, 392, 414, 422; II., 137; III., 453, 480; IV., 441; V., 305, 306, 309, 310, 316; VI., 153
- Jacob abode 20 years in Haran, I., 354
- Jacob, the dew of resurrection dropped on, I., 354
- Jacob, the gigantic strength of, I., 354, 375, 389, 406, 412; II., 175; V., 293, 294, 317, 375; VI., 23
- Jacob, the four wives of, I., 355, 358, 359, 360, 361, 365; II., 300; IV., 115, 310; V., 288, 295, 297; VI., 7, 216
- Jacob consulted his wives in the open, IV., 419
- Jacob naturally attracted to women, I., 357
- Jacob, marriage of, I., 358, 360; V., 294
- Jacob, the revelations of the Holy Spirit to, the nature of, I., 369, 372; II., 4, 92, 116, 117-118, 196, 199, 213, 221; V., 275
- Jacob, the oath of, I., 375
- Jacob, the wealth of, I., 371, 376, 378, 387; II., 205
- Jacob fulfilled the 613 commandments of the Torah, I., 379, 381-3; V., 303
- Jacob made by fire, I., 384
- Jacob, thigh of, injured by the angel, I., 385, 389; III., 480; V., 311
- Jacob cured of his injury, I., 385, 388, 389, 394
- Jacob gave tithes of his sons, I., 387; II., 134; V., 306, 365
- Jacob, the paternal affection of, I., 390
- Jacob compared to a ram, I., 391
- Jacob did not attach value to possessions outside of Palestine, I., 393; V., 311
- Jacob a prophet, I., 393, 415; V., 346
- Jacob, the academy of, I., 394, 395; II., 119; V., 322, 358
- Jacob observed the Sabbath, I., 395; V., 291, 313
- Jacob, the signature of, I., 395
- Jacob, the daughters of, I., 363, 396; V., 319, 332
- Jacob, the price paid by, for his estate in Palestine, I., 395
- Jacob opened up markets for the poor in Shechem, I., 395
- Jacob sent presents to the notables of the place he settled in, I., 395
- Jacob feared the Amorites, I., 401
- Jacob, the war of, with the Ninevites, I., 404-408
- Jacob flew in the air, I., 406
- Jacob dwelt seven years in Shechem, I., 408
- Jacob, the names of the kings slain by, I., 410
- Jacob at Bethel, I., 412, 414, 415; II., 117-118; V., 317
- Jacob destroyed the idols of his children, I., 412, 414; III., 82; VI., 181
- Jacob mourned for Deborah his nurse, I., 413; V., 318
- Jacob, two hundred servants of, I., 418
- Jacob, death and burial of, II., 4, 5, 44, 124, 148, 149, 150, 151-154; V., 275, 370
- Jacob never died, V., 275
- Jacob was a shepherd, II., 4; V., 414
- Jacob, the unconscious prophecy of, II., 10; V., 327, 332
- Jacob acknowledged the justice of God, II., 26-27; V., 331
- Jacob speaks to the wolf, II., 28
- Jacob hewed twelve stones out of the mountains, II., 29
- Jacob addressed God as Shaddai, II., 91; V., 349
- Jacob made a three days' banquet for the kings of Canaan, II., 117
- Jacob wore a turban, II., 117
- Jacob called twice by the Shekinah in token of love, II., 118
- Jacob accompanied by the Shekinah to Egypt, II., 118, 359
- Jacob would not interrupt the recitation of the Shema', II., 121; VI., 435, 477
- Jacob, household of, the 70 persons of, II., 122, 123; III., 146; V., 359
- Jacob, the age of, when introduced to Pharaoh, II., 123
- Jacob feared he would be made an idol, II., 129; V., 362
- Jacob prayed that man become sick before he died, II., 131; V., 364
- Jacob, relations of, to Manasseh and Ephraim, II., 132, 133, 134-135, 136, 137, 138, 140; V., 364-366

- Jacob, the doubts entertained by, when he entered Egypt, **II.**, 132-133
- Jacob wanted to reveal the Messianic era to his sons, **II.**, 140; **V.**, 366
- Jacob, beauty of, **II.**, 175; **V.**, 80
- Jacob, the arrival of, in Egypt, the date of, **II.**, 175
- Jacob caused the Shekinah to descend from the fifth heaven, **II.**, 260
- Jacob confided the secrets to his children, **III.**, 95
- Jacob planted a cedar grove for the future Tabernacle, **III.**, 66; **VI.**, 1, 66
- Jacob foretold the future to his sons, **III.**, 164, 196; **VI.**, 76
- Jacob, the silver charger symbolical of, **III.**, 201
- Jacob, one of the seven pious men, **III.**, 226; **IV.**, 158; **V.**, 12
- Jacob left instructions how the tribes should group themselves around the Tabernacle, **III.**, 231; **VI.**, 81
- Jacob and his family, Og looked upon, with an evil eye, **III.**, 345
- Jacob, the last will of, **III.**, 348; **V.**, 37
- Jacob, the power of the mouth given to, **III.**, 366, 367
- Jacob foresaw the terrestrial and the heavenly Temple, **III.**, 447; **VI.**, 152
- Jacob, the arrival of, at the gates of heaven, **IV.**, 360
- Jacob wore garb of mourning in time of distress, **IV.**, 419
- Jacob, ingratitude of, **V.**, 100
- Jacob, the celestial oil of, **V.**, 119
- Jacob, one of the members of the Messiah's council, **V.**, 130
- Jacob, the miraculous sword of, **V.**, 165
- Jacob, the ladder of, **V.**, 169, 291
- Jacob, the most prominent of the patriarchs, **V.**, 207, 275
- Jacob, the earth shrank for the sake of, **V.**, 260
- Jacob confounded with Jacobel, **V.**, 275
- Jacob, the joy of, greatest at the time of the future redemption, **V.**, 275
- Jacob, the first servant in God's presence, **V.**, 275
- Jacob, the reason why he had twelve tribes, **V.**, 275
- Jacob, man in the moon identified with, **V.**, 275, 291
- Jacob, the name of an angel, **V.**, 275
- Jacob, the orthography of, **V.**, 276
- Jacob, the glorification of, **V.**, 276
- Jacob, the ideal man, **V.**, 290
- Jacob rescued from the angels by God, **V.**, 291
- Jacob hated the Canaanites, **V.**, 292
- Jacob slept in the open, **V.**, 292
- Jacob escaped death at Baaras, **V.**, 298
- Jacob protected by five charms, **V.**, 305
- Jacob, experiences of, at Jabok, **V.**, 305, 437
- Jacob, the singing of, instead of the angels, **V.**, 307
- Jacob made his people put on white garments, **V.**, 308
- Jacob, all the cattle of, perished, **V.**, 311
- Jacob lacked faith in God, **V.**, 311
- Jacob opposed to offensive wars, **V.**, 314
- Jacob originated the feast of Tabernacles, **V.**, 317, 357
- Jacob, the symbol of God's justice, **V.**, 318
- Jacob neglected his filial duties for 22 years, **V.**, 324
- Jacob lived in Hebron, **V.**, 324
- Jacob, the impatience of, in time of distress, **V.**, 349; **VI.**, 468
- Jacob possessed the faculty of telling a man's character by looking at him, **V.**, 358
- Jacob feared he would be desecrated by the Egyptians after his death, **V.**, 362
- Jacob, the suffering of, in bringing up his children, **V.**, 377
- Jacob commanded to offer the pious a heavenly welcome, **V.**, 377
- Jacob, a stern father to his children, **V.**, 378
- Jacob, five of the descendants of, disappeared in Egypt, **V.**, 379
- Jacob, the titles given to, **V.**, 381, 404; **VI.**, 147, 245
- Jacob, the water of the Nile rose for, **V.**, 411
- Jacob, the three miracles performed by, before his death, **V.**, 424
- Jacob, sins of, **VI.**, 35



- Jacob, dust of, the meaning of the phrase, VI., 131-132
- Jacob, lameness of, VI., 254
- Jacob represented on one of the monuments of the Jebusites, VI., 254
- Jacob, one of the seven whose terms of life overlapped one another, VI., 305
- Jacob, image of, engraved on the heavenly temple, VI., 271
- Jacob, images of, VI., 361
- Jacob described as the creature of God, VI., 386
- Jacob, Abel's soul came back in the person of, VI., 142
- Jacob killed Adoram, I., 418
- Jacob gave Balaam his ass, III., 363
- Jacob presented David with 28 years, V., 83; VI., 246
- Jacob, one letter of the name of, taken from Elijah, V., 276
- Jacob, Eliphaz a disciple of, I., 420; V., 322
- Jacob, age of, when he migrated to Egypt, III., 202
- Jacob, Aaron's rod once belonged to, V., 412; VI., 106, 107
- Jacob and Abraham, I., 316, 317, 327; II., 123; V., 274, 318
- Jacob and Asenath, II., 76, 175
- Jacob and Benjamin, II., 94; III., 203, 222; V., 349; VI., 156, 319
- Jacob and Esau, the birth of, I., 314-315
- Jacob bought the birthright from Esau, I., 320, 321, 332, 337, 338, 363, 416; II., 4, 153, 273; V., 277, 278, 284, 310, 320; VI., 23
- Jacob and Esau, I., 313, 321, 327, 378, 380, 381, 382, 383, 384, 389, 391-392, 393, 396, 417, 418-419; II., 139; III., 314-315; IV., 418; V., 165, 271, 273, 286, 288, 303, 304, 308, 309, 311, 312, 371-372, 412
- Jacob and Isaac, I., 331, 332, 334, 336, 340, 341, 342, 343, 361, 412, 417; V., 274, 283, 287, 331, 335, 360, 371
- Jacob and Joseph, II., 4, 5, 8, 44, 53, 54, 80, 88, 91-93, 95-96, 116, 119, 128, 171, 221, 330, 366; V., 326, 346; V., 76, 107
- Jacob and Judah, I., 412; II., 119
- Jacob and Laban, I., 342, 350, 358, 371, 374-375; III., 364; IV., 93, 308; V., 294, 410; VI., 127, 256
- Jacob and Leah, I., 361, 415; V., 295, 297
- Jacob and Levi, I., 412; II., 196; V., 392
- Jacob and Rachel, I., 357; V., 299, 300, 319
- Jacob moved in the womb of Rebekah when she passed a synagogue, I., 313
- Jacob, the blessing of Rebekah bestowed upon, I., 335; V., 284
- Jacob and Reuben, I., 415; II., 191
- Jacob suspected his sons of the death of Simon, II., 88
- Jacob, Tamar judged by, II., 34
- Jacob, sons of, the names of, details concerning, II., 54, 187; V., 296, 378, 379
- Jacob, the sons of, the wars of, I., 399-400, 402-403, 410, 411; II., 90, 153, 155, 198; IV., 259; V., 314, 316-317
- Jacob, sons of, the merits of, II., 94, 119, 131; III., 133; V., 291, 358, 378
- Jacob, sons of, other details concerning, I., 23, 373, 375, 421; II., 10, 17, 27, 80, 83, 85, 89, 111, 114, 187, 188-189, 194, 205, 222; III., 56, 82, 231; IV., 413; V., 13, 146, 308, 324, 332, 336, 346, 350, 353, 354, 361, 378, 379; VI., 7, 24
- Jacob, sons of, see also Tribes, the twelve, and Joseph, brethren of.
- Jacob b. Asher, R. Makir the pupil of, V., 197.
- Jacob, the Nazirite, a disciple of Elijah, IV., 229; VI., 337.
- Jacobel, a Semitic god, V., 275.
- Jael, the widow of Zarephath, details concerning, IV., 37, 38; V., 80, 258; VI., 198, 273.
- Jahath, one of the names of Bezalel, III., 156.
- Jahel a misreading for Ithiel, VI., 183.
- Jahshun identical with Nahshon, VI., 187.
- Jahzeel, a son of Naphtali, II., 189.
- Jair, one of the 70 elders, details concerning, I., 55; III., 127, 202, 250; IV., 8; V., 55; VI., 175.
- Jair, the successor of Abimelech, details concerning, IV., 42, 43; VI., 2, 202.
- Jairites, Ira one of the, IV., 101.

- Jakeh, one of the names of Solomon, **IV.**, 125; **VI.**, 277.
- Jaldabaot, the meaning of, **V.**, 138.
- Jambres, see Jannes and Jambres.
- Jami, the Persian poet, **VI.**, 57.
- Jamin, one of the 70 elders, **III.**, 250.
- Jambri identical with Zambri, **VI.**, 184.
- Jannes identical with Johanan, **VI.**, 293
- Jannes and Jambres, the sons of Balaam, **II.**, 283, 287, 334; **III.**, 363, 410; **V.**, 407, 425; **VI.**, 127, 144
- Jannes and Jambres, the magicians, **III.**, 28; **III.**, 120, 410; **VI.**, 51, 127
- Jannes and Jambres flew with wings, **III.**, 28
- Jannes and Jambres, the opponents of Moses, **II.**, 335; **V.**, 425
- ✓ Jannes and Jambres made the Golden Calf, **VI.**, 127
- ✓ Jannes and Jambres aided by Abezithod, **VI.**, 293
- Jannes and Jambres, the death of, **II.**, 29; **VI.**, 10, 51, 127, 144.
- Janus, the king of Kittim, **II.**, 165.
- Jao, of Gnostic origin, **V.**, 217.
- Jaol, the archangel, details concerning, **V.**, 45, 229, 230.
- Japheth, the oldest son of Noah, **V.**, 179, 180
- Japheth, reward of, for his piety towards Noah, **I.**, 169, 170; **V.**, 192; **VI.**, 459
- Japheth abandoned Ham, **I.**, 170–171
- Japheth, the wife of, called Adatanses, **I.**, 171
- Japheth, the children of Ham were slaves to, **II.**, 288
- Japheth took care of the reptiles in the ark, **V.**, 182
- Japheth instructed in the Torah, **V.**, 187
- Japheth, the meaning of the name of, **V.**, 192
- Japheth one of the seventy nations, **V.**, 195
- Japheth, beauty of, **V.**, 266
- Japheth, the land of, **I.**, 171, 172, 173.
- Japhethites, details concerning, **I.**, 170, 175, 177, 334; **IV.**, 13, 14; **V.**, 192, 194, 197, 199, 204, 265, 266; **VI.**, 459.
- Jared, the fall of the angels in the time of, **V.**, 153
- Jared, the longevity of, **V.**, 166
- Jared, the writings of, **I.**, 136; **V.**, 118, 150
- Jared, generation of, the depravity of, **I.**, 124.
- Jashub, the king of Tappuah, details concerning, **I.**, 400; 409
- Jashub, the son of Issachar, **II.**, 188.
- Jasper, colors of, **III.**, 171
- Jasper, the stone of the tribe of Benjamin and Zebulun, **III.**, 171, 172; **IV.**, 24.
- Jav, the etymology of, **V.**, 217.
- Javan, the people of Tarshish sought refuge in, **II.**, 77
- Javan identical with Greece, **VI.**, 434
- Javan, guardian angel of, received dominion over Israel, **VI.**, 434.
- Javelins, dust thrown by Abraham changed into, **I.**, 232.
- Jawbone, one of the priestly gifts, **III.**, 389
- Jawbone of a donkey, Samson slew the Philistines with, **IV.**, 48.
- Jazer conquered by Caleb and Phinehas, **III.**, 342
- Jazer, the meaning of the name of, **III.**, 415.
- Jealousy entertained by God of idols, **I.**, 96; **III.**, 127; **VI.**, 53
- Jealousy of Sarah, the cause of, **I.**, 237; **V.**, 246
- Jealousy between Esau and Nimrod, **I.**, 318
- Jealousy of the Philistines towards Abraham and Isaac, **I.**, 322, 323
- Jealousy brings hatred in its wake, **I.**, 323
- Jealousy of Ishmael, Abraham did not bless Isaac because of, **I.**, 343
- Jealousy, Leah subdued her, **I.**, 366
- Jealousy, the proverb concerning, **III.**, 466; **VI.**, 158
- Jealousy of Satan, the cause of Adam's fall, **I.**, 62, 88; **V.**, 84, 85, 86, 123
- Jealousy, the cause of Satan's fall, **V.**, 85, 94
- Jealousy of Joseph entertained by his brethren, **II.**, 6, 7, 44
- Jealousy, the punishment for, **III.**, 214
- Jealousy, a trait of Balaam, **III.**, 360, 361
- Jealousy of the serpent, **V.**, 93, 124
- Jealousy of Cain, **V.**, 138, 144

- Jealousy, the reward of the pious who were without, *V.*, 184
- Jealousy of women, *V.*, 296
- Jealousy of Manoa, *VI.*, 206
- Jealousy, Abel slain because of, *VI.*, 247
- Jealousy, see also Envy.
- Jebus, Israel was not to capture, without the consent of its inhabitants, *I.*, 289.
- Jebusite system of writing, *V.*, 194
- Jebusites, the names of the ancestors of, *I.*, 289; *IV.*, 91-92; *VI.*, 254
- Jebusites, Palestine provisionally granted to, *I.*, 173
- Jebusites, Abraham made a covenant with the, *I.*, 375
- Jebusites, the location of the settlement of, *III.*, 56, 272; *VI.*, 255
- Jebusites, possessors of Jerusalem, *IV.*, 91; *VI.*, 254
- Jebusites, Sonmanites one of the, *IV.*, 153
- Jebusites, two monuments of, *VI.*, 254
- Jebusites referred to as the blind and the lame, *VI.*, 255
- Jebusites, Araunah one of the, *VI.*, 293, 294.
- Jeconiah, King, Baruch read his book to, *IV.*, 322
- Jeconiah, King, erected a mausoleum over Ezekiel's tomb, *IV.*, 325
- Jeconiah identical with Jehoiachin, *VI.*, 414
- Jeconiah lived off charity, *IV.*, 127
- Jeconiah, King, released from captivity by Evil-merodach, *IV.*, 325
- Jeconiah, the exile of, *IV.*, 323, 383; *VI.*, 459
- Jeconiah, Daniel the son of, *VI.*, 414.
- Jedial, one of the 70 elders, *III.*, 250.
- Jedidiah, one of the names of Solomon, *IV.*, 125; *VI.*, 277.
- Jeduthun composed psalms, *VI.*, 157.
- Jehoahaz, King of Israel, a repentant sinner, *VI.*, 353
- Jehoahaz, the King of Judah, details concerning, *IV.*, 283-284; *VI.*, 321, 379.
- Jehoash, see Joash.
- Jehoazza, Azza an abbreviated form of, *V.*, 152.
- Jehoiachin, king of Judah, details concerning, *IV.*, 286, 287; *VI.*, 380, 381, 414, 428, 429, 439
- Jehoiada, father of Benaiah, *IV.*, 145, 166, 172
- Jehoiada, the high priest, kept Joash in hiding, *IV.*, 258; *VI.*, 220
- Jehoiada acquainted with the crowns of the Torah, *VI.*, 220
- Jehoiada, the number of wives of, *VI.*, 354
- Jehoiada, the father of Zechariah, *VI.*, 396.
- Jehoiakim, details concerning, *IV.*, 284, 285, 286, 296; *VI.*, 220, 267, 380, 387, 379, 414
- Jehoiakim, generation of, the piety of, *IV.*, 284.
- Jehonadab, one of the seven pious men, *IV.*, 42.
- Jehoram, king of Israel, details concerning, *IV.*, 240; *VI.*, 345.
- Jehoram, king of Judah received a letter from Elijah, *IV.*, 202.
- Jehoseph, the name of Joseph, *II.*, 58, 72; *III.*, 169.
- Jehoshaphat, King of Judah, ruled over Edom, *I.*, 424
- Jehosphaphat, the Ammonites defeated by, *I.*, 257; *II.*, 126; *IV.*, 185
- Jehoshaphat, Song of, *III.*, 32
- Jehoshaphat, the defeat of the Amalekites in the time of, *III.*, 223; *VI.*, 114
- Jehoshaphat, the ordinance concerning the Temple introduced by, *IV.*, 185-186
- Jehoshaphat, the wearing of the royal garments by, *IV.*, 185; *VI.*, 309-310
- Jehoshaphat, piety and wealth of, *IV.*, 185; *VI.*, 309, 310
- Jehoshaphat, army of, the size of, *IV.*, 185
- Jehoshaphat induced Ahab to repent, *IV.*, 187; *VI.*, 310
- Jehoshaphat, Elijah fed by the ravens with food from, *IV.*, 196
- Jehoshaphat, the tradition handed down by, *IV.*, 273; *VI.*, 366
- Jehoshaphat, the atoning power of the suffering of, *VI.*, 313

- Jehoshaphat, the prophets in the time of, **VI.**, 355.
- Jehosheba, wife of Jehoiada, **IV.**, 258.
- Jehoshua identical with Joshua, **VI.**, 426.
- Jehouzza, Azza an abbreviated form of, **V.**, 152.
- Jehovah designates goodness of God, **V.**, 4.
- Jehozadak, father of Joshua the high priest, **VI.**, 402-403.
- Jehu, King of Israel, of the tribe of Manasseh, **I.**, 414; **II.**, 8, 136; **VI.**, 348
- Jehu seduced Israel to idolatry, **II.**, 136
- Jehu, the persons slain by, **IV.**, 185, 353; **VI.**, 345
- Jehu anointed by Jonah, **IV.**, 246, 257
- Jehu foolish by nature, **IV.**, 258; **VI.**, 348
- Jehu, the destroyer of Baal worship, **IV.**, 257; **VI.**, 353
- Jehu pious in the beginning, **IV.**, 257; **VI.**, 353
- Jehu, Jonadab the Rechabite censured for his friendship with, **VI.**, 29
- Jehu, dynasty of, the length of, **VI.**, 353.
- Jehudah, the name of Judah, **II.**, 143.
- Jekuthiel, Moses was called, by his mother, **II.**, 269.
- Jekuthiel, one of the seven pious men, **IV.**, 42.
- Jenimah, Job's daughter, the cithern of, **II.**, 242; **V.**, 389.
- Jephunneh, father of Caleb, **III.**, 265; **VI.**, 185.
- Jephthah, Ammorites and Moabites warned against Israel in the time of, **I.**, 257
- Jephthah, Israel helped in Gilead in the time of, **I.**, 372
- Jephthah, the character of, **IV.**, 43; **VI.**, 203
- Jephthah, the parents of, **IV.**, 43; **VI.**, 203
- Jephthah, punishment of, for slaughtering the Ephraimites, **IV.**, 46; **VI.**, 203
- Jephthah and Phinehas, the rivalry between, **IV.**, 46, 61, 366
- Jephthah offered the rulership at Mizpah, **IV.**, 43
- Jephthah, vow of, **IV.**, 43, 44, 46; **VI.**, 202, 203
- Jephthah, daughter of, **IV.**, 44; **VI.**, 203, 204
- Jephthah, the nature of the death of, **IV.**, 46; **VI.**, 204
- Jephthah, Getha not identical with, **VI.**, 181
- Jephthah, one of the three least worthy of the judges, **VI.**, 201
- Jephthah originally a pious man, **VI.**, 204.
- Jerahmiel, ancestor of Ishmael ben Nethaniah, **VI.**, 407.
- Jered, the name given to Moses by Miriam, **II.**, 269; **V.**, 153
- Jeremiah, the prophecies of, **I.**, 257; **II.**, 9; **IV.**, 293, 295, 344, 366; **VI.**, 174, 383, 411, 426, 431
- Jeremiah, evil treatment of, on the part of Israel, **II.**, 9; **IV.**, 298; **VI.**, 388, 403
- Jeremiah exhorted his contemporaries to study the Torah, **III.**, 48
- Jeremiah showed his contemporaries the vessel with manna, **III.**, 48
- Jeremiah, part of, in the future redemption of Israel, **IV.**, 234
- Jeremiah, the ancestry of, **IV.**, 282, 294; **VI.**, 171, 174, 384, 386, 411
- Jeremiah, the names of persons related to, **IV.**, 282, 302; **VI.**, 377, 384, 411, 421
- Jeremiah, advice of, not heeded by Josiah, **IV.**, 283
- Jeremiah, the writings ascribed to, **IV.**, 283, 296; **V.**, 107; **VI.**, 378, 387-388
- Jeremiah brought back the ten tribes, **IV.**, 283
- Jeremiah, the names of the teachers of, **IV.**, 283, 386, 388
- Jeremiah born circumcised, **IV.**, 294; **V.**, 273
- Jeremiah, the curse uttered by, **IV.**, 295, 298; **V.**, 390; **VI.**, 384
- Jeremiah objected to an alliance with Egypt, **IV.**, 296-297
- Jeremiah favored peace with Nebuchadnezzar, **IV.**, 296, 299
- Jeremiah lived in Anathoth, **IV.**, 297
- Jeremiah confined in prison, **IV.**, 297, 298, 299
- Jeremiah, a priest, **IV.**, 298

- Jeremiah miraculously rescued from a lime pit by Ebed-melech, **IV.**, 299–300, 318; **V.**, 385, 387
- Jeremiah summoned Moses and the Patriarchs to mourn over Jerusalem, **IV.**, 305–306
- Jeremiah, experiences of, in exile, **IV.**, 310, 311, 320; **VI.**, 412, 395
- Jeremiah, measures taken by, against intermarriage, **IV.**, 320
- Jeremiah and Baruch, **IV.**, 320, 322; **VI.**, 411
- Jeremiah concealed the Temple vessels and the heavenly fire, **IV.**, 320, 353
- Jeremiah entered paradise alive, **V.**, 96
- Jeremiah, immortality of, **V.**, 96; **VI.**, 400, 412
- Jeremiah spoke soon after birth, **IV.**, 294; **VI.**, 401
- Jeremiah, weeping of, at his birth, **IV.**, 294
- Jeremiah, refusal of, to prophecy in his youth, **IV.**, 295
- Jeremiah, absence of, Jerusalem destroyed during the, **IV.**, 303; **VI.**, 228, 393, 395
- Jeremiah kissed the corpses of Israel, **IV.**, 312
- Jeremiah, Plato's and Aristotle's relation to, **V.**, 197; **VI.**, 400
- Jeremiah addressed unbecoming words to God, **VI.**, 55
- Jeremiah, Saul compared to, **VI.**, 231
- Jeremiah, the date of the prophetic activity of, **VI.**, 250, 314, 385, 442
- Jeremiah zealous for the honor of God and Israel, **VI.**, 321
- Jeremiah as hazzan, **VI.**, 332
- Jeremiah, the adversary of, **VI.**, 373
- Jeremiah, the birth day of, **VI.**, 384
- Jeremiah alluded to by Moses, **VI.**, 385
- Jeremiah compared with Moses, **VI.**, 385, 386
- Jeremiah, the etymologies of the name of, **VI.**, 385
- Jeremiah described as the creature of God, **VI.**, 386
- Jeremiah one of the two witnesses in the future, **VI.**, 386, 400
- Jeremiah, modesty of, **VI.**, 386
- Jeremiah consecrated to prophecy from the womb, **VI.**, 386
- Jeremiah, Jehoiakim's attempt to burn, **VI.**, 387
- Jeremiah, punishment of, for having flattered the wicked, **VI.**, 389
- Jeremiah and Nebuchadnezzar were friends in their childhood, **VI.**, 395
- Jeremiah, death and burial of, **VI.**, 399, 400, 410
- Jeremiah, martyrdom of, **IV.**, 399–400
- Jeremiah fixed the calendar outside of Palestine, **VI.**, 399
- Jeremiah, prayer of, caused the crocodiles to disappear, **VI.**, 400
- Jeremiah, prayer of, against his enemies, **VI.**, 403
- Jeremiah, virgin daughter of, the conception of, **VI.**, 401
- Jeremiah identified with Buzi, **VI.**, 402, 421
- Jeremiah comforted the woman who lost her seven sons, **VI.**, 403
- Jeremiah, tears of, transformed into fountains, **VI.**, 405
- Jeremiah, the attributes given to God by, **VI.**, 447
- Jeremiah, generation of, the depravity of, **VI.**, 421
- Jeremiah, Israelites lost their second crown in the time of, **VI.**, 37.
- Jeriah, the accuser of Jeremiah, **IV.**, 298.
- Jericho, capture of, by Joshua, **I.**, 40; **III.**, 377; **IV.**, 7, 8; **VI.**, 174–175
- Jericho, the ripening of the fruits of, **II.**, 146–147
- Jericho, the residence of Jethro's descendants, **III.**, 75, 76; **IV.**, 29
- Jericho given to the tribe of Benjamin, **III.**, 75; **VI.**, 29
- Jericho, plain of, the destruction of Gog and Magog in the, **III.**, 443
- Jericho, inhabitants of, in terror of Caleb and Phinehas, **IV.**, 5
- Jericho, spoils of, seized by Achan, **IV.**, 8
- Jericho, the prohibition against rebuilding, **IV.**, 195
- Jericho rebuilt by Hiel, **IV.**, 195
- Jericho, waters of, the miraculous healing of, **IV.**, 239–240

- Jericho, mocking boys of, Elisha's excessive severity toward, *IV.*, 245
- Jericho consecrated to God, *VI.*, 114, 174, 175
- Jericho, the viceroy of the king of Babylon resided in, *VI.*, 177
- Jericho, cave from Zedekiah's home to, *VI.*, 293.
- Jeroboam seduced Israel to idolatry, *I.*, 232; *II.*, 11, 136; *IV.*, 53, 128, 180, 257; *VI.*, 305, 306, 307
- Jeroboam, wife of, the name of, *VI.*, 304, 305
- Jeroboam, the parents of, *IV.*, 53, 179, 181; *VI.*, 304, 305
- Jeroboam supported by Ahijah, his teacher, *IV.*, 180; *VI.*, 305, 308
- Jeroboam, a descendant of Ephraim, *I.*, 414; *II.*, 8, 11, 136; *III.*, 232; *VI.*, 307
- Jeroboam installed as king at Shechem, *II.*, 10
- Jeroboam, the clash between Solomon and, *IV.*, 179; *VI.*, 304
- Jeroboam, departure of, from Palestine with the intention of never returning, *IV.*, 180; *VI.*, 305
- Jeroboam, the learning of, *IV.*, 180, 181; *VI.*, 305, 311, 376
- Jeroboam compared with Ahab, *IV.*, 186
- Jeroboam, the prophecy concerning, *IV.*, 180; *VI.*, 304, 305
- Jeroboam forfeited his share in the world to come, *VI.*, 241
- Jeroboam, God's intention to slay, while he was young, *VI.*, 305
- Jeroboam, the attitude of the angels towards, *VI.*, 305
- Jeroboam, coronation of, *VI.*, 306, 307
- Jeroboam, edict of, against pilgrimages, *IV.*, 180, *VI.*, 308
- Jeroboam brought about the division between Judah and Israel, *IV.*, 181
- Jeroboam, II, King of Israel, respected Amos, *IV.*, 261
- Jeroboam, piety of, in his youth, *IV.*, 262.
- Jerusalem, the location of, *I.*, 12; *III.*, 203; *V.*, 14, 15, 44, 117, 193
- Jerusalem, canopy of, made of leviathan's skin, *I.*, 28
- Jerusalem corresponds to the pupil of the eye, *I.*, 50
- Jerusalem, Adam erected an altar in, *I.*, 89; *V.*, 117
- Jerusalem, altar of, the dust for Adam's body taken from, *V.*, 73, 125
- Jerusalem, the burial place of Adam, *V.*, 126; *VI.*, 440
- Jerusalem, Melchizedek king and priest of, *I.*, 233; *V.*, 117, 162
- Jerusalem, names of, *I.*, 285; *III.*, 166; *V.*, 117, 162, 187, 208, 226, 253; *VI.*, 68, 242, 245
- Jerusalem, Jacob's journey to, *I.*, 415
- Jerusalem, deliverance of, will be announced by the sons of Jonadab, *III.*, 380
- Jerusalem possessed by the Jebusites, *IV.*, 91; *VI.*, 254
- Jerusalem, walls of, *IV.*, 92, 179; *VI.*, 395
- Jerusalem, the bringing of the ark to, *IV.*, 95
- Jerusalem besieged by Antiochus, *IV.*, 119
- Jerusalem, a provocation to God, *IV.*, 128; *VI.*, 280
- Jerusalem, pilgrimages made to, *IV.*, 187
- Jerusalem, Jonah's prophecy concerning, *IV.*, 246-247; *VI.*, 348
- Jerusalem injured by an earthquake, *IV.*, 262
- Jerusalem, Sennacherib viewed, from Nob, *IV.*, 268
- Jerusalem, the duration of the siege of, *IV.*, 301; *VI.*, 395
- Jerusalem raised up in mid air by the Prince of the World, *IV.*, 302
- Jerusalem, the coquettish maidens of, *IV.*, 312
- Jerusalem, Jews who intermarried not permitted to enter, *IV.*, 320
- Jerusalem, residents of, Baruch sent his book to, *IV.*, 323
- Jerusalem, Darius' journey to, *IV.*, 347
- Jerusalem, Memucan the prince of, *IV.*, 377
- Jerusalem, the gates of paradise and Gehenna at, *V.*, 14, 19, 117, 126
- Jerusalem was the beginning of creation, *V.*, 14



- Jerusalem, the envy of the heathens, V., 114
- Jerusalem, city of fallen angels, V., 117
- Jerusalem, Arauna the site of, V., 162
- Jerusalem, glory of, chanted by the angels, V., 417
- Jerusalem, water and dust from, taken by the Israelites to Babylon, VI., 79
- Jerusalem captured by Joab, VI., 92
- Jerusalem conquered by Alexander the Great, VI., 282
- Jerusalem conquered by Shishak, VI., 308
- Jerusalem, Joshua's father lived in, VI., 169
- Jerusalem, the various classes of Jews in, dwelt separately, VI., 189
- Jerusalem, figure of, the emblem on Solomon's coins, VI., 263
- Jerusalem fortified by Jeroboam, VI., 304
- Jerusalem, the story about the Rabbi of, VI., 327
- Jerusalem, the academy of Huldah in, VI., 377
- Jerusalem, Jeremiah's grave in, VI., 400
- Jerusalem, inhabitants of, the beauty of, VI., 404
- Jerusalem, the seat of Haggai in, VI., 440
- Jerusalem, burial places in, VI., 441
- Jerusalem, Ezra died in, VI., 446
- Jerusalem, destruction of, details concerning, III., 20, 62, 332; IV., 128, 300, 303-4, 312, 322; V., 114; VI., 280, 395, 396
- Jerusalem, heavenly, details concerning, I., 9; III., 447; V., 29, 292; VI., 31
- Jerusalem in the world to come, I., 324; III., 180; V., 29.
- Jeshurun, Moses king in, VI., 28.
- Jesse died untainted by sin, II., 260; IV., 81, 82; VI., 245
- Jesse, the sons of, III., 226; IV., 83; VI., 249
- Jesse, the scholarship of, IV., 81; VI., 245
- Jesse, the wife of, IV., 82
- Jesse, one of the Messianic princes, IV., 82; V., 130
- Jesse, the age of, at his death, IV., 81
- Jesse encouraged David to oppose Goliath, IV., 86; VI., 251
- Jesse, son of, David derogatorily called the, VI., 27
- Jesse known by the name Nahash, VI., 245
- Jesse at the head of an army of 60 myriads, VI., 245
- Jesse, the verses recited by, at the anointing of David, VI., 247, 253
- Jesse, Nathan the prophet brought up by, VI., 264.
- Jesse, b. Mordecai, the poem of, VI., 326.
- Jesus, prophecy concerning, put into the mouth of Balaam, III., 380; VI., 133
- Jesus performed miracles by the Ineffable Name, V., 15, 16
- Jesus called the second Adam, V., 85
- Jesus, crucifixion of, V., 102; VI., 115
- Jesus, conversation of, V., 142
- Jesus, birth of, V., 209; VI., 39
- Jesus, precocity of, V., 210
- Jesus, the numerical value of the name of, V., 224
- Jesus, Jonah and Melchizedek prototypes of, V., 226; VI., 351
- Jesus, the statement attributed to, V., 247
- Jesus, the worship of, by the Magi, V., 265
- Jesus, Metatron and Michael identified with, V., 305
- Jesus, a descendant of a priestly family, V., 393
- Jesus, infant, the Christian legends about, V., 401
- Jesus, descent of, into Hell, V., 418
- Jesus identical with Joshua, VI., 93, 432
- Jesus son of Joseph, VI., 93
- Jesus, legends concerning Joshua b. Nun attributed to, VI., 93
- Jesus, Balaam a nickname for, VI., 124, 144
- Jesus, death of, the legends about, VI., 144
- Jesus and his apostles have no share in the world to come, VI., 241
- Jesus, a cosmocrator, VI., 289
- Jesus, ascension of, VI., 323
- Jesus contrasted with Ben Sira, VI., 401-402
- Jesus referred to as the son of God, VI., 419

- Jesus identified with Joshua, the High Priest, VI., 427
- Jesus the father of Habakkuk, VI., 432
- Jesus, passion of, supposed to be alluded to in Psalm 22, VI., 473
- Jesus son of Pandora, VI., 479
- Jesus, cross of, in Christian legend, VI., 479
- Jesus, Haman took the same lodging as, VI., 479.
- Jether, the name of Jethro, II., 290.
- Jethro, the seven names of, II., 255, 290; VI., 255
- Jethro an idolatrous priest, II., 289, 290; III., 66, 388, 389; V., 410; VI., 136
- Jethro, the daughters and sons of, II., 290, 291, 293; V., 300, 411
- Jethro, the hostile relations between the shepherds of the city and, II., 290
- Jethro, the heavenly rod of, II., 291, 292, 293
- Jethro, position of, at Pharaoh's court, II., 292, 296; V., 410, 411; VI., 26
- Jethro and Moses, II., 292, 293, 294, 295, 300, 327, 328; III., 64, 66-67, 68, 310-311, 421; V., 402, 411-412, 422-423; VI., 26, 27, 29, 134
- Jethro fled to Midian, II., 296
- Jethro, the welcome extended to, III., 64
- Jethro, wealth and honor of, III., 64
- Jethro, attitude of, towards Israel's hardship in Egypt, III., 64, 77
- Jethro and his family, conversion of, to Judaism, III., 64, 65, 72 V., 289, 290, 423; VI., 27, 122
- Jethro and the Egyptians, III., 65; V., 412
- Jethro chanted the praise of God, III., 65-66
- Jethro prepared a feast of rejoicing for all of Israel, III., 66
- Jethro, the time of the arrival of, III., 67; VI., 26
- Jethro, the delicacy of, III., 68
- Jethro, counsel of, concerning the appointment of Judges, III., 71, 394; VI., 28
- Jethro, a whole chapter of the Bible devoted to, III., 72
- Jethro had no claim to Palestine, III., 72
- Jethro, piety of, III., 72, 74
- Jethro, love of, for the Torah, III., 72; VI., 28
- Jethro contracted many debts, III., 73, 74
- Jethro stored the valuables of the inhabitants of his native city, III., 73
- Jethro, return of, to his native land, III., 75, 77
- Jethro instructed his people in the Torah, III., 75
- Jethro, the ancestry of, V., 410, 411; VI., 232
- Jethro refused to invade Arabia, V., 412
- Jethro was in Amalek's army, VI., 26
- Jethro, hospitality of, VI., 232
- Jethro, descendants of, details concerning, III., 75, 76, 380, 388, 389; IV., 29; VI., 122, 134.
- Jeush, a son of Esau, I., 420.
- Jew, the duty of every, to buy a parcel of land in Palestine, I., 395; V., 313
- Jew, the observant, resembles the image of God or of angels, V., 66
- Jew, every, may outweigh the whole world, V., 67
- Jew receives an additional soul upon the arrival of the Sabbath, V., 113
- Jew, the, designated as a son of the covenant, V., 268
- Jew, the fragrance of, V., 330
- Jew-bone, V., 363
- Jew, the meaning of the name, VI., 458
- Jew-haters in the time of Esther, IV., 388.
- Jewels, see also Gems, and Stones, precious
- Jewels in the third division of Paradise, I., 22
- Jewels, Azazel taught men how to ornament themselves with, I., 125
- Jewels of Enoch's crown, I., 139
- Jewels, Eliezer took ten camels laden with, I., 294
- Jewels of Rebekah, I., 295
- Jewels given to Joseph, II., 74, 115, 145
- Jewels of Asenath, II., 173
- Jewels of gold and silver borrowed by the Israelites from the Egyptians, II., 359, 371-372; V., 436
- Jewels cast up by the Red Sea, III., 37
- Jewels, Israel in Egypt wore, III., 152

- Jewels for the garments of the high priest contributed by the princes of the tribes, **III.**, 193
- Jewels, the heavenly temple built of, **III.**, 446, 447
- Jewels of Jael, **IV.**, 37
- Jewels, Nahum robbed of, **IV.**, 203.
- Jewish law, the jurisdiction of, in Persia, **IV.**, 204
- Jewish exclusiveness, attacks on, **V.**, 68
- Jewish sages, Plato's and Aristotle's relation to, **V.**, 197
- Jewish scholars slain by the Romans, **V.**, 271
- Jews of Hebron and Abraham, the story of, **I.**, 307-308
- Jews, God reveals Himself by day to the, **I.**, 372; **V.**, 290, 302
- Jews, classes of, resurrected by Ezekiel, **IV.**, 332-333
- Jews, all wisdom originated with, **VI.**, 197
- Jews made oral communication to the Church Fathers, **V.**, 242
- Jews, the class consciousness of, **VI.**, 189
- Jews sold wax candles in Rome, **VI.**, 264.
- Jezebel, the instigator of Ahab's sins, **IV.**, 186, 188-189 **VI.**, 313
- Jezebel, punishment of, for her sins, **IV.**, 189
- Jezebel, the daughter of a king and priest, **IV.**, 189; **VI.**, 313
- Jezebel, a reigning queen, **IV.**, 189
- Jezebel, the virtues and vices of, **IV.**, 189, 241
- Jezebel, the pious persecuted by, **IV.**, 294; **VI.**, 338
- Jezebel killed by Jehu, **VI.**, 353.
- Jezer, a son of Naphtali, **II.**, 189.
- Jezreel, Jezebel trampled to death in, **IV.**, 189.
- Jinn, the Queen of Sheba born of a, **VI.**, 292.
- Joab, the slayer of Abner, **IV.**, 73; **VI.**, 271
- Joab captured Jerusalem, **IV.**, 92
- Joab, the offices held by, **IV.**, 97, 125; **VI.**, 258
- Joab, virtues of, **IV.**, 97
- Joab called the Tahchemonite, **VI.**, 258
- Joab contrasted with Ahithophel, **IV.**, 97
- Joab, the analytical mind of, **IV.**, 97
- Joab, the capture of the Amalekite capital by, **IV.**, 98-101
- Joab, right hand of, the paralysis of, **IV.**, 100
- Joab, loud voice of, **IV.**, 100
- Joab, foot of, 6 verses inscribed on, **IV.**, 101
- Joab and Absalom, **IV.**, 107, 127; **VI.**, 279
- Joab, reluctance of, in taking the census, **IV.**, 112
- Joab, sins and punishment of, **IV.**, 125-126
- Joab and David, **IV.**, 126; **VI.**, 258
- Joab, the trial of, **IV.**, 126-127; **VI.**, 268
- Joab, death of, **IV.**, 127; **VI.**, 278, 279
- Joab, curse uttered against, **IV.**, 127
- Joab, an adherent of Shebna, the high priest, **IV.**, 270
- Joab, the punishment meted out to Abel of Bethmaacah by, **IV.**, 285
- Joab lacked confidence in God, **VI.**, 259
- Joab, prayer of, **VI.**, 259
- Joab, war waged by Edom against, **VI.**, 259
- Joab captured Rabbah, **VI.**, 259
- Joab, last message of, to his son, **VI.**, 278-279
- Joab, plan of, for the surrender of Sheba, **VI.**, 304.
- Joachim, the father of Mariah, **VI.**, 145.
- Joachim, the high priest, in the time of Zedekiah, **IV.**, 323.
- Joash, king of Judah, details concerning, **IV.**, 160, 258-259 **VI.**, 72, 354, 355, 396, 423
- Joash, king of Israel, **VI.**, 348, 353
- Joash, the etymology of the name of, **VI.**, 354.
- Joauv, an idol made of silver, **I.**, 212; **V.**, 217.
- Job, the wondrous man, **I.**, 305
- Job was a proselyte, **I.**, 396
- Job was uncircumcised, **I.**, 396
- Job, the residence of, **I.**, 424; **II.**, 250, 254; **V.**, 385, 386
- Job, a king of Edom, **I.**, 424; **II.**, 231; **V.**, 323
- Job, termed a God-fearing man, **II.**, 124; **IV.**, 241; **V.**, 361

- Job called the servant of God, **II.**, 225; **V.**, 381; **VI.**, 147
- Job, the lack of patience of, **II.**, 225; **V.**, 382
- Job, the ancestry of, **II.**, 225; **III.**, 356; **V.**, 381-2, 384 **VI.**, 125
- Job contrasted with the Patriarchs, **II.**, 225-226; **V.**, 382
- Job denied resurrection, **II.**, 227
- Job preferred pain to poverty, **II.**, 228; **V.**, 383
- Job granted a foretaste of the Messianic era, **II.**, 228
- Job, missionary activity of, **II.**, 229-230
- Job inculcated his benevolent ways upon his children, **II.**, 231
- Job, the sacrifices offered by, **II.**, 231; **V.**, 385
- Job, the fame promised to, **II.**, 232; **V.**, 384
- Job, the restoration of, **II.**, 234, 240, 241; **V.**, 360, 385, 387; **VI.**, 403
- Job, house of, destroyed by a storm, **II.**, 234-5; **V.**, 386
- Job, body of, swarmed with worms, **II.**, 235; **V.**, 390
- Job, the brothers of, the names of, **II.**, 236; **V.**, 384
- Job, prayers of, **II.**, 239; **V.**, 384, 389
- Job, a Gentile prophet, **II.**, 240; **III.**, 356; **V.**, 381
- Job, charity practiced by, **II.**, 229, 240-241, 421; **V.**, 383
- Job, the girdle of, **II.**, 240
- Job, the division of the property of, **II.**, 241
- Job put into the hands of Sammael, **III.**, 17
- Job, sheep of, devoured by the heavenly fire, **III.**, 244
- Job, one of the seven patriarchs, **IV.**, 158
- Job founded an academy at Tiberias, **V.**, 381
- Job a fictitious character, **V.**, 381
- Job, the views concerning the time of, **V.**, 381-2
- Job, the monument of, **V.**, 382
- Job, the disbelief of, **V.**, 383
- Job observed the agricultural laws, **V.**, 383
- Job lived in a wicked environment, **V.**, 384, 388
- Job never looked at an unmarried woman, **V.**, 388
- Job lived to see a new world, **V.**, 388
- Job, the poverty of, **V.**, 388
- Job, the blasphemous words of, **V.**, 389
- Job, repentance of, **V.**, 389
- Job resembles David, **V.**, 390
- Job cursed the day of his birth, **V.**, 390
- Job, prayer of the angels in behalf of, **V.**, 390
- Job, the devotion of, to husbandry, **VI.**, 358
- Job, the advice given by, to Pharaoh, **II.**, 250-251, 255, 296; **V.**, 394
- Job did not protest against Balaam's advice, **II.**, 296
- Job, the audacity of, to argue with God, **II.**, 226; **V.**, 382
- Job served God out of love and fear, **II.**, 232, 233; **V.**, 382, 385
- Job, God appeared in a hair to, **II.**, 319; **V.**, 383, 389
- Job kissed by God, **II.**, 242
- Job acquired the knowledge of God by himself, **V.**, 218, 384
- Job, piety of, **II.**, 225, 231, 234, 242, 308; **V.**, 38, 382, 389
- Job was a Jewish sage, **V.**, 381, 389
- Job the most pious Gentile, **II.**, 225, 296
- Job, the only pious man among the Canaanites, **III.**, 267
- Job better than the generation of the tower of Babel, **V.**, 383
- Job, Satan's relation to, **II.**, 231, 232, 233, 234, 236; **V.**, 86, 235, 242, 384, 385, 387, 390
- Job, the wealth of, **II.**, 228, 229; **V.**, 383
- Job, names of, **I.**, 424; **II.**, 231; **V.**, 323, 382, 384
- Job heeded the warning of Moses, **II.**, 356; **V.**, 431
- Job compared with Abraham, **I.**, 305; **V.**, 248, 383, 389
- Job compared himself to Abraham, **I.**, 421
- Job, hospitality of, **II.**, 229; **V.**, 383
- Job, the temptations of, **V.**, 252, 383

- Job, the suffering of, **II.**, 225, 228, 235, 240, 242; **V.**, 141, 386, 388, 389, 394; **VI.**, 358
- Job, the friends of, details concerning, **I.**, 326, 422; **II.**, 226-227, 228, 236, 237, 238-239, 240, 242; **III.**, 356; **V.**, 387, 389; **VI.**, 125
- Job, wives of, the names of, **I.**, 396; **II.**, 225, 235, 236, 241; **V.**, 239, 314, 386, 387
- Job, the children of, details concerning, **I.**, 421; **II.**, 234, 239, 241, 242; **V.**, 322, 385, 389; **VI.**, 322
- Job, death and burial of, **II.**, 242, 308; **III.**, 267; **V.**, 381, 384, 388; **VI.**, 93
- Job, the Book of, details concerning, **V.**, 382, 390, 405.
- Jobab, the name of the ancestors of, **II.**, 38 **V.**, 384
- Jobab identical with Job, **I.**, 424; **II.**, 231; **V.**, 323, 382, 384
- Jobab of Bizrah, king over the sons of Esau, **II.**, 157.
- Jochebed, the birth of, **II.**, 122, 197, 225, 261; **V.**, 359
- Jochebed, the mother of Moses, **II.**, 122, 251, 264, 281; **III.**, 393
- Jochebed, the daughter of Levi, **II.**, 197, 261; **III.**, 393 **V.**, 396
- Jochebed, the ancestress of priests, Levites and kings, **II.**, 253
- Jochebed cured of a grievous sickness, **II.**, 253
- Jochebed called Shiphrah, **II.**, 253; **V.**, 393
- Jochebed was a midwife, **II.**, 251, 261, 268
- Jochebed, beauty of, **II.**, 253, 263
- Jochebed, the aunt of Amram, **II.**, 261; **III.**, 253
- Jochebed, the wife of Amram, **II.**, 197, 261; **III.**, 253
- Jochebed saved by a miracle, **II.**, 261
- Jochebed, the age of, at the time of her marriage, **II.**, 261; **V.**, 396
- Jochebed, the rejuvenation of, **II.**, 263
- Jochebed, the pregnancy of, **II.**, 264; **V.**, 397
- Jochebed suffered no pains in giving birth, **II.**, 264
- Jochebed bid defiance to Pharaoh's command, **II.**, 268
- Jochebed, the wages of, for nursing Moses, **II.**, 268; **III.**, 468; **V.**, 399
- Jochebed, the name given to Moses by, **II.**, 269; **V.**, 401
- Jochebed showed Moses where Joseph's remains were located, **III.**, 5
- Jochebed, the age of, at the birth of Moses, **III.**, 200
- Jochebed, the silver charger symbolical of, **III.**, 200
- Jochebed, divorced from Amram, **III.**, 253; **V.**, 397
- Jochebed, the mother of Eldad and Medad, **III.**, 253; **VI.**, 89
- Jochebed entered Palestine at the age of 250 years, **III.**, 393
- Jochebed survived Moses, **III.**, 436; **VI.**, 150, 153
- Jochebed supervises a class of women in Paradise, **V.**, 33
- Jochebed, the name of the mother of, **V.**, 396
- Jochebed exonerated for exposing Moses, **V.**, 398
- Jochebed taught Moses the history of Israel, **V.**, 404
- Jochebed remarried to Amram after she had been married to some one else, **VI.**, 89
- Jochebed married Elzaphan, **VI.**, 89
- Jochebed, futile search of, for Moses, **III.**, 474-475; **VI.**, 165
- Jochebed, a woman of valor, **V.**, 258.
- Joel, the prophet, the name of the father of, **IV.**, 65; **VI.**, 314
- Joel, the time of the activity of, **IV.**, 191, 278; **VI.**, 314, 373
- Joel, son of Joab, **VI.**, 278.
- Joel, son of Samuel, identified with the prophet, **VI.**, 314.
- Joezer, one of the 70 elders of Israel, **III.**, 250
- Jogli, one of the 70 elders, **III.**, 250.
- Johanan, one of the 70 elders, **III.**, 250.
- Johanan, son of Josiah the king, identical with Jehoahaz, **VI.**, 379
- Johanan, the High Priest, father of Mattathias, **III.**, 458; **VI.**, 156.
- Johanan, identical with Jannes, **VI.**, 293.

- Johanan, R, beauty of, I., 20; V., 29  
 Johanan R., biography of, V., 148  
 Johanan R., the view of, concerning Job, V., 389.  
 Johanan b. Zakkai and his disciples in the third compartment of Eden, I., 21  
 Johanan b. Zakkai, the teacher of Eliezer ben Hyrcanus, IV., 220  
 Johanan b. Zakkai understood the language of trees, V., 61  
 Johanan b. Zakkai, last words of, resemble Adam's last words, V., 124  
 Johanan b. Zakkai, the parable of, V., 160  
 Johanan b. Zakkai, the view of, concerning the tallness of the giants, V., 172  
 Johanan b. Zakkai, the view of, concerning Nimrod, V., 198  
 Johanan b. Zakkai, view of, on atonement, V., 228  
 Johanan b. Zakkai devoted to the study of the Torah, VI., 365  
 Johanan b. Zakkai expected to meet Hezekiah at his death, VI., 365  
 Johanan b. Zakkai, the view of, concerning God, V., 382.  
 John of Anathoth, an adherent of Belchira, VI., 373.  
 John the Baptist, identified with the Messiah, VI., 339  
 John the Baptist, the precursor of the Messiah, VI., 339  
 John the Baptist, the son of Zechariah, VI., 396.  
 John Hyrcanus, VI., 156.  
 Joints, possessed only by angels of destruction, V., 5.  
 Joktan, details concerning, I., 172, 175-176; II., 138 V., 193, 197.  
 Jonadab, one of the 70 elders, III., 250.  
 Jonadab, the Kenite, III., 380.  
 Jonadab, the nephew of David, wise but wicked, VI., 29  
 Jonadab, son of Rechab, and his descendants, details concerning, III., 76, 380; V., 96; VI., 29, 134, 409.  
 Jonah in the belly of the fish, I., 51; IV., 249-250, 253  
 Jonah received two revelations from God, III., 29 IV., 246-247; VI., 321, 348  
 Jonah, the parents of, III., 448; IV., 197; VI., 351  
 Jonah, the riddle concerning, IV., 147;  
 Jonah, a disciple of Elisha, IV., 246, 257  
 Jonah anointed Jehu, IV., 246, 257  
 Jonah, the flight of, IV., 247, 248; V., 386 VI., 322, 349  
 Jonah, known as a false prophet, IV., 247 VI., 290  
 Jonah, Messianic activity of, IV., 249; VI., 350, 351  
 Jonah, the vow made by, IV., 250; VI., 350  
 Jonah, prayer of, IV., 250; VI., 350, 351  
 Jonah, crew of the ship of, the conversion of, IV., 250; VI., 350  
 Jonah, the powerful voice of, IV., 250  
 Jonah lost his hair, IV., 252; VI., 351  
 Jonah, zealous for the honor of God and Israel, IV., 252; VI., 321, 349  
 Jonah, wife of, IV., 253 V., 146  
 Jonah, prophetic spirit first descended on, on one of his pilgrimages, IV., 253  
 Jonah entered Paradise alive, IV., 253; VI., 351  
 Jonah bore the title God-fearing, V., 361  
 Jonah, relation of, to Elijah, VI., 343, 348  
 Jonah, wealth of, VI., 349  
 Jonah, attempt of, to suppress his prophecy, VI., 350  
 Jonah, soul of, ascension of, into heaven, VI., 350  
 Jonah, return of, from Nineveh to Israel, VI., 351  
 Jonah, a prototype of Jesus, VI., 351  
 Jonah, the time of the activity of, VI., 352, 356, 387  
 Jonah, Book of, a book by itself, VI., 351.  
 Jonathan, a grandson of Moses, VI., 210  
 Jonathan, son of Saul, details concerning, IV., 63, 66, 76, 110, 111, 118; VI., 238, 242, 244, 253  
 Jonathan and David, IV., 111; VI., 244, 253  
 Jonathan, one of David's spies, IV., 381  
 Jonathan, the jailer of the prison where Jeremiah was confined, IV., 298, 299; VI., 389.



- Jonathan, the nephew of Daniel, identical with Nathan the prophet, **VI.**, 280.
- Jonathan, the Maccabee, fortified Pirathon, **V.**, 315.
- Jonathan ben Uziel, the author of the Targum of the Prophets, **VI.**, 440.
- Jonathan, R., the opponent of R. Abiathar, **IV.**, 218.
- Joppa, Jonah sailed from, **IV.**, 247.
- Joram, king of Israel, details concerning, **II.**, 31; **IV.**, 189-191; **VI.**, 267, 314, 315, 344.
- Joram, king of Judah, Edom became independent of Israel in the time of, **I.**, 424.
- Jordan, water of, required for the thirst of the Leviathan and Behemoth, **I.**, 27, 30
- Jordan, Adam stood in, as penance, **I.**, 87, 88, 89
- Jordan, the Canaanites dwelt along the, **I.**, 220; **III.**, 272
- Jordan, plain of, five cities of, tributary to Chedorlaomer, **I.**, 229
- Jordan, plain of, Lot desired to settle in, **I.**, 229
- Jordan, Jacob's crossing of the, **I.**, 347; **V.**, 289; **VI.**, 106
- Jordan, the dividing of, for Israel, **II.**, 3; **III.**, 400; **IV.**, 5; **V.**, 275 **VI.**, 117
- Jordan, miraculous crossing of the, by Elijah and Elisha, **IV.**, 239; **VI.**, 243
- Jordan dried up by the passing of Sennacherib's army, **IV.**, 267
- Jordan, valley of the, Job's sons marched through, **V.**, 386.
- Jose, R. and Elijah, **IV.**, 216, 217; **VI.**, 329, 331
- Jose, R., view of, concerning Elijah's translation, **VI.**, 322-323.
- Jose b. Jose, **V.**, 160.
- Joseph, the beauty of, **I.**, 20; **II.**, 6, 15, 17, 38, 40, 43, 44, 47, 51, 59, 74, 82, 84, 171, 180; **III.**, 171; **IV.**, 385 **V.**, 80, 359 **VI.**, 426
- Joseph, born without a twin sister, **I.**, 362
- Joseph, the birthright given to, **I.**, 363; **II.**, 4, 49, 58, 132, 141
- Joseph, names of, details concerning, **I.**, 368 **II.**, 54, 58, 72, 75; **III.**, 169; **V.**, 299; **VI.**, 138, 198
- Joseph, the two sons of, **I.**, 369; **II.**, 77, 132; **V.**, 351
- Joseph and Esau, the contest between, **I.**, 369, 379; **II.**, 147; **III.**, 58 **V.**, 321, 356, 370; **VI.**, 24
- Joseph, the dreams of, **II.**, 4, 7, 8, 12, 217; **V.**, 327
- Joseph and Jacob, **II.**, 4, 5, 8-9, 91-93, 116, 118, 138-139; **III.**, 203, 234; **V.**, 255, 325-326, 357; **VI.**, 2, 76, 107, 167
- Joseph, Jacob's mourning for, **II.**, 3, 25, 26, 27, 29, 30, 31, 44 **V.**, 331
- Joseph, the favorite son of Jacob, **II.**, 4, 6, 27 **III.**, 201
- Joseph, the funeral arrangements of Jacob entrusted to, **II.**, 129, 148, 153, 154; **IV.**, 361
- Joseph received the mystery of the Messianic era from Jacob, **V.**, 366
- Joseph, protected by angels, **II.**, 4, 10, 11, 17, 46, 68, 192; **V.**, 328, 330, 343
- Joseph, taught 70 languages by Gabriel, **II.**, 72, 151; **IV.**, 360; **V.**, 417
- Joseph, piety of, **II.**, 4, 9, 43, 44, 107, 117, 118, 170, 221; **III.**, 201, 221, 459; **V.**, 350
- Joseph, born circumcised, **II.**, 4; **V.**, 273
- Joseph frequented the Bet ha-Midrash until the age of seventeen, **II.**, 5
- Joseph and Zuleika, the story of, **II.**, 5, 44-58, 76, 126-127; **III.**, 82; **V.**, 325, 339, 340, 341, 343, 350, 362
- Joseph, the coat of, details concerning, **II.**, 6, 7, 13, 25, 98, 108, 110, 114, 220; **III.**, 183, 201; **V.**, 326, 329, 331
- Joseph, a shepherd, **II.**, 4, 6
- Joseph, wealth of, **II.**, 4, 11, 75, 125; **VI.**, 3
- Joseph in the pit, details concerning, **II.**, 9-15, 17; **V.**, 330
- Joseph, sale of, details concerning, **II.**, 5, 7, 10, 15-19, 21, 42, 106, 108, 110, 132, 137, 142, 216, 217, 273; **III.**, 57, 58, 59, 148, 171, 183, 227, 409; **IV.**, 413; **V.**, 329, 364, 365; **VI.**, 73, 143, 467
- Joseph, raised by Bilhah, **II.**, 8
- Joseph, the first to be subjected to Egyptian bondage, **II.**, 11

- Joseph, the cause of the Egyptian bondage, **II.**, 211, 214
- Joseph, the ability of, to interpret dreams, **II.**, 61, 70, 71, 92, 273
- Joseph, as ruler of Egypt, **II.**, 17, 38, 73-78, 79, 89, 90, 116, 120, 121, 124, 126, 146, 169, 178, 259, 273; **III.**, 23, 286, 320, 459; **V.**, 344, 346, 355, 358, 361, 369, 375, 399; **VI.**, 2, 99, 476
- Joseph, a ruler of the world, **V.**, 199
- Joseph, slaves of, **II.**, 18
- Joseph, the various masters of, **II.**, 19, 20, 22; **V.**, 330
- Joseph, the trees and stones bowed down before the tree and stone marked with the name of, **II.**, 30
- Joseph, Isaac's mourning for, **II.**, 30; **V.**, 332
- Joseph would not reveal his identity to his masters, **II.**, 39-40
- Joseph in prison, details concerning, **II.**, 41, 52, 58, 59, 60, 64, 68; **IV.**, 431; **V.**, 341, 342, 343
- Joseph, the story of Potiphar and, **II.**, 42-43, 57, 59; **V.**, 337, 338, 340
- Joseph and Asenath, **II.**, 38, 172, 174; **V.**, 337
- Joseph, instructed in the arts, **II.**, 43
- Joseph performed miracles, **II.**, 43
- Joseph, the prayer of, **II.**, 43, 44, 57
- Joseph, the attention of, to his external appearance, **II.**, 44
- Joseph, the fasting of, **II.**, 45
- Joseph, oath taken by, **II.**, 50, 84, 130, 151, 152, 181; **V.**, 347
- Joseph, God appeared with the Foundation Stone in His hand unto, **II.**, 54
- Joseph, punishment of, for trusting in man, **II.**, 63
- Joseph trusted in God, **V.**, 343
- Joseph and Pharaoh, **II.**, 69, 70, 71, 72, 75, 169; **V.**, 338, 343, 344
- Joseph, proof against the evil eye, **II.**, 74; **V.**, 345
- Joseph defeated the people of Tarshish in war, **II.**, 77
- Joseph provided for the whole world during the famine, **II.**, 78, 125
- Joseph had the power to make grain rot, **II.**, 79
- Joseph knew the wood of which the baby coaches were made, **II.**, 89
- Joseph, the magic cup and astrolabe of, **II.**, 96, 98
- Joseph held sessions of the court in the forum, **II.**, 101
- Joseph, the gigantic strength of, **II.**, 107
- Joseph wore a beard in Egypt, **II.**, 112
- Joseph, possessions of, buried in four different places, **II.**, 125
- Joseph gave himself up to the enjoyment of life in Egypt, **VI.**, 2
- Joseph and his sons, the prayer of, **II.**, 136
- Joseph possessed Adam's garments, **II.**, 139
- Joseph, blessing bestowed upon, **II.**, 145-146
- Joseph, a godfather at the circumcision of his great-grandsons, **II.**, 169
- Joseph in the dream of Naphtali, **II.**, 213
- Joseph brought up Magron, **II.**, 246
- Joseph did not look upon women, **II.**, 171
- Joseph possessed the heavenly rod, **II.**, 291; **V.**, 412
- Joseph not ashamed of his origin, **II.**, 293; **III.**, 422
- Joseph, silver bowl symbolical of, **III.**, 201
- Joseph, love of, for Palestine, **III.**, 392
- Joseph the first to appear in Palestine in the world to come, **III.**, 459; **VI.**, 156-157
- Joseph, the images of, **IV.**, 361
- Joseph, the number of years presented to David by, **V.**, 83; **VI.**, 246
- Joseph, the ten temptations of, **V.**, 218, 338
- Joseph ate little during the years of famine, **V.**, 345
- Joseph did not beget twelve sons, the reason why, **V.**, 351
- Joseph, the frugality of the meal served by, **V.**, 351
- Joseph sent 10 donkeys to Canaan, **V.**, 356
- Joseph did not inform his family of his whereabouts, the reason why, **V.**, 359-360
- Joseph in Arabic legend, **VI.**, 402

- Joseph, Haman found one of the treasures buried by, **VI.**, 462
- Joseph, the plot of Pharaoh's son to kill, **II.**, 176
- Joseph, compared to a bull, **II.**, 105, 142, 147
- Joseph, compared to a flame, **III.**, 59
- Joseph, compared to a fish, **III.**, 234
- Joseph, wisdom of, **II.**, 73, 75, 92, 255; **V.**, 342, 345; **VI.**, 416
- Joseph, the virtues of, **II.**, 48, 52-3, 69, 73, 124, 193, 206, 273; **III.**, 58, 286, 459; **V.**, 270, 325, 339, 344, 365, 370, 376; **VI.**, 97
- Joseph practiced charity, **II.**, 45; **V.**, 325
- Joseph, chastity of, **II.**, 45, 52, 58, 139; **III.**, 202, 221, 480; **V.**, 357; **VI.**, 192, 198
- Joseph observed the Sabbath in Egypt, **III.**, 82, 210, 202; **V.**, 350; **VI.**, 31
- Joseph fulfilled the ten commandments, **II.**, 183
- Joseph believed in the resurrection, **III.**, 58; **V.**, 375
- Joseph, the epithets applied to, **II.**, 124; **IV.**, 241; **V.**, 197, 324, 325, 350, 361, 373
- Joseph, hated by his brethren, **II.**, 4, 5, 6, 7, 9, 11, 44, 216, 217; **V.**, 326, 328, 341, 350; **VI.**, 68, 156
- Joseph, the teacher of his brethren, **II.**, 5
- Joseph, the relations of, to his brethren in Egypt, **II.**, 82, 83, 85, 92, 96, 101, 113, 114, 115, 119, 122, 123, 125, 167-169, 179, 181, 245, 330; **V.**, 347, 355, 356, 361; **VI.**, 90
- Joseph tried to ascertain the feelings of his half-brethren towards Rachel's children, **V.**, 351
- Joseph and his brethren did not taste wine for twenty two years, **II.**, 97
- Joseph revealed himself to his brethren, **II.**, 110-115; **V.**, 355
- Joseph, saved by Reuben, **I.**, 363; **II.**, 12; **III.**, 198, 199
- Joseph and Simon, **II.**, 13, 86, 87, 192
- Joseph and Judah, **II.**, 212; **III.**, 82; **V.**, 329
- Joseph, Dan's resolve to kill, **II.**, 207
- Joseph, Gad's hatred for, **II.**, 216-218
- Joseph and Naphtali slew countless Ninevites, **I.**, 408
- Joseph, Zebulun had pity for, **II.**, 14
- Joseph, not friendly with the sons of Leah, **V.**, 326
- Joseph, relations of, to Benjamin, **II.**, 96, 97, 220-221; **III.**, 204; **IV.**, 386; **V.**, 351, 354
- Joseph and the sons of Bilhah and Zilpah, **II.**, 5, 216; **V.**, 326
- Joseph, the brethren of, lost their honored position among the Egyptians after the death of, **V.**, 391
- Joseph and his brethren, prophetic powers of, **II.**, 10, 77, 79, 92, 113, 180, 328; **V.**, 361
- Joseph, brethren of, other details concerning, **II.**, 7, 9, 14, 101; **V.**, 326, 327
- Joseph, death of, **II.**, 4, 121, 150, 169, 181; **V.**, 370, 373, 374, 391; **VI.**, 167, 168
- Joseph feared to be desecrated by the Egyptians after his death, **V.**, 362, 376
- Joseph, coffin of, details concerning, **II.**, 181, 182-3; **III.**, 1, 5, 122; **V.**, 376; **VI.**, 1, 209
- Joseph, burial of, details concerning, **II.**, 4, 5, 180-181; **III.**, 5, 392, 422; **V.**, 376, 377
- Joseph, bones of, details concerning, **II.**, 19, 194; **III.**, 5; **V.**, 376
- Joseph, Moses rewarded for having taken charge of the corpse of, **III.**, 141
- Joseph, merits of, **II.**, 3, 138; **III.**, 201; **VI.**, 344
- Joseph, the persons who resembled, **II.**, 4, 146, 209
- Joseph, Moses compared with, **III.**, 480
- Joseph, compared to Solomon, **IV.**, 130
- Joseph, Mordecai compared with, **VI.**, 480
- Joseph, Messiah the son of, **II.**, 7; **V.**, 131, 299
- Joseph, identified with Calcol, **IV.**, 130; **VI.**, 283
- Joseph, identified with Serapis, **VI.**, 51
- Joseph, identified with Aesop, **VI.**, 402
- Joseph, the names of the descendants of, **I.**, 368; **II.**, 8, 11; **III.**, 8, 388, 392, 409; **VI.**, 143

- Joseph, the descendants of, led Israel to sin, **II.**, 211
- Joseph, the descendants of, proof against the evil eye, **II.**, 74; **V.**, 345
- Joseph, descendants of, will rule the nations, **III.**, 459
- Joseph, the claim of the Samaritans to be the legitimate descendants of, **VI.**, 361
- Joseph admonished his descendants not to leave Egypt prematurely, **III.**, 9
- Joseph, territory of, Shiloh in the, **II.**, 113; **III.**, 203
- Joseph, territory of, the fertility of, **III.**, 458, 459
- Joseph, tribes of, details concerning, **III.**, 171, 458-459; **IV.**, 24; **VI.**, 68
- Joseph, mountains of, the time of the creation of, **VI.**, 156
- Joseph, father of Igal, **III.**, 264
- Joseph, the father of Hyrcanus, **VI.**, 246
- Joseph, grandson of Ben Sira, the Book of Ben Sira written by, **VI.**, 402.
- Joseph ha-Levi, the Karaite, the view of, concerning the Messiah, **VI.**, 340.
- Joseph Gaon was visited daily by Elijah, **VI.**, 331.
- Joseph della Reyna, details concerning, **IV.**, 230, 231.
- Josephus, an interpretation of, based on the Hebrew text of the Bible, **VI.**, 130
- Josephus, one of the earliest interpreters of Daniel's vision, **VI.**, 437.
- Joshua, too heavy for horse, donkey or mule, **I.**, 40
- Joshua kissed the steer on his nose, **I.**, 40
- Joshua possessed the book of Razel, **I.**, 157
- Joshua, the wars waged by, **I.**, 263; **III.**, 32, 50, 60, 62, 223, 347, 443, 449; **IV.**, 3, 13, 36, 407, 422; **V.**, 194
- Joshua, the ancestry of, **I.**, 368; **II.**, 8, 137; **III.**, 57, 223, 238, 459
- Joshua circumcised the Israelites at Gilgal, **I.**, 368; **IV.**, 7, 17; **V.**, 431; **VI.**, 172
- Joshua sent Perez and Zerah as spies, **II.**, 36
- Joshua rent his garments in grief, **II.**, 100
- Joshua caused the sun and the moon to stand still, **I.**, 24-5, 50; **II.**, 137; **III.**, 61; **IV.**, 199; **VI.**, 464
- Joshua and the angels, **II.**, 138; **IV.**, 7; **V.**, 420; **VI.**, 173
- Joshua, the leader of Israel into Palestine, **II.**, 138; **III.**, 62; **IV.**, 17
- Joshua, Song of, **III.**, 32
- Joshua, the amount of manna that fell to, **III.**, 45
- Joshua and Moses, **III.**, 59, 61, 128, 251, 270, 400, 401-402, 433, 436-439, 451, 452, 475; **VI.**, 54, 95, 141, 152, 153, 164, 165
- Joshua, the faithful servant of Moses, **III.**, 59, 128, 132, 398, 433, 438, 452; **IV.**, 3; **V.**, 420; **VI.**, 54
- Joshua, the successor of Moses, **III.**, 128, 132, 398, 399, 417, 436; **IV.**, 3; **VI.**, 141, 411
- Joshua, Moses compared with, **III.**, 407; **IV.**, 3, 4, 196
- Joshua, the installation of, **III.**, 439, 440-441
- Joshua treated his enemies humanely, **III.**, 60
- Joshua, Jethro's descendants studied under, **III.**, 75
- Joshua, the covenant made by, on Mt. Gerizim and Ebal, **III.**, 89
- Joshua observed the Torah, **III.**, 127
- Joshua, the epithets given to, **III.**, 238; **IV.**, 4, 13; **V.**, 381; **VI.**, 147, 170, 245
- Joshua, relations of, to Eldad and Medad, **III.**, 252-253; **VI.**, 89
- Joshua, the name of, details concerning, **III.**, 265, 266; **VI.**, 93, 426
- Joshua, sent as a spy by Moses, **III.**, 270, 272, 276-277, 283; **VI.**, 94, 99
- Joshua died childless, **III.**, 272; **IV.**, 116; **VI.**, 95
- Joshua, the daughters of, **VI.**, 95
- Joshua, radiant face of, **III.**, 348, 400, 441; **VI.**, 142, 150, 151
- Joshua, the intelligence and learning of, **III.**, 272, 400; **IV.**, 3; **VI.**, 95, 169, 170
- Joshua, the invincibility of, **III.**, 377
- Joshua, allotment of the land by, **III.**, 391; **IV.**, 15

- Joshua, the benediction recited by, **III.**, 399
- Joshua and Eleazar, **III.**, 399, 414
- Joshua, the prophetic powers of, **III.**, 401, 440; **IV.**, 9, 27; **VI.**, 158
- Joshua, the garments of, **III.**, 437; **IV.**, 14; **VI.**, 170
- Joshua, the premature death of, **III.**, 407, 408; **V.**, 373; **VI.**, 143
- Joshua, desire of, for longevity, **III.**, 407
- Joshua died free from sin, **VI.**, 180
- Joshua proceeded slowly in the conquest of Palestine, **III.**, 407
- Joshua, restrained from praying by Sammael, **III.**, 433
- Joshua, designated as king, **III.**, 441, 448
- Joshua, rod of, the inscription on the, **III.**, 451
- Joshua, maltreated by Israel, **III.**, 451, 465; **IV.**, 4, 17; **VI.**, 186
- Joshua, the destruction of the heathen by, **III.**, 459
- Joshua, swallowed by a whale, **IV.**, 3; **VI.**, 169
- Joshua, appointed as hangman, **IV.**, 3; **VI.**, 169
- Joshua, in doubt about 700 halakot, **IV.**, 4
- Joshua forgot 300 halakot, **IV.**, 4
- Joshua, Rahab the wife of, **IV.**, 5; **VI.**, 173
- Joshua allowed the preparations for war to interfere with the study of the Torah, **IV.**, 7
- Joshua used freedom with God, **IV.**, 8
- Joshua, piety and prayer of, **IV.**, 8; **VI.**, 176
- Joshua, the means employed by, to detect the sinner, **IV.**, 8; **VI.**, 176
- Joshua, the three proclamations issued by, **IV.**, 9
- Joshua and the Gibeonites, **IV.**, 10
- Joshua pronounced the name of God, **IV.**, 11
- Joshua, celebration of the Feast of Weeks by, **IV.**, 13
- Joshua, correspondence between 45 kings and, **IV.**, 13, 14
- Joshua, gigantic stature of, **IV.**, 14
- Joshua, ten ordinances of, **IV.**, 16; **VI.**, 179-180
- Joshua will decline to pronounce the blessing at the Messianic banquet, **IV.**, 115
- Joshua, blamed for consecrating Jericho, **IV.**, 196; **VI.**, 175
- Joshua, an ancestor of Jeremiah, **IV.**, 282, 294
- Joshua, appointment of, announced by a herald, **III.**, 437, 440; **VI.**, 150
- Joshua, the coins struck by, **V.**, 216; **VI.**, 180
- Joshua first introduced the law concerning the uncovering of the corona, **V.**, 234
- Joshua abstained from sexual intercourse during the campaign, **V.**, 420
- Joshua participated in the breaking of the Tables of the Law, **VI.**, 54
- Joshua, one of the 78 men who wrote Haazinu, **VI.**, 87
- Joshua, the punishment of, **VI.**, 95
- Joshua kept the army in camp one night more than necessary, **VI.**, 95
- Joshua, forwardness of, in giving advice without having been asked for it, **VI.**, 143
- Joshua killed Balaam, **VI.**, 145
- Joshua, regulations of, concerning the cities of refuge, **VI.**, 146
- Joshua, the author of the narrative concerning Moses' death, **VI.**, 161
- Joshua, father of, details concerning, **IV.**, 3; **VI.**, 169
- Joshua, the insulting name hurled by the spies at, **VI.**, 169
- Joshua, the man in the moon, **VI.**, 170
- Joshua, failure of, to pray for the removal of the evil desire, **VI.**, 173
- Joseph, merits of, the division of the waters of the Jordan took place on account of, **VI.**, 172
- Joshua kept the warriors separated from their wives, **VI.**, 173
- Joshua urged Israel to repentance, **VI.**, 173
- Joshua, the observance of the Sabbath by, **VI.**, 174
- Joshua, the cause of the defeat at Ai, **VI.**, 175
- Joshua did not march at the head of the army, **VI.**, 175

- Joshua, delay of, in erecting the stones to write the Torah upon, VI., 175
- Joshua, the robber, VI., 177
- Joshua, prayer of, the Canaanites defeated through the, VI., 179
- Joshua, victories of, the commemoration of, VI., 180
- Joshua composed the second benediction of Grace after meals, VI., 180, 451
- Joshua, the author of 'Alenu, VI., 180, 449
- Joshua, a master of astrology and magic, VI., 464
- Joshua, one of the seven pious men in the time of Moses, III., 134
- Joshua, Book of, composed by Joshua, VI., 180.
- Joshua, legends concerning, attributed to Jesus, VI., 93
- Joshua, father of Habakkuk, VI., 432.
- Joshua, the High Priest, details concerning, IV., 330, 337; VI., 303, 426, 427, 440, 441, 447
- Joshua, the High Priest, identified with Ben Sira, VI., 402-403
- Joshua, the High Priest, identified with Jesus, VI., 427
- Joshua, the High Priest, compared with Ezra, VI., 441.
- Joshua, R., disciple of R. Akiba, IV., 210
- Joshua, R., the answer of, to Hadrian, V., 338.
- Joshua ben Levi and his relation to Elijah, IV., 212-213, 214, 221-226
- Joshua ben Levi had an interview with the Messiah, IV., 222
- Joshua ben Levi, the relation of Simon ben Yohai to, IV., 223
- Joshua ben Levi entered Paradise alive, V., 31, 96, 165
- Joshua ben Levi and the angel of death, V., 32
- Joshua ben Levi gives a description of Hell, V., 33
- Joshua ben Levi, a man torn by a lion in the vicinity of the house of, IV., 214
- Joshua ben Levi saw a rainbow, VI., 333.
- Josiah, possessed the nostrils of Adam, I., 59; V., 80
- Josiah, death of, I., 60; IV., 127, 282-283; VI., 267
- Josiah, given a name by God before his birth, I., 239; V., 232
- Josiah, the etymology of the name of, VI., 354
- Josiah, destruction of the Temple announced to, III., 48
- Josiah, the sacred objects concealed by, III., 48, 179; IV., 282; VI., 72
- Josiah, piety of, IV., 127, 281; VI., 280, 376, 377
- Josiah, repentance of, IV., 281; VI., 376
- Josiah, the reforms of, IV., 282, 283; VI., 378
- Josiah, generation of, the wickedness of, IV., 282
- Josiah did not heed the advice of Jeremiah, IV., 283
- Josiah, Book of Lamentations composed in memory of, IV., 283; VI., 378
- Josiah, sons of, IV., 284; VI., 379, 382
- Josiah, one of the six pious men, VI., 193
- Josiah, reign of, the duration of, VI., 280.
- Jotham, son of Gideon, the parable of, IV., 41, 42; VI., 201.
- Jotham, king of Israel, IV., 264; VI., 355, 360.
- Journey, prayer necessary before setting out on a, IV., 218; VI., 332.
- Joy, angels bathe in a stream of, I., 84
- Joy, spiritual, Adam and Eve robbed of, because of Satan, I., 88
- Joy of Satan will be turned to sorrow, I., 100
- Joy, unknown to the spirits born of Adam, I., 113
- Joy of Abraham, Beer-sheba the scene of, I., 285
- Joy at the news that Isaac was alive, the cause of Sarah's death, I., 287
- Joy awakened the holy spirit in Jacob, II., 116
- Joy, the angels serve God in, I., 134
- Joy, a necessary condition for the manifestation of the holy spirit, I., 334; V., 284, 346
- Joy, Torah bestows, on man, I., 334
- Joy, the blessing of, Isaac bestowed, on Jacob, I., 343



- Joy of the Israelites at their deliverance from Egypt, **II.**, 373
- Joy of the Egyptians at the exodus of the Israelites, **II.**, 374
- Joy of Israel shared by God, **III.**, 63; **VI.**, 26
- Joy, real, passed away at the time of the exile of the ten tribes, **V.**, 114
- Joy did not come upon Cain when he offered his sacrifice, **V.**, 136
- Joy, the meaning of the name of Isaac, **V.**, 245
- Joy of the just, **V.**, 30
- Joy of the pious in Paradise, **V.**, 417
- Joy of the pious in Paradise shown to Abraham, **V.**, 230
- Joy of the Sabbath, a sixtieth of the world to come, **VI.**, 41
- Joy of Jacob, greatest at the time of the future redemption, **V.**, 275.
- Juav, the etymology of, **V.**, 217.
- Jubal, the inventor of music, **I.**, 117.
- Jubilee, the celebration of the, laws concerning, **III.**, 226; **IV.**, 406; **VI.**, 465
- Jubilees, the Book of, anthropomorphisms removed in, **V.**, 236.
- Judaea, plain of, the spies caught by the giants in the, **III.**, 273.
- Judah, the battles fought by, **I.**, 401, 404, 405, 406, 408, 409, 410, 411, 418, 419, 420; **II.**, 198; **V.**, 321
- Judah compared to a lion, **I.**, 404, 406; **II.**, 32, 105, 147, 149; **III.**, 234
- Judah, the gigantic strength of, **I.**, 404, 406; **II.**, 104, 108, 198; **V.**, 314, 315, 380
- Judah brought forth water by digging his finger into the ground, **I.**, 408
- Judah, visit of, to Arbel, **I.**, 411
- Judah, the blessing bestowed upon, **I.**, 412, 413; **II.**, 143, 196, 200; **III.**, 457; **V.**, 367
- Judah and the sons of Bilhah and Zilpah, **II.**, 6
- Judah, the participation of, in the sale of Joseph, **II.**, 13, 14, 15, 31-32, 37, 86, 87, 107, 119, 143, 192, 217; **III.**, 82; **V.**, 328, 329, 332, 334, 367
- Judah, the weeping of, **II.**, 27, 106
- Judah pointed out that a ban not decreed in the presence of ten is invalid, **II.**, 30
- Judah, wife of, **II.**, 32, 37, 199, 200, 201, 337; **V.**, 333, 334, 336
- Judah and Jacob, **I.**, 412, 419; **II.**, 36, 93, 104, 148, 149, 216, **III.**, 196; **V.**, 324, 331; **VI.**, 76
- Judah and Benjamin, **II.**, 88, 89, 90, 91, 95, 103, 104, 105, 107, 119, 212; **IV.**, 86; **V.**, 353
- Judah and Joseph, **II.**, 96, 101, 104, 109, 212, 216; **V.**, 353
- Judah and Isaac, **I.**, 412, 413; **II.**, 196, 200
- Judah, the virtues of, **II.**, 143; **V.**, 353
- Judah, Barsan gave a banquet in honor of, **II.**, 32
- Judah, affair of, with Tamar, **II.**, 32, 33, 34, 36, 137, 199, 200; **III.**, 59, 386, 455; **V.**, 335
- Judah confesses his sin, **II.**, 36, 143; **III.**, 170, 220; **IV.**, 360; **V.**, 335, 353
- Judah, face of, turned green when he confessed his sin, **III.**, 170
- Judah, sin of, Moses prayed for the forgiveness of, **III.**, 455-456
- Judah, the repentance of, **II.**, 200, 201
- Judah, Hirah the chief shepherd of, **II.**, 32
- Judah, the leader of his brethren, **II.**, 32, 37, 101-102; **V.**, 333
- Judah, the journey of, to Timnah, **II.**, 34
- Judah, piety of, **II.**, 34, 119, 200; **V.**, 334, 335
- Judah, royalty conferred upon, **II.**, 96, 105, 141, 198; **III.**, 21
- Judah suspected Manasseh of belonging to his family, **II.**, 104-105, 110
- Judah, the power of the voice of, **II.**, 104, 109, 112; **V.**, 354
- Judah wanted to destroy Egypt, **II.**, 106, 108, 109
- Judah, the burning of the wagons by, **II.**, 114; **V.**, 358
- Judah erected a dwelling and Bet ha-Midrash in Goshen, **II.**, 119
- Judah, a remnant of Levi scattered among, **II.**, 193
- Judah, the guardian angel of, **II.**, 198, 208; **III.**, 59
- Judah, intoxication of, **II.**, 199-200

- Judah drank no wine, **II.**, 200  
 Judah, the name of, **II.**, 143, 198; **III.**, 462  
 Judah reviled Reuben for his sin with Bilhah, **II.**, 199  
 Judah, in possession of the Book of Enoch, **II.**, 200  
 Judah, the rebellion of the descendants of Dan against, **II.**, 208  
 Judah rode upon the moon, **II.**, 211  
 Judah observed the commandment not to kill, **III.**, 82  
 Judah corresponds to Gabriel, **III.**, 232  
 Judah, compared to Dan, **III.**, 304  
 Judah, the rolling of the bones of, in his coffin, **III.**, 456  
 Judah, the admittance of, into the heavenly academy, **III.**, 456  
 Judah, the riddle concerning, **IV.**, 147; **VI.**, 290  
 Judah killed Esau, **V.**, 371, 372  
 Judah, Naphtali carried, on his shoulders to battle, **V.**, 316  
 Judah, Michael considered himself as important as, **V.**, 335  
 Judah, rod of, identical with Aaron's rod, **VI.**, 106  
 Judah, the elect of God, **VI.**, 245  
 Judah revealed to his sons the history of Israel, **II.**, 201  
 Judah, the sons of, **II.**, 32, 33, 36; **III.**, 196, 201, 214; **V.**, 334, 336, 379; **VI.**, 171  
 Judah, the descendants of, details concerning, **I.**, 413; **II.**, 119, 211; **V.**, 358  
 Judah, the names of the descendants of, **I.**, 363; **II.**, 143, 147, 218; **III.**, 196; **IV.**, 8, 9, 47, 382; **V.**, 296, 367; **VI.**, 138, 235, 240  
 Judah, the death of, **II.**, 201; **V.**, 391  
 Judah, territory of, the Temple site partly in the, **VI.**, 156  
 Judah, tribe of, the deliverance of, **II.**, 91  
 Judah, tribe of, the barley of, **II.**, 147  
 Judah, tribe of, the wise men of, **II.**, 200  
 Judah, princes of, pelted the Benjamites with stones, **III.**, 21  
 Judah, tribe of, Hur the representative of, **III.**, 60  
 Judah, tribe of, dynasty of kings sprung from, **III.**, 170  
 Judah, tribe of, the stone of, **III.**, 170, 233; **IV.**, 24  
 Judah, tribe of, Nahshon the prince of the, **III.**, 187, 195, 196, 220  
 Judah, tribe of, took part in the erection of the tabernacle, **III.**, 222  
 Judah, tribe of, belonged to the first group of the 12 tribes, **III.**, 223  
 Judah, tribe of, the standard bearer in front of the camp, **III.**, 232  
 Judah, flag of, the inscription and figures on the, **III.**, 233, 234, 237; **VI.**, 83  
 Judah, tribe of, Caleb selected as a spy from, **III.**, 265  
 Judah, tribe of, the large population of, **III.**, 390  
 Judah, tribe of, the psalm for, **III.**, 462  
 Judah, tribe of, battle of, with the other tribes, **IV.**, 9  
 Judah, tribe of, the number of sinners of, **IV.**, 21  
 Judah, tribe of, worshiped the Golden Calf, **IV.**, 22  
 Judah, tribe of, belonged to third division at the Red Sea, **VI.**, 4  
 Judah, tribe of, the self-sacrificing character of, **VI.**, 76  
 Judah, tribe of, honors conferred upon, **VI.**, 99  
 Judah, tribe of, priority given to the, **VI.**, 185  
 Judah, tribe of, sins of, greater than those of the ten tribes, **VI.**, 389  
 Judah, tribe of, the majority of the exiles belonged to, **VI.**, 441  
 Judah, tribe of, the invulnerability of the, **VI.**, 477  
 Judah, prophet of, see Prophet of Judah, **IV.**, 306  
 Judah, kings of, see Kings of Judah.  
 Judah, Mt., Israel's confession of sins on, **IV.**, 36.  
 Judah, the real name of Othniel, the first judge of Israel, **IV.**, 29; **VI.**, 185, 187  
 Judah, identified with Boaz, **VI.**, 186.  
 Judah ben Ilai, disciples of, devoted to the Torah, **VI.**, 186.  
 Judah ha-Nasi reconciled with R. Hayyah, **IV.**, 208

- Judah ha-Nasi and Elijah, **IV.**, 208, 218, 219; **VI.**, 328
- Judah ha-Nasi, the slave of, entered Paradise alive, **V.**, 96
- Judah ha-Nasi, the title given to, **V.**, 403
- Judah ha-Nasi, the blessings brought by, **V.**, 360
- Judah ha-Nasi, Jabez's relation to, **VI.**, 187.
- Judah he-Hasid of Regensburg acted as a Sandek, **VI.**, 338.
- Judeo-Christian, the polemic arguments of the, **VI.**, 79.
- Judge, Moses in the capacity of, **III.**, 67, 68
- Judge, the respect due to a, **III.**, 72; **VI.**, 28
- Judge must submit to the law, **III.**, 128
- Judge must pronounce judgment before it is executed, **III.**, 205
- Judge may not take gifts from the litigants, **IV.**, 214
- Judge of the heavenly court, **V.**, 142
- Judge, the presiding, at Tamar's trial, **II.**, 35; **V.**, 335
- Judge, the eligibility of women to the office of, **VI.**, 196
- Judge, the duty of the, to sum up the claims of the litigants, **VI.**, 284
- Judges of each generation shown to Adam, **I.**, 61
- Judges of the cities of sin, **I.**, 246-7, 254; **V.**, 241
- Judges, Levites acted as, **II.**, 196; **III.**, 130; **VI.**, 54
- Judges, future, shown to Moses, **II.**, 325; **III.**, 398; **VI.**, 141
- Judges, the qualifications of, **III.**, 68, 71; **VI.**, 27
- Judges, installation of the, by Moses, **III.**, 71, 72, 454
- Judges, number of, that tried the sinners of Israel at Baal-peor, **III.**, 383; **VI.**, 135
- Judges, Jethro's counsel concerning the appointment of, **III.**, 394
- Judges, the rules concerning the appointment of, **VI.**, 27
- Judges, number of, appointed over Israel, **VI.**, 28
- Judges, Samuel the greatest of, **VI.**, 228
- Judges, the fifth famine in the time of, **I.**, 221
- Judges, Job lived during the period of the, **V.**, 381
- Judges, period of, the duration of, **VI.**, 180
- Judges, Book of, identified with the Book of Yashar, **VI.**, 178
- Judges, Book of, Ezra wrote the, **VI.**, 448.
- Judgeship, the mantle a symbol of, **II.**, 34.
- Judgment, Day of, Seth bade the beast which attacked him to desist until, **I.**, 94
- Judgment, Day of, see also day of Judgment
- Judgment of Israel on New Year's Day, **I.**, 82, 285, 368; **II.**, 233; **V.**, 38
- Judgment of Israel by day, **III.**, 375; **V.**, 240; **VI.**, 131
- Judgment of Adam, the time of, **I.**, 82
- Judgment of all souls, Abraham shown the place of, **I.**, 304
- Judgment of the wicked in the river of fire, **I.**, 305; **V.**, 125
- Judgment of Esau, **I.**, 418
- Judgment of the Gentiles by night, **III.**, 375; **VI.**, 131
- Judgment of the world by God for three hours of the day, **V.**, 42, 73
- Judgment of the individual at the moment of death, **V.**, 77
- Judgment, last, Sammael will be afflicted with leprosy in the, **V.**, 101
- Judgment, the time when it takes place, **V.**, 129
- Judgment, soul appears before Abel for, **V.**, 129
- Judgment of the fallen angels by God, **V.**, 154
- Judgment of man should not be given without a thorough examination, **V.**, 239-240
- Judgment of the sinners takes place at night, **V.**, 240.
- Judicial murder committed by David, **VI.**, 261.
- Judith, the wife of Esau, **I.**, 326-7, 358, 359; **V.**, 288.
- Juno, the moon goddess, sacrifices offered to, **V.**, 217.

- Jupiter, one of the seven planets, **III.**, 151  
 Jupiter made the night bright for Abraham, **I.**, 232  
 Jupiter, Zadkiel in charge of, **V.**, 164  
 Jupiter appeared in the east instead of the west, **V.**, 175  
 Jupiter moved from west to east, **V.**, 225.  
 Jus primae noctis, introduced by Bethuel, **V.**, 261-262.  
 Just, see Pious and Saints.  
 Justice, the world could not continue with the strict line of, **I.**, 4, 7, 251  
 Justice, stored in the seventh heaven, **I.**, 10  
 Justice of man, believed by Angel of Justice, **I.**, 53  
 Justice before love, practiced by David, **V.**, 220  
 Justice, dealt out by God to Adam, Eve and the serpent, **I.**, 97  
 Justice, scribe of, **I.**, 125, 138  
 Justice of God, admitted by Abraham, **I.**, 251  
 Justice, practice of, Moses instructed the people in the, **III.**, 68  
 Justice, importance of, **III.**, 72  
 Justice, in the proximity of God, **III.**, 107  
 Justice of God, revealed to Moses, **III.**, 135-136  
 Justice, executors of, Asherites the, **III.**, 205  
 Justice, the injunctions concerning, **IV.**, 159  
 Justice, hypostatization of, **IV.**, 272  
 Justice, angel of, see also Angel of Justice  
 Justice, angel of, **I.**, 53; **V.**, 70  
 Justice, God holds, in His left hand, **V.**, 73; **VI.**, 50  
 Justice, argues that world be judged by exact, **V.**, 73  
 Justice, angels sent to teach men, **V.**, 154  
 Justice, Noah commanded his sons to mete out, **V.**, 193  
 Justice, Moses risked his life for the maintenance of, **V.**, 404; **VI.**, 49  
 Justice, neglect of, the punishment for, **VI.**, 11  
 Justice, one of the standards of the divine throne, **VI.**, 82  
 Justice of the terrestrial courts, the nature of, **VI.**, 147  
 Justice, Moses' principle of, **VI.**, 166  
 Justice, neglect of, one of the 8 grievous sins, **VI.**, 11, 364  
 Justice, delay of, the cause of Israel's exile, **VI.**, 420  
 Justice, perverted by Manasseh, **VI.**, 372  
 Justice, dispensation of, according to the strict law caused the destruction of the Temple, **VI.**, 388  
 Justice, court of, see Court of justice.  
 Juxtaposition, the hermeneutical rule of, **VI.**, 100.

## K

- Kaaba, the worship of the, **V.**, 247  
 Kaaba of the Moabites, Chemosh regarded as, **III.**, 352; **VI.**, 122.  
 Ka'arat Kesef, the numerical value of, **III.**, 207.  
 Kab al Ahbar, the author of an Abraham legend, **V.**, 213.  
 Kabbalah, Elijah the teacher of the, **IV.**, 217, 229, 230; **VI.**, 326  
 Kabbalah, taught in the heavenly academy, **IV.**, 230  
 Kabbalah, theory of angels in, **V.**, 23  
 Kabbalah, theory of the soul in the, **V.**, 23  
 Kabbalah, the conception of Adam's soul in the, **V.**, 75  
 Kabbalah, view of, concerning the differentiation of the sex of the embryo, **V.**, 76  
 Kabbalah, the doctrine of anamnesia in the, **V.**, 77  
 Kabbalah, Egypt considered as the seat of witchcraft in the, **V.**, 87

- Kabbalah, interpretation of Paradise and Hell in, V., 20, 32, 91
- Kabbalah, theory of, about the origin of menstruation, V., 101
- Kabbalah, celestial garments in the, V., 103
- Kabbalah, theory of demons in the, V., 109
- Kabbalah, the conception of the bathing of the souls in the, V., 125
- Kabbalah, the legend of Cain in, V., 133-4
- Kabbalah, Abel's soul in the theory of the, V., 142
- Kabbalah, views of the, concerning Abraham, V., 222
- Kabbalah, the view of the, concerning the date of the Akedah, V., 252
- Kabbalah, the view of Jacob in the, V., 275, 295
- Kabbalah, Satan stands for the material world in the, V., 385
- Kabbalah, the conception of the Messiah in the, VI., 308
- Kabbalah, view of, concerning the Queen of Sheba, VI., 390
- Kabbalah, view of the, concerning the destruction of the Temple, VI., 41
- Kabbalah, see also Mysticism.
- Kaddish, recitation of, on the anniversary of the death of a person, IV., 121
- Kaddish, origin of, V., 419
- Kaddish recited by Zerubbabel, VI., 438.
- Kadesh, Moses' sin in, I., 230; III., 80, 313, 314, 320
- Kadesh, one of the names for Sinai, III., 80
- Kadesh, Moses sent ambassadors to Edom from, III., 314
- Kadesh, the meaning of the name of, III., 314
- Kadesh, the language of, III., 454.
- Kadesh-barnea, located in Paran, III., 267; VI., 93
- Kadesh-barnea, Korah's rebellion took place in, III., 307
- Kadesh-barnea, the spies sent out from, III., 307.
- Kadishim, reside in the sixth heaven, II., 308.
- Kadmut, one of the names for Sinai, III., 80.
- Kaf, the initial letter of Kisseh, throne of God, I., 7
- Kaf, the initial letter of Kabod, the glory of God, I., 7
- Kaf, the initial letter of Kaf, hand of God, I., 7
- Kaf, the initial letter of Keter, the crown of God, I., 7
- Kaf, the smallness of the letter in Gen. 23.2, V., 255.
- Kafziel, in charge of Saturn, V., 164.
- Kahana, R., saved from death by Elijah, IV., 204.
- Kainan, the writings of, V., 118.
- Kal, the guardian angel of Nebuchadnezzar, VI., 424.
- Kalkol, the son of Zerah, V., 407.
- Kalnebo, a locality in Babylonia, VI., 424.
- Kanah, book, mysteries of, due to Elijah, IV., 229-230.
- Kangar, the composer of the Midrash of the Chaldees, details concerning, I., 174 V., 197.
- Karaites ridicule the Rabbinites, V., 285
- Karaites accuse the Rabbis of slandering Boaz, VI., 192
- Karaites, view of, in regard to Ezekiel, VI., 418
- Karaites, the date of the observance of the Fast of Esther by the, VI., 473.
- Karaitic fabrication concerning Abraham's circumcision, V., 233
- Karaitic view of Esau, V., 285
- Karaitic polemics, VI., 174
- Karaitic view of Samuel, VI., 229
- Karaitic fabrications, VI., 193.
- Kardu, Jewish captives confined in, IV., 269
- Kardu, the flight of Sennacherib's sons to, IV., 269
- Kardu, the place where the ark rested, V., 186.
- Kardunia, Noah's ark rested in, VI., 479.
- Karnabo, the father of Emtelai, I., 186
- Karnabo, the Babylonian origin of the name of, V., 208-209.
- Karnaim, Job lived for 3 years in, V., 385, 386.
- Kasbiel, identical with Kaspiel, V., 169.
- Kasdim, Abraham was to be burnt at, I., 216

- Kasdim, the Chaldees called, **I.**, 299.  
 Kaspiel, etymology of, **V.**, 169.  
 Kastimon, ruler of the abode of the Cainites, **V.**, 143.  
 Katiel, Gabriel stands for, **V.**, 121.  
 Kawkabel taught men astrology, **I.**, 125.  
 Kazban, the name given by Eliezer to the judge of Admah, **I.**, 247.  
 Kazfiel, angel of death over kings, **V.**, 57.  
 Kebar, River, Ezekiel delivered his prophecies at the, **VI.**, 421.  
 Kebar, River, Peter had his seat on a stone in the, **VI.**, 421.  
 Kedushah, traced back to the angels, **V.**, 25.  
 Kedushah, recited by Israel on the Sabbath, **VI.**, 359.  
 Keeper, watches only by day, **I.**, 348.  
 Kemuel, the identity of, **I.**, 299; **V.**, 266; **VI.**, 123.  
 Kemuel, family of, Balaam belonged to, **VI.**, 124.  
 Kemuel, in charge of 12,000 angels of destruction, **III.**, 109.  
 Kemuel, killed by Moses, **III.**, 110.  
 Kemuel, the cities of sin destroyed under the leadership of, **V.**, 241.  
 Kenaani, identical with Sihon, **VI.**, 117.  
 Kenan, details concerning, **V.**, 150.  
 Kenan, books of, Michael watches over, **I.**, 136; **V.**, 150.  
 Kenath, city of, the change of name of, **III.**, 416.  
 Kenaz, the first judge of Israel, details concerning, **VI.**, 21, 23, 24, 25, 26, 27, 28; **VI.**, 171, 183, 184, 185, 218.  
 Keni, name of Jethro, **II.**, 290.  
 Keni, one of the 70 elders of Israel, **III.**, 250.  
 Kenite, identified with Jonadab, the Rechabite, **VI.**, 134.  
 Kenites, Jethro one of the, **VI.**, 232.  
 Kenites will announce the arrival of the Messiah, **III.**, 380.  
 Kenites, Saul's attitude towards the, **VI.**, 232.  
 Keren ha-Puch, the meaning of, **V.**, 389.  
 Kerum, colors of, **V.**, 59.  
 Kesed, the city of, founded by the descendants of Kesed, **I.**, 174, 299.  
 Keteb, the most dangerous of the demons, **III.**, 186.  
 Keturah, Abraham's third wife, **VI.**, 264.  
 Keturah, Hagar called also, **I.**, 298; **V.**, 264.  
 Keturah, descendant of Japheth, **V.**, 265, 266.  
 Keturah, the etymology of, **V.**, 264.  
 Keturah, sons of, details concerning, **II.**, 39, 141, 146, 153, 164; **III.**, 364; **V.**, 265, 410.  
 Keturah, descendants of, will serve Jacob, **I.**, 335.  
 Keys of Potiphar's house given to Joseph, **II.**, 43.  
 Keys of Korah's treasurer carried by 300 white mules, **III.**, 286.  
 Keys of the Temple held by Solomon, **IV.**, 179.  
 Keys of the Temple taken up to heaven, **IV.**, 286, 303; **VI.**, 379, 393.  
 Keys, the number of, in the exclusive possession of God, **VI.**, 318-319.  
 Kewan-Saturn, **V.**, 135.  
 Kewan, one of the seven princes, **V.**, 164.  
 Kezef, one of the angels of destruction, **III.**, 124.  
 Kezef came forth to destroy Israel, **VI.**, 105.  
 Keziah, the name of Job's daughter, **II.**, 242; **V.**, 389.  
 Khadir, Elijah identified with, **VI.**, 317, 335.  
 Khazars, Bolan the king of the, **VI.**, 412.  
 Khorsan II, Shabdaz the famous horse of, **VI.**, 476.  
 Khuzistan, Ezra died in, **IV.**, 358.  
 Kibroth-hattaavah, the place where the quails descended, **III.**, 255.  
 Kiddush, instituted by the men of the Great Synagogue, **VI.**, 449.  
 Kidnaping, the penalty for, **II.**, 18.  
 Kidnaping, the crime of, committed by Joseph's brethren, **II.**, 18.  
 Kidneys, the function of, **II.**, 215; **III.**, 208, 296.  
 Kidron, water of, turned into fire, **VI.**, 308.  
 Kidron, Asa threw the idol into, **VI.**, 308.  
 Kikanos, king of Ethiopia, **II.**, 277, 283.



- Kikanos warred against Balaam, **II.**, 284
- Kikanos, Moses found favor with, **II.**, 285
- Kikanos married Adoniah, **II.**, 286, 287
- Kikanos, the death of, **II.**, 288.
- Kikayon, name of a plant, **IV.**, 252.
- Kilab, son of David, died untainted by sin, **VI.**, 245.
- Kindness of frogs, a lesson to man, **I.**, 43
- Kindness, longevity given to the 10 generations in order that they may show, **V.**, 132
- Kindness, feeling of, received by Israel at Sinai, **VI.**, 44.
- King of the fishes, the Leviathan is the, **I.**, 27, 28
- King of the birds, the ziz is the, **I.**, 28
- King of animals, the name of, **I.**, 30, 78
- King, God designated as, **V.**, 62; **VI.**, 92
- King of kings, God designated as, **I.**, 58; **III.**, 260
- King, the Eternal, God called the, **I.**, 82
- King, the holy, God called the, **I.**, 92
- King of the angels, Enoch addressed as, **I.**, 129
- King, Methuselah acted as, over his generation, **I.**, 141, 148
- King of the world, Abraham was the, **I.**, 206, 232; **V.**, 216
- King of Egypt, the custom of, to remain in retirement, **I.**, 225
- King of Egypt, the annual tax collected by the, **I.**, 226
- King of Egypt had to master 70 languages, **II.**, 69, 151; **V.**, 344
- King, a slave could not be, in Egypt, **II.**, 68; **V.**, 344
- King, parable concerning the, **II.**, 130; **III.**, 32, 339
- King, Moses sat on a throne like a, **II.**, 316; **III.**, 67
- King, respect due to a, **II.**, 361; **IV.**, 331; **V.**, 431; **VI.**, 321, 419
- King, the conduct of the, in war, **III.**, 12
- King likes to have his birthday celebrated, **III.**, 100
- King likes to see himself acknowledged as sovereign, **III.**, 100
- King dislikes to have people swear falsely by his name, **III.**, 100
- King suffers no one else beside himself, **III.**, 100
- King, the high priest consulted by, **III.**, 172
- King, six laws prescribed exclusively for, **III.**, 193
- King of each city died when the spies came to Palestine, **III.**, 278
- King, duty of the, to read from the law on the Sabbatical year, **III.**, 449; **VI.**, 306
- King, Israel's demand for a, **IV.**, 65; **VI.**, 230
- King, the Urim and Thummim may be consulted only for a, **IV.**, 75
- King, bidding of, the punishment for refusing to do, **IV.**, 103, 311
- King, Absalom treated like a, in Hell, **IV.**, 107
- King, personal objects of the, may not be used by his subjects, **IV.**, 108
- King, the permission to disregard the orders of a, **IV.**, 127
- King may make use of the servants of a deceased king, **IV.**, 277
- King, powers of, pictured by Samuel, **IV.**, 351; **VI.**, 230-231
- King, the subjects suffer for the sins of the, **V.**, 245
- King, the, is the heart of his country, **V.**, 245
- King, the life of a shepherd the proper preparation for a, **V.**, 326
- King, Joseph designated as, **V.**, 350, 373
- King, permitted in Egypt to use a silver cup, **V.**, 352
- King, sins of, forgiven the day of his coronation, **VI.**, 231
- King, the rights of the, **VI.**, 261
- King may not be present at a funeral, **VI.**, 278
- King may marry only 18 wives, **VI.**, 278
- King had right to property of persons executed for treason, **VI.**, 312
- King cannot revoke an edict of his dead predecessors, **VI.**, 428
- King, Sheina' may be interrupted to greet a, **VI.**, 435
- King, see also Kings.
- Kingdom of Edom, the fall of, **I.**, 394

- Kingdom of heaven accepted by Israel in the time of Joshua, **VI.**, 180
- Kingdom of God, see also God, kingdom of Kingdom of God is eternal, **I.**, 90, 91
- Kingdom of Israel destroyed by the Assyrians, **IV.**, 265
- Kingdom, division of, the cause of, **IV.**, 77
- Kingdom, the wicked, Rome called the, **V.**, 312
- Kingdom, wicked, the punishment of, in the time to come, **VI.**, 364
- Kingdom, crown of, given to Abraham, **V.**, 219
- Kingdom, crown of, received by Israel from God, **III.**, 205
- Kingdom, horn of, received by Israel on Sinai, **III.**, 166
- Kingdom, the fourth, Rome called, **V.**, 241
- Kingdom, the fourth, designated as Edom and Ishmael, **V.**, 223
- Kingdom, the fourth, the punishment of, **V.**, 241
- Kingdoms, the number of, **I.**, 229, 236, 237, 351; **III.**, 153, 209; **V.**, 223, 282; 438; **VI.**, 40, 68, 77, 453
- Kingdoms, four, Israel's subjection to the, **I.**, 229, 236; **III.**, 153; **V.**, 223, **VI.**, 135, 314
- Kingdoms, the four, revealed to Abraham, **I.**, 236, 237
- Kingdoms, the four, the angels of, **I.**, 351
- Kingdoms, the four, ruled this world, **V.**, 282
- Kingdoms, the redemption of Israel from the, **V.**, 438
- Kingdoms, four, the symbolic representation of the, **VI.**, 68
- Kingdoms, four, in possession of Solomon's throne, **VI.**, 453.
- Kings would not come close to Enoch during his retirement, **I.**, 128, 130
- Kings of the demons, put in iron fetters, **I.**, 141
- Kings, the, suckled by Sarah as infants, lost their dominion at the time of revelation, **I.**, 263
- Kings, the four, Abraham's war against, **I.**, 229; **V.**, 260
- Kings of Palestine, 31, vanquished by Joshua, **I.**, 263
- Kings of Palestine, 31, present at Isaac's circumcision, **I.**, 263
- Kings sought the wisdom of Abraham, **I.**, 292
- Kings will serve Israel, **I.**, 335
- Kings, 400, Esau marched against Jacob with, **I.**, 380
- Kings of Edom hailed from alien peoples, **I.**, 424; **V.**, 323
- Kings, Perez and Zerah were, **II.**, 36; **V.**, 335
- Kings of the earth, the sons of Jacob saw all, **II.**, 89
- Kings, nine, of Elam killed by Abraham, **II.**, 92-93
- Kings, faces of, the origin of the radiance of, **III.**, 112
- Kings sought to marry the women of Asher, **II.**, 145
- Kings rise in the third hour of the morning, **II.**, 368
- Kings carry the moneys of the state with them on their campaigns, **II.**, 371
- Kings, the anointing of the, **III.**, 179; **VI.**, 72
- Kings, the worship of the sun by the, **III.**, 370
- Kings, Jewish, participate in war themselves, **III.**, 397; **VI.**, 141
- Kings, the throne of, **III.**, 437
- Kings, foreign, owned possessions in Palestine, **IV.**, 9; **VI.**, 177, 196-197
- Kings, the law concerning, **IV.**, 159, 165
- Kings, the name of the angel of death over, **V.**, 57; **VI.**, 160
- Kings, 1,000, the Tower of Babel built under the direction of, **V.**, 203
- Kings, scholars are called, **V.**, 216
- Kings, the short-lived, **V.**, 374
- Kings, the coffins of, sunk by the Babylonians, **V.**, 376
- Kings of the second commonwealth not anointed, **VI.**, 72
- Kings, names of the, that claimed to be gods, **VI.**, 354-355
- Kings, graves of, visited by Hadrian, **VI.**, 410

- Kings, graves of the, in Jerusalem, VI., 441
- Kings of Judah, the descent of, VI., 245
- Kings of Judah in the third division of Paradise, I., 22
- Kings of Judah, three classes of the, III., 196
- Kings of Judah used Aaron's rod, III., 307; VI., 106
- Kings of Israel and Judah comfort the Messiah, I., 23
- Kings of Israel hailed from their own midst, I., 424
- Kings of Israel contrasted with those of the Gentiles, VI., 423
- Kings, descended from Jacob, I., 314
- Kings, Tamar the mother of, II., 34
- Kings, Miriam the ancestress of, II., 253
- Kings, seven, descended from Rahab, VI., 171.
- Kings, Book of, Jeremiah the editor of, VI., 387.
- Kingship, forfeited by Reuben, II., 141
- Kingship, conferred upon Judah, II., 141
- Kingship of God, proclaimed by Israel, V., 24.
- Kingu, vanquished by Marduk, V., 41
- Kingu and Leviathan make a pair, V., 41.
- Kinship, the test of, IV., 131; VI., 284.
- Kiriath-arba, the residence of Anak, III., 268
- Kiriath-arba, Hebron called, V., 126.
- Kiriath-jearim, the residence of Uriah, IV., 296; VI., 386.
- Kirkisani, views of, on Metatron, VI., 74.
- Kishon swept away the troops of Sisera, IV., 36, 37.
- Kislew, Tabernacle completed in, III., 176; VI., 71
- Kislew, Sihon and Og conquered in, IV., 400
- Kislew, the feast of Hanukkah in, VI., 71
- Kislew, the 27th, the rain of the Deluge continued until, I., 163.
- Kilson, one of the 70 elders, III., 250.
- Kiss, bestowed by Joshua on steer's nose, I., 40
- Kiss, bestowed upon the corpses of the Jews by Jeremiah, IV., 312
- Kiss, not bestowed upon the mouth by the Persians, V., 301
- Kiss will be bestowed by Elijah upon the person who marries a woman worthy of him, VI., 324
- Kiss, bestowed upon the Shekinah, II., 148
- Kiss, bestowed upon Job by God, II., 242
- Kiss, bestowed by the Word of God upon the Israelites on Sinai, III., 96
- Kiss from God, the persons who died by a, III., 326-330, 473; V., 257; VI., 112-113
- Kiss, bestowed upon Abraham by God, V., 210.
- Kissing of the precious stones of Havilah effected the cure of blindness, IV., 23
- Kissing of Beelzebub, IV., 41
- Kissing, custom of, in biblical times, I., 275, 334, 355, 356, 396; II., 5, 55, 73, 113, 121, 136, 174, 208, 209, 220, 265, 271, 294, 375, 376; III., 65, 452; IV., 185.
- Kitor, the fabulous description of, IV., 143.
- Kittim, Uzi resided in, II., 158
- Kittim, Benevento belonged to, II., 159
- Kittim, earth and stone of, Yaniah's palace built from, II., 160-161
- Kittim, the sons of Esau paid tribute to, II., 166
- Kittim, names of the kings of, II., 161, 165, 166
- Kittim, identified with Rome and Italy, V., 273, 372.
- Kneading-troughs, the frogs entered into, of the Egyptians, II., 343.
- Kneecap of Mordecai, bill of sale written on, IV., 398, 399; VI., 464.
- Kneeling of Eve in prayer, I., 99.
- Knees, Abraham leaned his, on Isaac, I., 281
- Knees of Judah, Jacob's head laid on, II., 27
- Knees of Jacob, the eyes of Esau fell on, II., 154
- Knees, the holding of the child on the, during circumcision, V., 373.
- Knife of Abraham blunted by the tears of the angels, I., 281; V., 251
- Knife, Jacob did not take, from Laban, I., 374

Knife leaped into Methuselah's hand at the time of his election, V., 165  
 Knife of Abraham, the bleeding of, VI., 204.  
 Knives, slaughtering, Azazel taught men how to make, I., 125  
 Knives, the slaughtering, Isaac ordered Esau to sharpen, I., 329  
 Knives, used to peel oranges, II., 50  
 Knives, put in Joshua's grave, IV., 17.  
 Knot, the making of, as an aid to memory, II., 64; V., 343.  
 Knowledge, tree of, see Tree of knowledge  
 Knowledge abandoned Adam after the fall, I., 90; V., 118  
 Knowledge, Adam prays for, I., 91  
 Knowledge, all, can be learned from the Book of Razel, I., 92  
 Knowledge of the present and future revealed to Metatron, I., 139  
 Knowledge of the soul of the embryo, V., 77  
 Knowledge of the angels limited, V., 237.  
 Kof, initial letter of Kadosh, the Holy One, I., 6  
 Kof, initial letter of Kelalah, curse, I., 6  
 Kof, the numerical value of, I., 315  
 Kof, in Ya'akob, the significance of, I., 315  
 Kof, visible in the cloud of glory, III., 234, 235.  
 Kohath, the son of Levi, II., 197; III., 427; V., 396  
 Kohath called Moses Abi-Gedor, II., 270  
 Kohath caused the Shekinah to descend from the third heaven, II., 260  
 Kohath, the meaning of the name of, III., 287  
 Kohath, one of the seven pious men, IV., 158  
 Kohath, the four sons of, III., 286, 427  
 Kohath, sons of, duties of, in the tabernacle, III., 194, 228, 229-30, 236, 396; VI., 81  
 Kohath, sons of, the most distinguished among the Levites, III., 228  
 Kohath, sons of, Elizaphan the chief of, III., 286  
 Kohath, sons of, numbered first in the census, III., 229  
 Kohath, sons of, death of, III., 228, 229.

Koheleth, the name of Solomon, VI., 277.  
 Koptiziah, the mountains of, II., 160.  
 Korah, a son of Esau, I., 420  
 Korah inquires from the Messiah about the end, I., 23  
 Korah, the wealth of, the origin of, II., 125; III., 11, 286, 415; IV., 393; VI., 99, 146  
 Korah, the descent of, II., 142; III., 286-287  
 Korah, the treasurer of Pharaoh, III., 286  
 Korah, the death of, III., 287, 458; VI., 406  
 Korah, in Sheol, III., 287; IV., 264  
 Korah, the meaning of the name of, III., 287  
 Korah, wisdom of, III., 286, 287  
 Korah, the prophetic gift of, III., 287, 293; VI., 102  
 Korah, the shaving of the hair of, III., 288  
 Korah denied the divine origin of the Torah taught by Moses, III., 289; V., 101  
 Korah objected to the law concerning the tributes to be given to the priests, III., 290  
 Korah, banquet of, III., 292; VI., 100  
 Korah, the double punishment of, III., 299  
 Korah, Hannah's prophecy concerning, III., 300  
 Korah, the rising of, from the earth, IV., 234; VI., 340  
 Korah encamped near the tribe of Reuben, III., 288  
 Korah, wife of, details concerning, III., 288, 300; VI., 100, 103  
 Korah, the rebellion of, details concerning, III., 286, 288, 290, 291, 296, 307; V., 406; VI., 100, 101, 385  
 Korah, the distinguished descendants of, details concerning, III., 287, 293; VI., 99, 215  
 Korah, company of, the punishment of, III., 244, 245, 298, 300, 303, 305, 309, 384, 428, 476; VI., 102, 103  
 Korah, company of, will testify to the unity of God on the day of Judgment, VI., 103

- Korah and his company finally confessed Moses' authority, **III.**, 298
- Korah, company of, knew how to employ the name of God, **VI.**, 100
- Korah, company of, the number of, **III.**, 289; **VI.**, 100
- Korah, company of, share of, in the world to come, **VI.**, 103, 109
- Korah, sons of, the leaders of the revolt against Moses, **VI.**, 105
- Korah, sons of, the repentance of, **III.**, 287, 302; **VI.**, 102, 104
- Korah, sons of, custodians of the sunken gates of the Temple, **III.**, 300; **VI.**, 104, 105
- Korah, sons of, the prophetic gift of, **III.**, 302; **VI.**, 215
- Korah, three sons of, the salvation of, **III.**, 302; **IV.**, 60, 104
- Korah, three sons of, composed psalms, **III.**, 302, 462; **VI.**, 105
- Korah, sons of, the punishment of, **III.**, 476; **IV.**, 60; **VI.**, 165
- Korah, sons of, piety of, **VI.**, 104
- Korah, Asaph the son of, **VI.**, 105
- Korah, three sons of, the three pillars of the world, **VI.**, 104
- Korah, sons of, entered Paradise alive, **V.**, 96, 165; **VI.**, 104.
- Koran, theory of Paradise in the, **V.**, 29
- Koran, the view of, concerning the angels who visited Abraham, **V.**, 236
- Koran, a legend about Elijah in the, **VI.**, 334.
- Korduene, the place where the ark rested, **V.**, 186
- Korduene, Xisuthros comes out of his ship in, **V.**, 186.
- Kushta, people of, the longevity and truthfulness of the, **VI.**, 186.

## L

- La, the name of the sun mores, **V.**, 39.
- Laban, idolatry of, **I.**, 295, 356, 373; **V.**, 302
- Laban unable to attack Eliezer, **I.**, 295; **V.**, 261
- Laban, a master of witchcraft, **I.**, 298; **V.**, 302
- Laban, the wife and concubines of, **I.**, 327, 361
- Laban, cattle of, destroyed by a pest, **I.**, 354, 360
- Laban and Rebekah, the agreement between, **I.**, 359
- Laban, sons of, **I.**, 354, 370, 371, 376; **V.**, 303
- Laban, the divine revelation came to, at night, **I.**, 372
- Laban, the oath taken by, **I.**, 375
- Laban and Esau, **I.**, 376, 377; **V.**, 302
- Laban, king of Aram, **I.**, 410; **III.**, 410-411
- Laban, death of, **I.**, 410; **V.**, 319
- Laban bought Rotheus as a slave, **II.**, 109
- Laban, Balaam's relationship to, **III.**, 354, 373, 410-411; **V.**, 302, 303; **VI.**, 123, 126, 128, 130, 144
- Laban, friendly with the people of Haran, **I.**, 341, 353
- Laban, identical with Cushan, **IV.**, 30
- Laban, the etymologies of the name of, **V.**, 261
- Laban, robbed of his possessions during his absence, **V.**, 303
- Laban, prominent socially, **V.**, 293
- Laban, as an authority on Jewish law, **V.**, 295
- Laban, Jacob spent twenty years with, **I.**, 350, 378; **IV.**, 308
- Laban, blessed for the sake of Jacob, **I.**, 354, 356, 369, 370; **VI.**, 130, 344
- Laban accorded Jacob evil treatment, **I.**, 355, 358, 360, 370, 371; **II.**, 131, 202, 256, 273; **V.**, 270, 294; **VI.**, 107
- Laban, Jacob's escape from, **I.**, 356, 374; **V.**, 302
- Laban, restrained from destroying Jacob, **I.**, 372, 373; **III.**, 354; **V.**, 301

- Laban pursues Jacob, **I.**, 372-373, 377
- Laban and Jacob, the covenant between, **I.**, 374-375; **IV.**, 93; **V.**, 319; **VI.**, 256
- Laban, Jacob's promise to, **II.**, 31
- Laban and Jacob, the wall erected by, the identity of, **III.**, 364; **VI.**, 127
- Laban, enmity of, towards Jacob's descendants, **III.**, 354; **VI.**, 187.
- Labartu, identified with Lilith, **V.**, 87.
- Labbiel, the archangel, details concerning, **I.**, 54; **V.**, 70, 71.
- Laborer, required to work until night, **I.**, 367
- Laborer, the wages of, the law concerning the, **III.**, 419.
- Labosordacus, father of Naboandelus, **VI.**, 430
- Labosordacus son of Niglissar, **VI.**, 430.
- Labrat-Lilat wove the garments of Ahasuerus, **VI.**, 476.
- Lacedaemonians, descendants of Abraham, **V.**, 266.
- Lactantius views man as a microcosm, **V.**, 65.
- Ladder, Jacob's vision of the, **I.**, 350-1; **V.**, 290
- Ladder of Jacob, the picture of man's fate, **V.**, 291
- Ladder, the heavenly, **I.**, 351; **V.**, 10, 91, 290
- Ladders, use of, in war, **II.**, 342.
- Lahad, one of the names of Bezalel, **III.**, 156.
- Lahash, one of the leaders of the great angels, **III.**, 434
- Lahash, fettered with chains of fire, **III.**, 434
- Lahash, the punishment of, for trying to bring Israel's prayer before God, **III.**, 434.
- Lahmi, brother of Goliath slain by David, **VI.**, 276.
- Lailah, angel of night, **I.**, 56; **V.**, 75
- Lailah fought for Abraham, **I.**, 232; **V.**, 225.
- Lamb, slaughtered by Satan when planting the vine, **I.**, 158; **V.**, 190
- Lamb, Noah washed the roots of the vine with the blood of a, **V.**, 190
- Lamb, snatched from the jaws of a bear by Gad, **II.**, 6, 216
- Lamb, too badly injured to live, slaughtered by Gad, **II.**, 216
- Lamb of atonement, Israel the, **II.**, 129; **V.**, 362
- Lamb of a year old offered by each of the princes of the tribes, symbolical meaning of, **III.**, 195, 196, 197, 198, 200, 201
- Lamb of gold on the step of Solomon's throne, **IV.**, 157, 158.
- Lambkin and shepherd, the question about, **VI.**, 265.
- Lambs, 100, paid by Jacob for his estate, **I.**, 395
- Lambs, brought in the second census taken by Saul, **III.**, 146.
- Lame, made whole at Isaac's birth, **I.**, 262
- Lame, cured by the sun, **I.**, 388
- Lame, none of the infants cared by the Hebrew midwives born, **II.**, 253
- Lame, the, cured of their defect at the time of revelation, **III.**, 78
- Lame, the cure of the, in the world to come, **III.**, 78.
- Lamech slew Cain his ancestor, **I.**, 116, 117; **V.**, 145, 147, 167
- Lamech was blind, **I.**, 116, 117
- Lamech, the children of, **I.**, 145, 146, 171; **V.**, 167, 168, 172
- Lamech, the two wives of, details concerning, **I.**, 117, 118, 120, 145
- Lamech receives the knowledge of the future from Methuselah, **I.**, 171; **V.**, 167
- Lamech, the seventh generation of Cain, **V.**, 143
- Lamech, 77 descendants of, perished at the time of the flood, **V.**, 144
- Lamech, a prophet, the prediction of, **V.**, 145, 167, 168
- Lamech, the long life of, **V.**, 147, 166
- Lamech, piety of, **V.**, 175
- Lamech died five years before the Deluge, **V.**, 175
- Lamech, the author of a pseudepigraphic work, **V.**, 167.
- Lamed, the initial letter of Luhot, **I.**, 7.



- Lameness of Noah due to a lion, **I.**, 165; **V.**, 182
- Lameness of Pharaoh, the cause of, **IV.**, 283; **VI.**, 378
- Lameness of Balaam, **III.**, 359
- Lameness of Samson, **III.**, 204.
- Lamentations, Book of, the author of, **IV.**, 283, 296; **V.**, 107; **VI.**, 378, 387, 401
- Lamentations, Book of, the first chapter of, burnt by Jehoiakim, **IV.**, 296; **VI.**, 388.
- Lamia, Lilith conceived as a, **V.**, 87.
- Lamp, the light of, did not avail in the Egyptian darkness, **II.**, 194
- Lamp, oil of a, **II.**, 356
- Lamp in Akiba's cave lit itself, **IV.**, 211
- Lamp, burning of the, before the ark, **VI.**, 275
- Lamps of gold in the third division of Paradise, **I.**, 22
- Lamps for the Shiloh sanctuary made by Barak, **IV.**, 35; **VI.**, 195
- Lamps of the candlestick, **IV.**, 157.
- Land, the dry, corresponds to the iris, **I.**, 50
- Land, dry, the creation of the, **III.**, 18
- Land, dry, Behemoth lives on, **V.**, 44
- Land, dry, weasel lives on, **V.**, 57
- Land, silver bowl of Nahshon symbolical of, **III.**, 196
- Land, favorite, of God, is Palestine, **V.**, 14
- Land, inhabited, one gate of Hell in, **V.**, 19
- Land, each, has its guardian angels, **V.**, 290
- Land of the Blessed, the legend about, **VI.**, 408
- Lands, number of, allotted to each of Noah's sons, **I.**, 173.
- Language of man, the animals knew, **I.**, 71
- Language, confusion of, inflicted upon the generation of the Tower of Babel, **I.**, 180, 181
- Language, the origin of, **I.**, 181; **V.**, 205
- Language, possessed by angels and man, **V.**, 65
- Language, the acquisition of, through swallowing its written characters, **I.**, 119-120; **V.**, 148
- Language, the original, the name of, **V.**, 94, 205
- Language of the serpent, **V.**, 94, 101
- Language, improper, must not be used, **V.**, 181
- Language, the Romans borrowed their, **V.**, 323
- Language of animals and birds understood by Solomon, **IV.**, 138, 142; **VI.**, 287-288, 289
- Language of animals, the man who understood, **V.**, 58
- Language of animals, see also Animals, language of
- Language of trees, see Trees, language of.
- Languages, the number of, **I.**, 173; **II.**, 214; **V.**, 195
- Languages, number of, allotted to each of Noah's sons, **I.**, 173
- Languages, all, contain some Hebrew, **V.**, 206
- Languages, seventy, see Seventy languages.
- Lanterns, use of, for the purpose of augury, **IV.**, 301.
- Lap of Isaac, Esau's head rolled into the, **II.**, 154.
- Lapidaria, bibliography of, **VI.**, 69.
- Lappidoth, a name for Barak, **IV.**, 35; **VI.**, 195.
- Last day, preparations for the, **V.**, 175.
- Latin, the language of Seir, **III.**, 454
- Latin, the Torah proclaimed in, **III.**, 454
- Latin names of the 12 pious men, **V.**, 197-8.
- Latinus, king of Kittim, details concerning, **II.**, 165, 166.
- Laughing of the moon at the fall of man, **I.**, 80
- Laughing of Pharaoh, **II.**, 335.
- Laughter, promoted by the spleen, **III.**, 208.
- Laundry work done on Thursdays, **IV.**, 356.
- Laurel tree, a piece of, Moses cast, into the bitter waters, **III.**, 39
- Laurel tree, the bitterness of, **III.**, 39.
- Laver of the sanctuary, the symbolical meaning of, **III.**, 151
- Laver, the uses of, **III.**, 175

- Laver of the Tabernacle made out of mirrors, **III.**, 175
- Laver, water of the, Nadab and Abihu did not sanctify themselves before offering the sacrifice with the, **III.**, 189.
- Law and order, the duty of instituting, one of the Noachian laws, **I.**, 71
- Law and order, Enoch established, among men, **I.**, 129
- Law, reading from the, at the end of every Sabbatical year, **III.**, 449
- Law of the land, the definition of, **VI.**, 328
- Law, oral, must not be written down, **III.**, 142
- Law, oral, the authority of, **IV.**, 221; **VI.**, 333
- Law, oral, the refutation of, by the Church, **VI.**, 60
- Law, oral, the tripartite division of, **VI.**, 448
- Law, written, must not be studied orally, **III.**, 142
- Law of Egypt concerning the rights of slaves, **II.**, 68
- Law, Egyptian, concerning the use of a silver cup, **II.**, 352
- Law concerning the slaying of an animal and its young on the same day, **I.**, 381-382; **IV.**, 67
- Law, issued by Joseph concerning the purchase of corn during the famine, **II.**, 80
- Law, judge must submit to the, **III.**, 128
- Law concerning newly-wed, **IV.**, 228
- Law, strict, the pious expected to do more than the, **IV.**, 213; **VI.**, 330
- Law, Jewish, Laban and the Haranites as authorities on, **V.**, 295
- Law, Abraham bound Isaac in conformity with the, **V.**, 251
- Law concerning the covering of the blood of birds, the origin of, **V.**, 263
- Law of sacrifice temporarily suspended by Elijah, **VI.**, 319
- Law concerning the nest with birds, transgressed by Eli's sons, **VI.**, 226, 227
- Laws of the Sodomites favored the wealthy, **I.**, 249
- Laws, the Torah devotes little space to some very important, **V.**, 262
- Laws, the words of God are, **V.**, 251
- Laws, revealed by God to Amram, **V.**, 396
- Laws, suspension of, by special revelation, **VI.**, 228
- Laws of the Gentiles, the multiplicity of, **III.**, 293; **VI.**, 101
- Laws of nature, Joseph could not act contrary to, **II.**, 168
- Laws of nature, **II.**, 335
- Laws of nature suspended during the week of mourning for Methuselah, **I.**, 154; **V.**, 175
- Laws of nature reversed for the sake of Moses, **III.**, 428
- Laws of nature written down in the Book of Enoch, **V.**, 158
- Lawsuits, amicably settled by the manna, **III.**, 46.
- Laymen, prohibited from entering a certain part of the Tabernacle, **III.**, 189;
- Laymen, one of the three divisions of Israel, **III.**, 79.
- Lead, basket of, shamir kept in, **I.**, 34
- Lead, Joseph's coffin made of, **II.**, 181
- Lead, Hiram's third heaven made of, **IV.**, 335; **VI.**, 424.
- Leaden sword, the story about the, **IV.**, 136.
- Leader of a generation equal to the entire generation, **VI.**, 118
- Leaders of each generation shown to Adam, **I.**, 61.
- Leaf of an olive, the raven returned with, **I.**, 164
- Leaf of the thornbush, the five leaflets of, **II.**, 304
- Leaf, green, Og compared to a, **III.**, 345
- Leaf, see also Leaves.
- Leah, relations of, to Rachel, **I.**, 66, 327, 362, 363, 366; **V.**, 299, 318
- Leah was to have been married to Esau, **I.**, 359, 363
- Leah, beauty of, **I.**, 359
- Leah, the eyes of, weak, **I.**, 359
- Leah, weeping of, **I.**, 359, 362
- Leah and Jacob, **I.**, 361; **V.**, 297, 359, 361, 367, 371; **V.**, 295, 297, 299
- Leah, the prayer of, the efficacy of, **I.**, 362, 368

- Leah, sterility of, **I.**, 362; **IV.**, 205; **V.**, 296
- Leah was gossiped about, **I.**, 362
- Leah, a prophetess, **I.**, 363
- Leah, the reward of, for her piety, **I.**, 363, 366
- Leah, the first to thank God, **I.**, 363
- Leah, the dowry of, **I.**, 365
- Leah and the dudaim, **I.**, 366, 367; **II.**, 202
- Leah, couch of, put in Jacob's tent by Reuben, **I.**, 415
- Leah, the death and burial of, **I.**, 417, 418; **II.**, 153; **V.**, 318
- Leah, the image of, appeared before Joseph, **II.**, 53, 54
- Leah, sons of, rescued Asenath, **II.**, 175, 177
- Leah, one of the matriarchs, **III.**, 193; **V.**, 33, 126, 378
- Leah, a woman of valor, **V.**, 258
- Leah put her garment on Zilpah, **V.**, 297
- Leah was a gadabout, **V.**, 299
- Leah liked to be looked upon, **V.**, 313
- Leah, tent of, **VI.**, 198.
- Leather belts worn by Pharaoh's grandees, **II.**, 74
- Leather bottle, the evil spirit confined in, **IV.**, 153
- Leather casks, Samaritans consider it unlawful to keep wine in, **VI.**, 454.
- Leaven, the burning of the, on the day before Passover, **IV.**, 404
- Leaven, the searching for, the date set aside for, **VI.**, 472.
- Leaves, the bare trees in Paradise put forth, at the appearance of God, **I.**, 97
- Leaves of the tree of knowledge like those of a carob, **V.**, 97
- Leaves, sought by Eve to cover her nakedness, **I.**, 96
- Leaves, retained by the fig-tree at the time of the fall, **I.**, 96
- Leaves, the withering of the, at the time of the fall, **I.**, 96; **V.**, 122
- Leaves of Paradise, the fragrance of, **IV.**, 205
- Leaves of a fig-tree, Adam covered with, **I.**, 75; **V.**, 98, 115
- Leaves, the trees refused to give, to the sinners, **V.**, 122.
- Lebanon, cedars of, made on the third day, **I.**, 18
- Lebanon, cedars of, Moses and Aaron as tall as, **II.**, 332
- Lebanon, cedars of, planted in Paradise, **V.**, 28
- Lebanon, fragrance of, **I.**, 22; **VI.**, 1
- Lebanon, wood of, used for the palanquin of the Messiah, **I.**, 22
- Lebanon, Canaan settled in the, **I.**, 220
- Lebanon, Temple designated as, **VI.**, 395
- Lebanon, Mt., the heavenly Jerusalem will descend in the world to come upon, **VI.**, 32
- Lebanon, Mt., Phinehas' stay on, **VI.**, 214.
- Lebiah, mountain of, the sounds at, **V.**, 105.
- Lebiel, see Labbiel.
- Lebuzar Duk, a son of Evil-merodach, **IV.**, 430.
- Leeks, eaten by the Jews in Egypt, **III.**, 245.
- Left side of the Divine Throne, the most exalted angels at, **II.**, 17
- Left side of the sun, two angels at, **I.**, 24
- Left side of Eve, angels on the, **I.**, 106
- Left side of Enoch, wings attached to, **I.**, 139
- Left side of Jacob, Ephraim at the, during the blessing, **II.**, 137
- Left, one of 7 limitations of objects, **V.**, 9
- Left side of God, justice on the, **V.**, 73
- Left side of God, Enoch on the, **V.**, 159
- Left side of God, Gabriel's position on the, **V.**, 159
- Left side of David, Abraham, Jacob and Moses in the Messiah's council at, **V.**, 130
- Left ear, the voice of the angel heard with, **VI.**, 226
- Left eye of the warrior covered by the shield, **VI.**, 232
- Left hand, see also Hand, left
- Left hand of Jacob supported by Gabriel, **I.**, 333
- Left hand, Jacob fought with a bow in his, **I.**, 405

- Left hand, phylacteries are wound up on the, **III.**, 20
- Left hand of God, earth created by, **V.**, 8
- Left eye, see Eye, the left.
- Legal maxims, **I.**, 282.
- Lemuel, the attribute of Solomon, **VI.**, 277.
- Lent, permission to eat Barnacle goose on, discussed by Christians, **V.**, 51.
- Lentils served at a mourner's meal, the reason why, **I.**, 319; **V.**, 277
- Lentils, Esau sold his birthright for, **I.**, 321, 337; **V.**, 277
- Lentils, parable concerning, **III.**, 28.
- Leopard, killed by Judah, **II.**, 198
- Leopard, the strength of a, **II.**, 207
- Leopard of gold on the step of the throne of gold, **IV.**, 157, 158.
- Leper, healed by bathing in Miriam's well, **III.**, 54
- Leper, the law concerning the, the date of the revelation of, **III.**, 212, 213
- Leper, the uncleanness of, **II.**, 321; **III.**, 259
- Lepers may be declared clean only by a priest, **III.**, 259, 260;
- Lepers, regarded as though they were dead, **I.**, 364; **III.**, 259; **V.**, 296-7, 422; **VI.**, 92, 357
- Lepers must remain outside the encampment, **III.**, 190, 213
- Lepers, the law concerning the cleansing of, **III.**, 211; **V.**, 423
- Lepers mingled with the rest of the people before the erection of the Tabernacle, **III.**, 213
- Lepers, two, reported the destruction of the Amorites, **VI.**, 116
- Leprosy, the names of the persons afflicted with, Aaron, **III.**, 259; **VI.**, 91; Abimelech, **I.**, 324; Bithiah, **II.**, 267; Cain, **I.**, 112; **III.**, 214; **V.**, 141, 142; David, **IV.**, 104; **VI.**, 266; Doeg, **IV.**, 76; Egyptians, **II.**, 266; Gehazi, **III.**, 214; **IV.**, 244, 245; **VI.**, 347; Goliath, **III.**, 214; **IV.**, 87; Ilaman, **VI.**, 477; Hiwwar, **V.**, 276; Job, **II.**, 235; **V.**, 141, 382; Miriam, **III.**, 214, 259, 261, 262; Moses, **II.**, 321; **III.**, 214, 303, 472; **V.**, 421; Naaman, **III.**, 214; **IV.**, 244; **VI.**, 346; Pharaoh, **I.**, 224; **II.**, 297; **V.**, 413; Reuben, **VI.**, 266; Sammael, **VI.**, 101; Shebnah, **VI.**, 365; Uzziah, **I.**, 60; **III.**, 214, 303, **IV.**, 127, 262, 264; **V.**, 141; **VI.**, 357; Vashti, **IV.**, 375; Daughters of Zion, **III.**, 214,
- Leprosy, the sins that are punished with, **III.**, 190, 213, 259, 261, 262; **V.**, 141; **VI.**, 75, 91, 266, 358
- Leprosy, the magicians could produce, **II.**, 355
- Leprosy, produced by the ashes sprinkled by Moses, **II.**, 354
- Leprosy, the color of, **II.**, 355
- Leprosy, the symptom of, **III.**, 289
- Leprosy, law of, ridiculed by Korah, **III.**, 289
- Leprosy, Moses knew how to cure, **III.**, 260
- Leprosy, a shrew compared to, **VI.**, 305
- Leprosy, the Israelites driven out of Egypt because of, **V.**, 413
- Leprosy, bathing in blood a remedy for, **V.**, 413.
- Leprous beggar, the parable concerning the, **III.**, 372.
- Lèse majesté, Abner guilty of, **VI.**, 240.
- Letter, the agreement made between Laban and Rebekah by, **I.**, 359
- Letter of Jacob to Joseph, **II.**, 91-93
- Letter, written by Jethro to Moses, **III.**, 64
- Letter, sent by the allied kings to Joshua, **IV.**, 13, 14
- Letter of Solomon to the Queen of Sheba, **IV.**, 143-144, 145
- Letter, written by Elijah to Jehoram, king of Judah, **IV.**, 202
- Letter, sent to Sennacherib, **IV.**, 270
- Letter, sent to Hezekiah by Baladan, **IV.**, 275
- Letter, sent to Daniel by Darius, **IV.**, 346-347
- Letter carriers, pigeons as, **IV.**, 317
- Letter carriers, eagles as, **IV.**, 319, 320, 322;
- Letter, sealed with mortar, **IV.**, 268
- Letter, written by Baruch, **IV.**, 322
- Letter, each, of the name of Abram explained, **V.**, 232

- Letter, one, from the name of Elijah taken by Jacob, **V.**, 276
- Letters of the alphabet, see also Alphabet, letters of
- Letters by means of which things were created in the crown of Enoch, **I.**, 140
- Letters, world created by means of, **III.**, 154-155; **V.**, 5, 64; **VI.**, 64
- Letters, combination of, known to Bezalel, **III.**, 154; **VI.**, 64
- Letters, permutation of, the creation of the Golem by means of, **VI.**, 402
- Letters, three, the name that consists of, **III.**, 80
- Letters of the word Shittim, the meaning of, **III.**, 165
- Letters, golden, inscription of, on the bird which runs before the sun, **V.**, 38
- Letters of the Decalogue legible on both sides, **III.**, 119
- Letters, 620, in the Decalogue, **VI.**, 60
- Letters of the Torah, R. Akiba interpreted every dot and crown upon, **II.**, 325; **III.**, 114, 115.
- Levi, name of, **I.**, 363; **III.**, 80, 287; **V.**, 296
- Levi, blessing bestowed upon, **I.**, 387, 412-413; **II.**, 196; **III.**, 457
- Levi, set apart as a tithe by Jacob, **I.**, 387; **II.**, 196; **V.**, 307
- Levi, the ascension of, into heaven, **I.**, 387; **II.**, 194-195; **V.**, 307
- Levi could read the heavenly books, **II.**, 175
- Levi possessed the book of Raziel, **I.**, 157
- Levi killed Elon, **I.**, 410
- Levi resembled Jacob, **I.**, 412; **V.**, 324
- Levi, the war waged by, **I.**, 419, 420; **II.**, 193
- Levi, the names of the two wives of, **II.**, 38, 196; **III.**, 393; **V.**, 396; **VI.**, 139
- Levi, the priesthood conferred upon, **II.**, 86, 134, 141, 191, 195, 196; **V.**, 328, 348
- Levi espied the money in his sack, **II.**, 87; **V.**, 348
- Levi wanted to slay the Egyptians, **II.**, 107
- Levi, the chief of his brethren, **II.**, 134
- Levi, an ancestor of Korah, **II.**, 142
- Levi, exempted from carrying Jacob's bier, **II.**, 148; **V.**, 392
- Levi and Asenath, **II.**, 175; **V.**, 375
- Levi possessed the gift of prophecy, **II.**, 175, 177, 178, 194; **V.**, 328, 348
- Levi, the kindness of, towards Pharaoh's son, **II.**, 178
- Levi, the children of, **II.**, 191, 193, 197, 214; **III.**, 423; **V.**, 396, 412
- Levi, dreams of, **II.**, 194-196
- Levi, prayer of, **II.**, 194
- Levi killed the Shechemites, **II.**, 195; **III.**, 457
- Levi, the death of, **II.**, 198, 246; **V.**, 391
- Levi, the guardian angel of, **II.**, 208
- Levi caught hold of the big mast of a ship, **II.**, 213
- Levi rode upon the sun, **II.**, 211
- Levi, Israelites enslaved after the death of, **II.**, 245
- Levi caused the Shekinah to descend from the fourth heaven, **II.**, 260
- Levi, one of the seven pious men, **III.**, 226
- Levi, one of the protectors of the Israelites, **III.**, 364
- Levi, the first to give food to his donkey, **V.**, 348
- Levi, the piety of, **V.**, 348; **VI.**, 128
- Levi, wisdom of, **V.**, 348
- Levi, one of the weak sons of Jacob, **V.**, 359
- Levi, the genealogical table of, **V.**, 379
- Levi, covenant of, circumcision referred to as the, **VI.**, 78
- Levi died untainted by sin, **VI.**, 245
- Levi, see also Simon and Levi
- Levi, the favorite brother of Simon, **V.**, 348, 349
- Levi and Judah won a victory over the Ninevites, **I.**, 404-405
- Levi, the wrath of, kindled by the descendants of Dan, **II.**, 208
- Levi, the relations of, towards Joseph, **II.**, 11, 13, 86; **V.**, 328, 329
- Levi, taught by Isaac the law of the priesthood, **II.**, 196
- Levi, tribe of, see also Levites
- Levi, the tribe of, never proved faithless, **II.**, 134

- Levi, tribe of, destined to carry the Ark of the Shekinah, **II.**, 148
- Levi, tribe of, not employed by the Egyptians, **II.**, 248, 336
- Levi, tribe of, not addicted to idolatry in Egypt, **II.**, 259; **V.**, 379
- Levi, tribe of, Aaron the prince of, **III.**, 60, 306
- Levi, tribe of, the stone of, **III.**, 170; **IV.**, 24
- Levi, tribe of, Shelomith belonged to the, **III.**, 239
- Levi, tribe of, no spy sent from the, **III.**, 264
- Levi, tribe of, and the tribe of Simon, **III.**, 386; **VI.**, 155
- Levi, tribe of, a remnant of Simon scattered among, **II.**, 193
- Levi, tribe of, the servants of God in the Temple, **I.**, 387; **II.**, 196, 218; **III.**, 80, 462; **V.**, 391
- Levi, tribe of, the number of sinners of, **IV.**, 21; **VI.**, 181
- Levi, tribe of, refused to serve Pharaoh, **V.**, 391-2, 395-6
- Levi, tribe of, belonged to the third or fourth division at the Red Sea, **VI.**, 4
- Levi, tribe of, kept family records, **VI.**, 83
- Levi, tribe of, married only with those of pure Jewish blood, **VI.**, 83
- Levi, tribe of, did not rebel against Moses, **VI.**, 100
- Levi, tribe of, the elect of God, **VI.**, 245
- Levi, tribe of, the kings of Judah and the Messiah descended from, **VI.**, 245.
- Levi, Rabbi, lectures of, on Ahab's sins, **IV.**, 188-189.
- Leviathan in Tebet frightens the big fish, **I.**, 5
- Leviathan, the thirst of, **I.**, 26; **V.**, 49
- Leviathan will be eaten at Messianic banquet, **I.**, 27; **IV.**, 249; **V.**, 43, 44, 48
- Leviathan, the food of, **I.**, 27, 34; **IV.**, 249
- Leviathan, the brilliance of, **I.**, 27
- Leviathan, eyes of, the number of, **V.**, 45
- Leviathan, fins of, radiate light, **I.**, 27
- Leviathan, the mate of, **I.**, 27; **V.**, 41, 43, 44, 45, 46, 49
- Leviathan, male, the slaying of, **V.**, 41, 43, 311
- Leviathan, male, castrated, **V.**, 41
- Leviathan, the couple of, could destroy the earth, **I.**, 27
- Leviathan, pair compared with Tiamat and Kingu, **V.**, 41
- Leviathan, pair of, has no sexual desire, **V.**, 41
- Leviathan, creation of, **I.**, 27, 83; **V.**, 41, 44
- Leviathan, fins of, **I.**, 28; **V.**, 47
- Leviathan and the angels, the struggle between, **I.**, 28; **V.**, 43, 311
- Leviathan, the plaything of God, **I.**, 27; **V.**, 42
- Leviathan, king of the fishes, **I.**, 27, 28; **V.**, 48
- Leviathan, a clean fish, **V.**, 43
- Leviathan belongs to the unclean animals, **V.**, 47-48
- Leviathan taunts the fish, **I.**, 42
- Leviathan, odor of, strength of the, **I.**, 27; **V.**, 42, 43
- Leviathan afraid of the stickleback and lizard, **I.**, 27; **V.**, 42
- Leviathan, the size of the, **I.**, 28
- Leviathan, scales of, the strength of, **I.**, 28
- Leviathan, skin of, the use and luster of, **I.**, 28; **V.**, 42, 103
- Leviathan and the fox, **I.**, 41
- Leviathan and Behemoth, **I.**, 27, 28, 30; **V.**, 43, 48
- Leviathan has dominion over all that has life, **I.**, 40
- Leviathan, throne of, on a huge rock, **I.**, 41
- Leviathan, God's covenant with, **III.**, 420
- Leviathan, the servant of God, **III.**, 420
- Leviathan, frightened by the sign of circumcision, **IV.**, 249
- Leviathan, the capture of, by Jonah, in the time to come, **IV.**, 249; **VI.**, 350
- Leviathan, the beings identified with the, **V.**, 26, 41, 45, 46, 56-57, 312
- Leviathan, symbol of the power of the heathen, **V.**, 42



- Leviathan, the symbol of evil, V., 42, 312
- Leviathan, the abode of, V., 44, 45, 49, 230
- Leviathan, held in check by Jaol, V., 45
- Leviathan, world rests upon, V., 45
- Leviathan encircles the earth, V., 45
- Leviathan, allegorical interpretation of, V., 46
- Leviathan, origin of the legends concerning, V., 46
- Leviathan in the Zohar, V., 46
- Leviathan rewards the pious son for obeying his father, V., 57
- Leviathan, empowered to destroy the rivers, VI., 362
- Leviathan, female, skin of, the use of, V., 42.
- Levirate marriage, the refusal of, reflects upon the brother-in-law, II., 18; V., 330
- Levirate marriage, Halizah necessary in case of the refusal of, II., 18
- Levirate marriage, Moses taught the people the law concerning, III., 392.
- Levite, Habakkuk was a, VI., 432
- Levite, the priest of Micah was a, VI., 210
- Levites, the duties of the, I., 387, 412; II., 149, 191; III., 225, 458; IV., 5, 316; VI., 55, 95, 442
- Levites, tithes given to, II., 142; III., 458
- Levites, the tithes given to the priests by the, III., 458
- Levites, the descendants of Moses were ordinary, II., 317, 326
- Levites, tithes taken away from the, IV., 354
- Levites, Darius gave tithes to the, IV., 347
- Levites, institution of, God's gift to Israel, III., 65
- Levites in the school of Jabez, III., 76
- Levites, one of the three divisions of Israel, III., 79
- Levites, the crowns given at revelation to the, III., 94
- Levites did not worship the Golden Calf, III., 94, 130, 171, 211, 404; VI., 55
- Levites acted as judges, III., 130; VI., 54
- Levites not permitted to enter the Holy of Holies, III., 191
- Levites, the three divisions of, III., 194, 228, 333-334
- Levites, the wagons of the Tabernacle divided among the, III., 194
- Levites, the ram of the dedication offering symbolical of, III., 197
- Levites, consecration of, III., 210-211, 212, 288; VI., 78
- Levites practiced circumcision in Egypt, III., 211; VI., 78
- Levites observed the Torah in Egypt, III., 211
- Levites, chosen to atone for Israel, III., 212, 226, 227
- Levites, census of, taken separately, III., 224-225
- Levites, the extent of God's love for the, III., 225
- Levites of the time of Moses entered Palestine, III., 225
- Levites, the bodyguard of God, III., 225; VI., 80
- Levites, the number of first born among the, III., 227
- Levites, the number of, in the time of Moses, III., 227
- Levites, the age during which they could officiate, III., 228; VI., 234
- Levites walked barefoot, III., 229; VI., 81
- Levites of the generation of the desert were not punished, III., 281
- Levites, the honors bestowed upon, III., 293
- Levites, a division of, the destruction of, III., 333
- Levites and the other tribes, the quarrel between, III., 333, 390; VI., 114
- Levites killed the worshipers of the Golden Calf, III., 457, 458
- Levites, the piety of, II., 211, 259; III., 170, 458; VI., 38, 55
- Levites, the learning of, III., 458
- Levites recited the blessings and curses on Gerizim, IV., 6
- Levites tested the holiness of the Tabernacle, IV., 22
- Levites, omitted in the census, IV., 112

- Levites, Abijah the prophet one of the, **IV.**, 180
- Levites, refusal of the, to sing for Nebuchadnezzar, **IV.**, 316
- Levites, killed by Nebuchadnezzar, **IV.**, 316
- Levites, harps of the, **IV.**, 316, 317
- Levites, song of, the atoning power of, **VI.**, 11
- Levites mutilated their hands in order not to play for Nebuchadnezzar, **IV.**, 316-317
- Levites, Shimur one of, **IV.**, 321
- Levites refused to return to Palestine, **IV.**, 354
- Levites, the purification of, **VI.**, 78
- Levites, the defilement of, the cause of, **VI.**, 78
- Levites, qualified to be members of the Synhedrion, **VI.**, 134
- Levites, hymns sung by the, **VI.**, 263
- Levites, the musical instruments of, **IV.**, 304
- Levites, hall of, Samuel slept in the, **VI.**, 227
- Levites, the song chanted by the, at the destruction of the Temple, **VI.**, 394
- Levites, see also Levi, tribe of.
- Leviticus, Book of, the number of interpretations of, **IV.**, 280; **VI.**, 376
- Leviticus, 19, contains the Decalogue, **VI.**, 50.
- Liar, the punishment of, **II.**, 116
- Liars, not admitted to the presence of God, **VI.**, 312
- Liars, see also Mendacious.
- Libation of oil and water offered by Jacob, **I.**, 352, 414, 415
- Libation, the wine of Gentiles was used for, **III.**, 414
- Libation of water on the Feast of Tabernacles, **V.**, 18; **VI.**, 261
- Libations, offered by the priests in the Temple, **I.**, 414
- Libations of Israel in the desert, the source of the wine for, **III.**, 270; **VI.**, 94.
- Libnian alphabet used by the Semites, **V.**, 194.
- Lice, plague of, Egypt afflicted with, the details concerning, **II.**, 342, 343, 346, 351, 352; **V.**, 429, 430.
- Life, stored in the seventh heaven, **I.**, 10, 139
- Life, new soul fetches it every night, **I.**, 56
- Life, God holds, in His left hand, **I.**, 89; **VI.**, 50
- Life, a serene, given to the user of the book of Raziél, **I.**, 92
- Life, oil of, see Oil of life
- Life, treasures of, Metatron the guardian of, **I.**, 139
- Life of man shortened in the time of Joktan, **I.**, 172
- Life, man's mastery over, obtained by knowledge of the Ineffable Name, **I.**, 352
- Life, property as precious as, **II.**, 95
- Life, compared to a pilgrimage, **II.**, 123; **V.**, 360
- Life, window of, in the first heaven, **II.**, 306
- Life, dead things imbued with, by God, **III.**, 162
- Life, the principle of, regarded as the soul, **V.**, 74
- Life, river of, see River of life
- Life, tree of, see Tree of Life.
- Lifetime of man is 120 years, **V.**, 175.
- Light, the creation of, **I.**, 8, 13, 82, 135; **III.**, 157, 480; **V.**, 7, 8, 107
- Light of God's garment, heavens fashioned from, **I.**, 8
- Light, primordial, details concerning, **I.**, 8, 9; **III.**, 217-218; **IV.**, 234; **V.**, 7, 9, 34, 112, 175, 397; **VI.**, 341
- Light appeared first on the fourth day, **I.**, 9; **V.**, 66
- Light, first ray of, the power and origin of, **I.**, 12
- Light, the origin of, **I.**, 13; **II.**, 372; **III.**, 217, 232; **V.**, 8
- Light, world created by means of, **I.**, 13, 41
- Light, not necessary in Paradise, **I.**, 20
- Light, glittering, of arrows guides the sun and the moon, **I.**, 25
- Light of Leviathan, the power of, **I.**, 27, 28

- Light at the head of the embryo extinguished, I., 58
- Light, pillar of, in the terrestrial Paradise, I., 69
- Light, Adam taught how to produce, I., 86; V., 113
- Light, heavenly, I., 86; II., 375; III., 481; V., 112, 245, 257, 372, 397; VI., 166
- Light, God the eternal, I., 99; III., 105, 217; V., 160
- Light, chariot of, Adam's soul carried up in, I., 99
- Light of Adamah reflected from its own sky and stars, I., 113
- Light, reappeared on the earth when Enoch reached heaven, I., 137
- Light, at the birth of heroes, I., 145; II., 264, 265; V., 167, 213, 245, 397
- Light of Abraham's face, I., 188
- Light, the miraculous, in Rebekah's tent, I., 297; V., 264
- Light, flashing of, perceived by Abraham, I., 305
- Light of the Shekinah, II., 312, 347; III., 161; VI., 66
- Light, Israelites at the Red Sea surrounded by, III., 21
- Light, emanating from Moses' corpse, the power of, III., 93
- Light, Torah compared to, III., 157, 481
- Light, in the world to come, III., 218; V., 9
- Light, soul compared to, III., 324
- Light, Philo's theory of, V., 8
- Light, the theory of the medieval philosophers and mystics concerning, V., 9
- Light, dew of, resurrection by means of, V., 11, 119
- Light and darkness, struggle between, V., 16
- Light, celestial bodies refuse to shed, on sinful world, V., 37
- Light, garments of, V., 42, 102, 103, 104
- Light, Behemoth created out of, V., 49
- Light, herald of, the name of, V., 62, 70
- Light shone upon Adam and Eve, V., 97, 103
- Light of the pious in the future world, V., 112
- Light, the life-giving oil a great, V., 119
- Light in Noah's ark, the origin of, V., 177
- Light, shining over R. Akiba's grave, V., 256
- Light of the world, Moses designated, V., 397
- Light, invisible, Moses covered with an, VI., 50
- Light, emanating from persons of beauty, VI., 275
- Light of the moon, stars and sun, see, Moon, light of; Stars, light of; Sun, light of.
- Lights, parents compared to, III., 105
- Lights were lighted before the Teraphim, I., 372.
- Lighting of the streets by night, IV., 66
- Lightning, hymn of, I., 44
- Lightning, angel of, I., 140
- Lightning, the creation of, I., 140
- Lightning, during the Deluge, I., 158
- Lightning killed the Macedonian sages, I., 174; V., 196
- Lightning, angels as swift as, I., 253; V., 241
- Lightning, the face of Abraham luminous as, I., 307
- Lightning, sent upon the Ishmaelites, II., 21
- Lightning, God's sword made of, II., 333
- Lightning, Egyptians destroyed by, III., 26; VI., 9
- Lightning flashes issue out of every word of Hadarniel, III., 110
- Lightning flashes issued from the mouth of Moses, III., 470
- Lightning on Sinai during the revelation, III., 91
- Lightning proceeded from the mouth of God, III., 95
- Lightnings, hurled on the sun and moon by God, III., 297
- Lightning, Egypt could have been consumed by a flash of, III., 341
- Lightning, the Philistines terrified by, IV., 64
- Lightning, David aided by the, IV., 91
- Lightning, sound of, imitated in Hiram's seventh heaven, IV., 335
- Lightning, Nimrod struck by, V., 150
- Lightning, death by, considered a special distinction, V., 150

- Lightning of the stars, seen by the spies, VI., 94.
- Figure, the stone of, IV., 24.
- Lilies of gold above Solomon's throne, IV., 157.
- Lilith, the residence of, I., 65; II., 233; V., 87
- Lilith flew by means of the Ineffable Name, I., 65
- Lilith remained with Adam a short time, I., 65
- Lilith, created out of the dust, I., 65
- Lilith and her angels captors, the agreement between them, I., 65-66
- Lilith strangles little children, I., 65-66; V., 148
- Lilith, evil of, warded off by an amulet, I., 66
- Lilith, the identity of, II., 233; IV., 5; V., 87, 88, 143, 385; VI., 284
- Lilith, 100 children of, die daily, I., 65
- Lilith slays her own children, III., 280; VI., 97
- Lilith seizes one who sleeps alone in a house, V., 88
- Lilith fools men in their dreams, V., 148
- Lilith raided Job's sons, V., 385
- Lilith, the kingdom of, called Zmargad, V., 385
- Lilith threatens women at childbirth, VI., 338
- Liliths assemble under certain trees, V., 88
- Liliths, the odor of, in Noah's ark, V., 197.
- Lily, beauty of, IV., 145.
- Limbs used for seduction, the serpent is deprived of, I., 98
- Limbs of man, the witnesses of his actions, V., 76
- Limbs of the human body, the number of, V., 233.
- Lime, the altar plastered with, IV., 6
- Lime, unslaked, one of the ingredients of a depilatory, VI., 289
- Lime pit, Jeremiah miraculously rescued from a, IV., 299; VI., 385
- Lime pits, two of the uncircumcised men of Shechem fled to, I., 399, 400
- Lime powder, Jacob blinded the Ninevites with, I., 406
- Lime powder, Jacob ground huge rocks into, I., 406.
- Linen, shrouds made of, I., 100; VI., 290
- Linen cords, Abraham and Haran bound with, I., 216
- Linen, man clothed in, seen in a dream by Miriam, IV., 264
- Linen used in the Tabernacle, III., 117, 152
- Linen, Israel in Egypt girded with, III., 152
- Linen cloth, Joshua's golden throne covered with, III., 437
- Linen garments, the Israelites eager to possess, III., 381
- Linen garments, the Israelites required to wear, V., 413
- Linen, garments of Adam and Eve made of, V., 104
- Linen, the identity of the man clothed in, V., 396.
- Lintels, blood of the paschal lamb smeared on the, II., 363, 364.
- Lion, with human head, I., 10
- Lion, head of, with human body, I., 10
- Lion, feet and tail of, possessed by phoenix, I., 33
- Lion, hymn of, I., 45
- Lion did not relish the dry food in the ark, I., 161
- Lion disabled Noah, I., 165; V., 182, 187, 191
- Lion, slaughtered by Satan when planting the vine, I., 168; V., 190
- Lion, Jacob saved the sheep from the, I., 374
- Lion, the features of Judah like that of a, I., 404, 406
- Lion killed the Ishmaelite who beat Joseph, II., 98
- Lion, the bravery of, II., 143
- Lion, Babylon the kingdom of the, II., 147
- Lion, slain by Judah, II., 198
- Lion, Moses as strong as a, II., 285
- Lion tamer at Pharaoh's palace, II., 332
- Lion, teeth of, the strength of, II., 345
- Lion, figure of, on Judah's standard, III., 234, 237; VI., 83

- Lion, the king of the animals, IV., 83; VI., 248
- Lion, in the service of Solomon, IV., 162
- Lion, a man torn by a, in the vicinity of the house of Joshua ben Levi, IV., 214
- Lion, Nebuchadnezzar partly transformed into a, IV., 334
- Lion, Nebuchadnezzar's pet animal, IV., 333
- Lion, Nebuchadnezzar compared to a, IV., 409
- Lion, one of the 12 signs of the Zodiac, IV., 401
- Lion, lizard the protector of, V., 60
- Lion, Nergal has the form of, V., 70
- Lion, Noah washed the roots of the vine with the blood of, V., 190
- Lion, the fire on the altar compared to a, VI., 74
- Lion, Orniás has the form of, VI., 293
- Lion, the prophet of Judah killed by, VI., 306
- Lion, the constellation for Tuesday, VI., 465
- Lion, Ahasuerus described as a, VI., 472
- Lion, image of, Moses engraved on a leaf of silver, II., 182; III., 122
- Lion, image of, in Micah's sanctuary, IV., 50
- Lion, image of, engraved on the throne of God, III., 122
- Lion, Judah compared to a, II., 32, 105, 149; III., 234
- Lion, fable of, V., 57, 60
- Lion and the fox, the fable of, I., 389-390; V., 278.
- Lioness, milk of a, used as medicine, IV., 174.
- Lions and Daniel, I., 51, 242; IV., 345, 348; VI., 414, 424, 432, 435, 436
- Lions, den of, wherein Daniel was cast, seen by the Babylonian Jews, VI., 424
- Lions, Daniel's calumniators destroyed by, IV., 346
- Lions, seraphim roar like, III., 111
- Lions, Gad was able to kill, II., 216
- Lions guarded Pharaoh's palace, II., 332, 334
- Lions friendly to Moses, II., 332, 335
- Lions, Egyptians plagued by, II., 343, 344, 346, 352
- Lions, Israelites required to catch, for the Egyptians, II., 344
- Lions, Israel compared to, II., 346
- Lions, number of, slain by David, IV., 83
- Lions of gold on the steps of Solomon's throne, IV., 157, 158, 159, 160, 283; VI., 280
- Lions, magic, VI., 1.
- Lips of Adam and Eve unclean, I., 87
- Lips of the angels emitted fire, I., 130
- Lips of the descendants of Canaan misshapen, I., 169
- Lips of Moses burnt by live coals, II., 274
- Lips, Melchizedek spoke with his, V., 167
- Lips, Israelites worshiped the Golden Calf with their, VI., 54-55.
- Liquids of the Egyptians had the odor of blood, V., 428.
- Lithology, Cenec a master of, VI., 181.
- Liturgical formula used by Elijah, VI., 320.
- Liturgy, origin of, traced to the angels, V., 25
- Liturgy, parallels of the, in Pseudepigraphic literature, V., 35, 37
- Liturgy, conception of the celestial bodies in, V., 40
- Liturgy, merits of Adam seldom alluded to in the, V., 127
- Liturgy, description of Abraham in the, V., 207
- Liturgy of the Great Sabbath, V., 221
- Liturgy, the name of the Patriarchs joined to the name of God in the, II., 225
- Liturgy, Akedah in the, V., 249
- Liturgy, references to God's covenant in the, V., 378
- Liturgy, the use of the expression Shield of David in the, VI., 265
- Liturgy, see also Prayers.
- Liver, Simon pretended to be suffering with his, II., 193
- Liver, the function of, II., 215, 217 III., 208

- Liver, Gad afflicted with the sickness of the, **II.**, 217.
- Lizard, the harbarbar produced by crossing the serpent with the, **I.**, 424
- Lizard terrifies Leviathan, **V.**, 42
- Lizard, an antidote to the scorpion, **I.**, 43
- Lizard, dog the protector of, **V.**, 60
- Lizard, the protector of the lion, **V.**, 60
- Lizard, fable of, **V.**, 60
- Lizards found in the desert Shur, **III.**, 37.
- Lobe, the right, of Jacob, Rachel was to touch on the nuptial night, **V.**, 294.
- Locust, heart of, the shape of, **VI.**, 314
- Locust, the species of, eaten by the Jews of North Africa, **VI.**, 314
- Locusts, angel of, **I.**, 84
- Locusts, devastation of, foreknowledge of, given to Adam's descendants, **I.**, 92
- Locusts, the taste of, possessed by the meat given to Isaac, **I.**, 337
- Locusts, plague of, the Egyptians afflicted with, **II.**, 343, 344-345, 346, 358, 359
- Locusts, Amalek compared to, **III.**, 55
- Locusts, used for sacrifices, **IV.**, 154; **V.**, 246; **VI.**, 292
- Locusts, the famine caused by, **VI.**, 314
- Locusts, the four kinds of, **VI.**, 314.
- Logos, see also Word, divine, and God, Word of
- Logos coöperates in the creation of man, **V.**, 69
- Logos, Philonian conception of, **V.**, 163
- Logos, Israel identified with the, **V.**, 307.
- Loins of Hagar, Abraham bound a rope around, **I.**, 264
- Loins, sackcloth put on the, as a sign of mourning, **II.**, 31
- Loins of Jacob like that of a giant, **II.**, 175
- Loins of Reuben afflicted with a plague, **II.**, 190.
- Longevity, signified in a dream by a rope, **I.**, 246
- Longevity, Jacob blessed with, **I.**, 336
- Longevity of Pharaoh, **II.**, 78
- Longevity, the simple man does not long for, **II.**, 203
- Longevity, the means used by an idolater to obtain, **IV.**, 50
- Longevity of Eli, **IV.**, 61
- Longevity of eagles, **IV.**, 163-164
- Longevity of the Sons of Moses, **IV.**, 318
- Longevity of the men of Hezekiah, **IV.**, 368
- Longevity of the antediluvians, **V.**, 99, 113, 132, 166
- Longevity of the prophets, **V.**, 374
- Longevity, the reward for two pious acts, **VI.**, 167
- Longevity, promised in the Bible, the meaning of, **VI.**, 167
- Longevity of the people of Kushta, **VI.**, 186
- Longevity of the Rechabites, **VI.**, 409.
- Looms, women at the, **I.**, 362.
- Lord, the day of, see Day of the Lord
- Lord, Sabbath of the, see Sabbath of the Lord.
- Lot, the relations of, to Abraham, **I.**, 227, 228, 234, 253, 256, 257; **III.**, 373; **V.**, 223, 240; **VI.**, 143
- Lot, relations of, with the Sodomites, **I.**, 228, 229, 254; **IV.**, 51; **V.**, 238
- Lot, immorality of, **I.**, 228, 255; **V.**, 223, 240, 243
- Lot settled in Transjordan, **I.**, 229; **V.**, 243
- Lot, capture of, **I.**, 230, 231; **III.**, 343; **V.**, 224
- Lot, rescue of, **I.**, 231, 247, 249, 255, 257, 302; **II.**, 325; **V.**, 224
- Lot, story of, **I.**, 253-257
- Lot and the angels, **I.**, 253, 254, 255, 351; **V.**, 241, 290
- Lot, hospitality of, **I.**, 253-255; **V.**, 241; **VI.**, 122
- Lot, the death of, **I.**, 291, 301
- Lot, one of the 12 pious men, **V.**, 197
- Lot, Haran suffered for the crime of, **V.**, 214
- Lot resembled Abraham, **V.**, 224
- Lot, a usurer, **V.**, 240
- Lot, the piety of, **V.**, 240
- Lot, wife of, the benediction to be pronounced on seeing, **V.**, 242
- Lot, the wife of, the details concerning, **I.**, 254-255; **V.**, 241, 242
- Lot, intoxication of, **V.**, 243
- Lot, devoted to husbandry, **VI.**, 358
- Lot and his daughters, **I.**, 249, 255, 296; **III.**, 351, 381; **IV.**, 146; **V.**, 241, 243



- Lot, ridiculed by his sons-in-law, **I.**, 255  
 Lot, the sons of, **I.**, 291  
 Lot and his family, the riddle concerning, **IV.**, 147  
 Lot, the descendants of, **I.**, 257; **III.**, 81, 348, 373, 404; **V.**, 240  
 Lot, descendants of, see also Ammonites and Moabites  
 Lot, Noah divided the earth by, **I.**, 172  
 Lot, the redemption of the surplus first-born determined by, **III.**, 227  
 Lot, the Amalekites condemned to death by, **IV.**, 3-4  
 Lot, Achan detected by means of, **IV.**, 8  
 Lot, the division of Palestine by, **III.**, 391; **IV.**, 9, 15; **VI.**, 179  
 Lot, the miraculous speaking of the, **III.**, 391  
 Lot, the unfairness of, **IV.**, 8  
 Lot, Jonathan's sin determined by, **IV.**, 66  
 Lot, used by Elijah to determine which bullock was to be sacrificed to God, **IV.**, 197  
 Lot, the throwing of Jonah into the sea decided by, **IV.**, 248.  
 Lotan, a son of Esau, **I.**, 420.  
 Lots, God and the angels cast, upon the nations, **I.**, 181; **V.**, 204  
 Lots, the Jews of Hebron cast, for the privilege of entertaining a guest, **I.**, 307  
 Lots, Joseph's brethren drew, concerning the method of killing him, **II.**, 11  
 Lots, Israel drafted in war by, **III.**, 408  
 Lots proclaimed aloud the share of each tribe, **IV.**, 15; **VI.**, 179  
 Lots, the sinners detected by, **IV.**, 21  
 Lots, the use of, **IV.**, 120  
 Lots, casting of, by Haman, **IV.**, 399; **VI.**, 465  
 Lots, casting of, over the payment for Israel, **IV.**, 413  
 Lots decided the messenger concerning Joseph, **V.**, 331  
 Lots, the choice of a ruler made by casting, **VI.**, 218.  
 Louis, king, accused of bathing in children's blood, **V.**, 413.  
 Love of a father extends to the third generation, **I.**, 269  
 Love of a father compared with that of a mother, **IV.**, 97-98  
 Love of God and man, the pious possessed of a, **II.**, 203  
 Love, works of, the world exists for the sake of, **III.**, 184  
 Love of one's neighbor, the commandment concerning, **III.**, 438  
 Love, the world created by God in, **III.**, 471  
 Love for one's wife should be as great as for one's self, **V.**, 90  
 Love, Abraham practiced, before justice, **V.**, 220  
 Love, great suffering caused by, **V.**, 369-370  
 Love, angel of, see also Angel of love  
 Love, angel of, compelled Judah to notice Tamar, **II.**, 34; **V.**, 334, 335  
 Love, angels of, in the seventh heaven, **V.**, 417.  
 Lubar, Mount, the ark rested on, **I.**, 171  
 Lubar, one of the mountains of Ararat, **V.**, 186  
 Lubar, Mount, the site of Noah's altar, **V.**, 188.  
 Lubim, Asa's conflict with, **IV.**, 184.  
 Luck, emigration to Palestine may change one's, **V.**, 280  
 Luck, change of place brings change of, **V.**, 280; **VI.**, 132.  
 Lucus, king of Sardinia, details concerning, **II.**, 158, 161.  
 Luhot, the celestial tables for the ten commandments, **I.**, 7.  
 Luminary, every kind of, in Enoch's garment, **I.**, 139.  
 Lunar, the years of the antediluvians are considered as, **V.**, 99.  
 Lungs, the function of, **II.**, 215; **III.**, 208.  
 Luz, unmolested by Sennacherib and Nebuchadnezzar, **IV.**, 30  
 Luz, gates of, the death of Solomon's scribes at the, **IV.**, 175

Luz, site of, anointed with celestial oil, V., 119  
 Luz, capture of, by the Israelites, IV., 29-30  
 Luz, the angel of death has no power over the people of, IV., 30, 175; V., 51, 119; VI., 186, 302  
 Luz, purple made in, VI., 187

Luz, the bone from which the new body will be formed at resurrection, V., 81, 184, 363; VI., 186.  
 Lybia, invaded by Ephraim, I., 298.  
 Lydda, residence of Joshua ben Levi, IV., 222  
 Lydda, confused with Caesarea, VI., 333.  
 Lying, forbidden in the Torah, I., 155.

## M

Maani Sakir, V., 315.  
 Ma'arib 'Arabim, conception of celestial bodies in, V., 40.  
 Ma'aseh Abraham, translated from the Arabic, V., 213.  
 Maccabean wars, reminiscences of the, V., 315.  
 Maccabees conquered Sargon, V., 315  
 Maccabees, the dedication of the Temple under the, VI., 71  
 Maccabees, victory of the, over the Greeks, VI., 219.  
 Macedonia, the medical knowledge of, derived from Noah's book of medicine, I., 173-174  
 Macedonia, one of the eight kingdoms, V., 223  
 Macedonia, Israel will be trodden down by, V., 223  
 Macedonia, crown of Ahasuerus came from, IV., 435  
 Macedonia, king of, warred with Ahasuerus, VI., 461.  
 Macedonian sages perished in the attempt to acquire in India the plants of Paradise, I., 174; V., 196  
 Macedonians, Haman one of the, VI., 461, 463.  
 Machines, Hiram's palace erected by, VI., 424.  
 Machir, the grandson of Joseph, observed the Torah, II., 169; III., 127.  
 Machpelah, Cave of, details concerning, I., 67, 290; IV., 92; V., 126, 266  
 Machpelah, see also Cave of Machpelah.  
 Macroanthropos, world regarded as, V., 64, 79.

Madder-plant, Puah compared to, II., 188.  
 Magdala, the grove of cedars at, V., 358  
 Magdala of the Dyers, the abode of Job, V., 386  
 Magdala of the Dyers, Job's sons slain in, V., 386.  
 Magen Abot of Duran contains material on animal folklore, V., 58  
 Magen David, the magic power of, VI., 292.  
 Magi, the worship of Jesus by the, V., 265.  
 Magic, salamander is produced by means of, I., 33  
 Magic, origin of, I., 124  
 Magic, the heavenly bodies subjugated by, I., 152; V., 152, 173  
 Magic, the names of persons versed in, Abiezribod, VI., 293; Abraham, V., 222; Abraham's sons, I., 298, V., 265; Amalek, III., 60; VI., 24; Anoko, I., 204; Apis, VI., 52; Balaam, II., 159, 287; III., 409, 410; VI., 27, 124; Balak, III., 353, 357; VI., 123; Ben Zadua, V., 429; Beor, I., 298; III., 352; David, IV., 87; Haran, V., 214; Jannes and Jambres, VI., 127; Joseph, II., 96, 98; Joshua, VI., 464; Laban, I., 298; V., 302; Methuselah, V., 168; Nahor, I., 186; Nimrod, V., 200; Pharaoh, II., 335; II., 358; III., 13; V., 428; Phinehas, III., 410; Queen of Sheba, IV., 152; VI., 292; Sisera's mother, IV., 38; VI., 198; Shobach's mother, IV., 15; Solomon, VI., 287

- Magic, instruments of, **I.**, 241, 319; **II.**, 83, 96, 98, 159; **III.**, 269, 358; **IV.**, 153, 162, 169, 171, 172; **V.**, 168, 276, 388, 390; **VI.**, 123, 258, 292  
 Magic, the power of, at night, **I.**, 384; **V.**, 305  
 Magic, ten measures of, allotted to the world, **II.**, 28  
 Magic, angels dragged down from heaven by means of, **II.**, 28  
 Magic spells, Zuleika sent Joseph a dish prepared with, **II.**, 46  
 Magic, flying by means of, **II.**, 287; **III.**, 409, 410  
 Magic animals, **III.**, 6, 122, 411; **V.**, 16; **VI.**, 1  
 Magic, nine measures of, possessed by the Egyptians, **III.**, 28  
 Magic birds, **III.**, 353  
 Magic, put to naught by the pious deeds of Israel, **III.**, 377  
 Magic, practiced by the Canaanites, **IV.**, 10  
 Magic power of the blood of an unborn babe, **IV.**, 100  
 Magic, Palmyra the city of, **IV.**, 291  
 Magic, Books of, **V.**, 265; **VI.**, 52, 302  
 Magic knot of the Tephilin, **V.**, 390  
 Magic power of the Magen David, **VI.**, 292  
 Magic, increase of, in Manasseh's time, **VI.**, 372  
 Magic, practiced by the Amorites, **VI.**, 178  
 Magic, the image of jealousy made by, **VI.**, 421  
 Magic has no power over men born in the Second Adar, **VI.**, 465  
 Magic, see also Sorcery and Witchcraft.  
 Magicians of Egypt, the details concerning the, **I.**, 174; **II.**, 28, 65, 67, 145, 182, 194, 334, 335, 336, 349, 350, 352, 355; **III.**, 5, 11, 28, 126; **V.**, 428, 429; **VI.**, 3, 52, 283, 292  
 Magicians, forty, Aesculapius traveled with, **I.**, 174  
 Magicians, Nimrod told his dream to his, **I.**, 204  
 Magicians, Moses and Aaron believed to be, **II.**, 332, 335  
 Magicians, the Elders of Midian were, **III.**, 357  
 Magicians sent by Balak confused by God, **III.**, 362; **VI.**, 126  
 Magicians, the limited knowledge of, **IV.**, 167, 168  
 Magicians, Amalekites were, **IV.**, 233  
 Magicians of Nebuchadnezzar could not interpret his dream, **IV.**, 327  
 Magicians can only perform when their feet touch ground, **V.**, 429.  
 Magnet draws iron, **V.**, 415  
 Magnet, the crown of David suspended by means of a, **VI.**, 354.  
 Magnetic iron, **IV.**, 276; **VI.**, 394.  
 Magnetism, use of, known to Gehazi, **IV.**, 245.  
 Magron, the king of Egypt, details concerning, **II.**, 169, 246.  
 Mahalalel, the son of Kenan, details concerning, **I.**, 136; **V.**, 145, 150, 167, 274.  
 Mahalath, the daughter of Ishmael, details concerning, **I.**, 344-5; **V.**, 287-288.  
 Mahanaim, the place where the second host of angels relieved the first, **I.**, 377  
 Mahanaim, the origin of the name of, **I.**, 377, 388  
 Mahanaim, identified with Penuel, **I.**, 388  
 Mahanaim, Shebir king of, **I.**, 410  
 Mahanaim, subdued by the sons of Jacob, **I.**, 411.  
 Mahlah, a she-devil, **IV.**, 5.  
 Mahlat, mother of Agrat, **V.**, 39.  
 Mahlia, the wife of Benjamin, **II.**, 39.  
 Mahlon, son of Elimelech, the death of, **IV.**, 31; **VI.**, 189.  
 Mahol, the three sons of, the wisdom of, **IV.**, 130; **VI.**, 283.  
 Mahseiah, grandfather of Baruch, a descendant of Rahab, **VI.**, 171, 411.  
 Maidens, angels spoken of as, **V.**, 22.  
 Majority, the age of, **I.**, 316; **V.**, 137, 406; **VI.**, 376  
 Majority, age of, Moses first appeared in public when he reached the, **V.**, 406.

- Makir, R., the author of Abkat Rokel, V., 196, 197.
- Malachi, prophecy of, concerning Elijah, IV., 235
- Malachi did not know the time of the advent of the Messiah, IV., 349
- Malachi taught the people a law concerning sacrifices, IV., 354
- Malachi, one of the returned exiles, IV., 354
- Malachi, identified with Ezra and Mordecai, IV., 354; VI., 432, 442, 446
- Malachi, one of the last prophets, IV., 355; VI., 442
- Malachi, reference of, to circumcision as the covenant of Levi, VI., 78
- Malachi, one of the 8 post-exilic prophets, VI., 314
- Malachi, prophetic power of, VI., 385-386
- Malachi was together with Daniel, VI., 413
- Malachi, one of Ezra's companions, VI., 446.
- Malchi, father of Geuel, III., 265.
- Malchiel, the grandson of Shem and husband of Hadorah, II., 39
- Malchiel, the grandson of Asher, II., 188
- Malchiel, one of the 70 elders, III., 250.
- Male, Re'em in the east is a, I., 30
- Male animals assigned to Adam, I., 95
- Male waters, I., 162; V., 17, 27-28, 182
- Male soul, union of, with the female, V., 32
- Male embryo changed into a female in the womb, I., 367, 368
- Male infant, the position of the, at birth, II., 252; V., 393
- Male, angels are, V., 22
- Male, Leviathan regarded as a, V., 41, 44
- Male and female, Leviathan created, I., 27
- Male and female, Behemoth created, I., 30
- Male and female, Solomon's ability to distinguish between, IV., 146
- Males, ordered to be killed in the time of Nimrod, I., 187
- Males, all, over ten years drafted into military service by Zepho, II., 162
- Males, Palestine divided among the, III., 391.
- Malham refuses to eat of the fruit of Paradise, I., 74
- Malham, story of, a version of the phoenix legend, V., 95.
- Malol, king of Egypt, details concerning, II., 246, 248, 299; V., 396.
- Maltiel, the teacher of Elijah, V., 417.
- Mamre, a disciple of Abraham, I., 290; V., 224
- Mamre, rewarded for giving Abraham pious advice, I., 240; V., 233
- Mamre partook of the banquet of Abraham, I., 243
- Mamre, present at Sarah's burial, I., 290
- Mamre, oak of Abraham in the plain of, I., 302, 305; V., 233, 235.
- Man, monsters that have partly the shape of, I., 10, 35, 423; II., 160
- Man and the world, I., 49-52
- Man, the microcosm, I., 49; V., 35, 64, 388; VI., 67
- Man, loved by all beings, I., 50
- Man, possessed of heavenly and earthly nature and qualities, I., 50, 59; V., 66, 75
- Man, earth cursed through, I., 54
- Man, body of, must be received by earth, I., 55
- Man, nature of, determined at conception, I., 56
- Man, physical excellencies of, the ruin of their possessors, I., 59
- Man inherited little of the beauty of Adam, I., 60
- Man, the history of, revealed to Adam and Moses, I., 61; V., 82
- Man, contrasted with woman, I., 66, 67, 328; IV., 135-136; V., 89; VI., 286-7
- Man and woman, names of, Yah added to, I., 69
- Man, enmity between the serpent and, I., 72, 98; V., 94, 124
- Man, the virtues that should be possessed by, I., 75, 260, 261
- Man will enjoy seven gifts in the Messianic era, I., 86; V., 113-114
- Man will be informed of his deeds on the day of judgment, I., 102

- Man, judged on New Year's Day, **I.**, 261; **II.**, 233
- Man, led astray by Azazel, **I.**, 150; **V.**, 170-171
- Man did not till the ground before Noah's time, **I.**, 168
- Man, the evil of, **I.**, 174, 418; **V.**, 101, 181, 198
- Man, the duty of, to venture his life for his family, **I.**, 255
- Man, treated according to his deserts at each moment, **I.**, 265; **II.**, 317; **V.**, 246; **VI.**, 305
- Man knows not the thoughts of his neighbor, **I.**, 283
- Man did not show the signs of old age before the time of Abraham, **I.**, 291
- Man, the activity of, in the two worlds, **I.**, 313
- Man, the food eaten by, **I.**, 319-320
- Man spends one-half of his life in sleep, **I.**, 326
- Man, mastery of, over nature obtained by the Ineffable Name, **I.**, 352
- Man possesses good and evil inclinations, **I.**, 375; **V.**, 24, 65
- Man should not conceal his whole fortune in one place, **I.**, 383
- Man, the attitude of, to an oath, **I.**, 418
- Man, rewarded for his good deeds and his good intentions, **II.**, 12; **V.**, 77
- Man, the upright posture of, **II.**, 215
- Man, the function of the organs of, **II.**, 215
- Man receives exalted office after he is tested in little things, **II.**, 300; **V.**, 414
- Man can not comprehend divine wisdom, **II.**, 238
- Man cannot comprehend the changes in the human body, **II.**, 238; **V.**, 387
- Man, the inconstancy of the fortunes of, **II.**, 278
- Man, strength of, exhausted by sudden change, **II.**, 374
- Man cannot exist without bread, **III.**, 49
- Man, image of, Moses engraved on a silver leaf, **III.**, 122
- Man, inverted face of, in the topaz of the Danites, **III.**, 171
- Man, fall of, the Shekinah withdrew into heaven after, **III.**, 185; **VI.**, 74
- Man, figure of, on the standard of Reuben, **III.**, 234
- Man, may not live with his wife after she has been defiled, **III.**, 239
- Man, should not be praised in his presence, **III.**, 257
- Man cannot live without excreting, **III.**, 278
- Man, breadth of, normally one third the height, **III.**, 344
- Man, ten orifices of, **IV.**, 147
- Man, destiny of, **IV.**, 200
- Man, lack of order displayed by, **V.**, 35
- Man, the witnesses for and against, **V.**, 38, 70, 76, 77, 102, 128
- Man, an angel of death over, **V.**, 57
- Man, cohabitation of, **V.**, 58
- Man, backbone of, serpent springs forth from, **V.**, 58
- Man looks upward, the reason for, **V.**, 65
- Man, nature of, view of, in the Church Fathers, **V.**, 65-66
- Man who observes the law outweighs the world, **V.**, 67
- Man can perform his tasks only by means of the Torah, **V.**, 67-68
- Man, soul remains in, as long as he is pure, **V.**, 77
- Man possesses various souls, **V.**, 78
- Man, the sun and the moon regarded as, **V.**, 68
- Man, the ideal, the nature of the, **V.**, 79
- Man has 365 veins, **V.**, 81
- Man, duty of, to his body, **V.**, 82
- Man, body of, purpose of the various parts of, **V.**, 82
- Man, body of, similar to that of the serpent, **V.**, 95
- Man, body of, becomes perfect after circumcision, **V.**, 269
- Man, different types of, produced from one original type, **V.**, 87
- Man, woman should not claim equality with, **V.**, 88
- Man, duty of, towards his wife, **V.**, 90
- Man and woman, etymology of the names of, **V.**, 90
- Man originally spoke Hebrew, **V.**, 94

- Man can only deceive one who resembles him, V., 95
- Man, face of, brighter on the Sabbath, V., 113
- Man, gradually deprived of Adam's blessings, V., 113
- Man, everything ascribed to, V., 138
- Man, stature of, shortened in the time of Enoch, V., 152
- Man, transformation of, into apes, V., 152
- Man, the excess of good has bad consequences for, V., 173
- Man, in Noah's time, set a bad example to the animals, V., 180
- Man, not responsible for acts caused by suffering, V., 185
- Man, races of, the complexions and features of, V., 203
- Man, previous to Abraham poor in good deeds, V., 207
- Man should state his shortcomings before they are found out, V., 262
- Man, expected to improve upon nature, V., 269
- Man, fate of, symbolical representation of, V., 291
- Man, the love for his native country implanted in every, V., 302
- Man, the sexual desire of, V., 304
- Man, the fragrance of, V., 330
- Man, can not stare at the sun, V., 338
- Man, can protect himself against all diseases except cold and heat, V., 349
- Man, the unity of, VI., 145
- Man, the perfect, a description of, VI., 166
- Man, created by Ben Sira, VI., 402
- Man, milk found in the breast of, VI., 459
- Man, Noah called, V., 178
- Man, Israel called, V., 178
- Man, creation of, the time of, I., 49, 52, 56, 73; III., 18-19, 151; V., 67, 79
- Man, creation of, the authors of the, I., 50; II., 26; III., 100; V., 64, 69, 81
- Man, creation of, the attitude of the angels towards, I., 51, 52, 53, 54, 55, 240, 281; III., 110; V., 69-70, 81, 152, 170; VI., 46
- Man, world created for the sake of, I., 53, 49; V., 68, 161, 180
- Man, creation of, the materials used for, I., 54, 55, 67, 328; II., 252; III., 108; V., 65, 66
- Man, creation of, the purpose of, I., 73, 261; III., 151; V., 67, 79
- Man, made in the image of God, I., 94, 122; III., 106, 122, 151; V., 82; VI., 42
- Man, idea of creation of, I., 82; V., 88
- Man, creation of, souls of the pious consulted concerning, V., 75
- Man, created alone, the reason why, V., 86
- Man, material creation of, spoken of in the second account of his creation, V., 88
- Man, created for the merits of Jacob, V., 275
- Man, creation of, see also Adam, creation of
- Man should serve God, without regard to consequences, I., 43
- Man and woman, the name of God withdrawn from, when they go astray, I., 69
- Man, ways of, contrasted with those of God, I., 65, 361; III., 464; V., 267
- Man, doings of, on earth reported to God by Satan, I., 272
- Man, the thoughts of, known to God but not to the angels, I., 283; V., 237
- Man, the Shekinah rests upon, only in joy, I., 334; II., 216; V., 284
- Man, taught by God to praise him, V., 62
- Man, God's mercy necessary for the existence of, V., 73
- Man, God an example to, V., 90
- Man, history of, God's wisdom in the ruling of, V., 389; VI., 26
- Man of God, the meaning of the term, VI., 166-167
- Man of God, the bearers of the title, VI., 167
- Man, guise of, assumed by angels on earth, I., 16; II., 10; V., 22
- Man resembles the angels, I., 50; V., 124
- Man, the attitude of the angels concerning the character of, I., 52-53
- Man, compared with the angels, I., 61; V., 24, 65, 66, 170



- Man, fall of Satan the cause of the enmity between him and, **I.**, 63, 64; **V.**, 85
- Man, the relations between demons and, **I.**, 123; **V.**, 39, 108
- Man, angels ought to plead in behalf of, **I.**, 126
- Man, enticed to sin by the fallen angels, **I.**, 148
- Man can not see angels, **II.**, 306; **III.**, 363; **VI.**, 127
- Man, created in the image of the angels, **V.**, 66
- Man, the participation of the angels in the creation of, **V.**, 69
- Man, the guardian angel of, **V.**, 76, 120, 124, 377; **VI.**, 8
- Man, angels created to serve, **V.**, 85
- Man, Gabriel showed the blows of death to, **V.**, 121
- Man, instructed by the beasts and fowls, **I.**, 43
- Man resembles the beasts, **I.**, 50; **V.**, 65
- Man, language of, the animals knew, **I.**, 71
- Man, dominion of, over animals, **I.**, 94, 147; **V.**, 119, 120, 169, 188
- Man, figure of, engraved by Moses, **II.**, 182
- Man who understood the language of animals, **V.**, 58
- Man, animal's superiority over, in some respects, **V.**, 60
- Man, reminded by the cock to praise God, **V.**, 62
- Man, the existence of the animals depends upon the existence of, **V.**, 180
- Man, about to die, the experiences of, **I.**, 58-59, 102; **III.**, 245; **V.**, 76-77
- Man, refusal of, to die, **I.**, 59; **V.**, 77
- Man, death of, the cause of, **I.**, 102, 302; **V.**, 129, 130
- Man, soon after death presented to Adam, **I.**, 102
- Man, life of, the natural term of, **I.**, 326; **IV.**, 53, 334; **V.**, 102, 175, 184; **VI.**, 373-374
- Man, the age at which he should prepare for death, **I.**, 329
- Man never knows the day of his death, **IV.**, 113; **VI.**, 271
- Man of the Mountain, the legend concerning the, **I.**, 22, 31; **V.**, 50
- Man in the moon, the identity of, **V.**, 37, 41, 275, 291; **VI.**, 170;
- Man, see also men.
- Manasseh, the descendants of, **I.**, 414; **II.**, 136, 137; **III.**, 202, 459; **IV.**, 8; **V.**, 131; **VI.**, 210, 348
- Manasseh, a guard at the gates of Egypt, **II.**, 81
- Manasseh, the interpreter between Joseph and his brethren, **II.**, 86
- Manasseh, the gigantic strength of, **II.**, 87, 104-105, 108, 110; **V.**, 353
- Manasseh cast Simon into prison, **II.**, 86-87
- Manasseh, the steward of Joseph's house, **II.**, 94, 99, 100
- Manasseh gave his portion of the meal to Benjamin, **II.**, 97
- Manasseh, sent to look for the silver cup, **II.**, 99, 100; **V.**, 352
- Manasseh, the stamping on the ground by, **II.**, 104
- Manasseh and Judah, **II.**, 110, 354
- Manasseh met Jacob with fine horses, **II.**, 121
- Manasseh, the army assembled by, **II.**, 109
- Manasseh, the precedence of Ephraim over, **II.**, 137-138
- Manasseh at Jacob's right during the blessing, **II.**, 137
- Manasseh, the confession of sin by, **II.**, 143
- Manasseh studied under Jacob, **V.**, 364
- Manasseh, see also Ephraim and Manasseh
- Manasseh and Ephraim, the birth of, **I.**, 414
- Manasseh and Ephraim, the virtues of, **II.**, 77
- Manasseh, tribe of, the allotment of territory to, **II.**, 100; **III.**, 202
- Manasseh, tribe of, the symbolical meaning of the gifts of, **III.**, 202
- Manasseh, tribe of, divided into two parts, **III.**, 203
- Manasseh, tribe of, Gamaliel the prince of, **III.**, 221
- Manasseh, tribe of, belonged to the third group of the 12 tribes, **III.**, 223

- Manasseh, tribe of, defeated the Amalekites, **III.**, 223
- Manasseh, tribe of, turquoise the stone of, **III.**, 233
- Manasseh, tribe of, situated west of the Tabernacle, **III.**, 233
- Manasseh, the flag of, the color and emblem of, **III.**, 238
- Manasseh, tribe of, Gaddi selected as spy from, **III.**, 265
- Manasseh, tribe of, the sin and number of sinners of, **IV.**, 21, 23
- Manasseh, tribe of, not represented on the breastplate of the high priest, **IV.**, 41
- Manasseh and Ephraim, the tribes of, belonged to the third division at the Red Sea, **VI.**, 4
- Manasseh, king, the overseer in the second division of Paradise, **I.**, 22
- Manasseh, the idols set up by, **III.**, 163; **IV.**, 278, 279; **VI.**, 371, 372
- Manasseh, the sins of, **IV.**, 277, 278; **VI.**, 370, 371, 372
- Manasseh, relationship of, to Isaiah, **VI.**, 370
- Manasseh, Isaiah killed by, **IV.**, 279; **VI.**, 371, 396
- Manasseh forfeited his share in the world to come, **IV.**, 280; **VI.**, 241, 376
- Manasseh, the great learning of, **IV.**, 280; **VI.**, 311, 373, 376
- Manasseh, prayer of, **IV.**, 280; **VI.**, 375, 376
- Manasseh, repentance of, **IV.**, 280; **VI.**, 376
- Manasseh, carried back to Jerusalem by a wind, **IV.**, 280
- Manasseh appeared in a dream to Rab Ashi, **IV.**, 280
- Manasseh, saved from the iron furnace, **IV.**, 279, 431; **VI.**, 375, 383, 474
- Manasseh, the prophets in the time of, **VI.**, 314
- Manasseh, Sammael's plan concerning, **VI.**, 370-371
- Manasseh committed incest, **VI.**, 371
- Manasseh, the etymology of the name of, **VI.**, 371
- Manasseh restored the city of Baalbek, **VI.**, 375
- Manasseh, exiled to Babylon, **VI.**, 375
- Manasseh cut out the name of God from the Bible, **VI.**, 376
- Manasseh, Hilkiah fled from, **VI.**, 384.
- Mandrakes, details concerning, **I.**, 366, 367; **II.**, 201; **III.**, 170, 234, 237; **V.**, 44, 297, 298; **VI.**, 83.
- Manikin, the emblem for Reuben, **VI.**, 83.
- Manikins, Mandrakes looked like, **III.**, 234; **VI.**, 83.
- Manna, food for the pious in the world to come, **I.**, 9; **VI.**, 22
- Manna, mills of, the location of, **I.**, 9; **III.**, 44; **V.**, 11
- Manna, the food of the phoenix, **I.**, 33
- Manna, production of, corresponds to the creation of plants, **I.**, 51
- Manna, given to Israel on account of the merits of the Patriarchs and Moses, **III.**, 43, 49, 273; **VI.**, 16, 20, 173
- Manna, the food of the angels, **III.**, 44, 246; **V.**, 236; **VI.**, 17, 86
- Manna, the gathering of, **III.**, 45, 47-48, 349-350; **VI.**, 18
- Manna, lawsuits amicably settled by the, **III.**, 46
- Manna, ground by the angels, **III.**, 44, 116-117; **V.**, 374; **VI.**, 49
- Manna, vessel of, concealed by Josiah, **III.**, 48; **VI.**, 377
- Manna, flask of, the reappearance of, in the Messianic era, **III.**, 48; **IV.**, 234; **VI.**, 19
- Manna, the time of the creation of, **I.**, 83; **III.**, 44; **V.**, 109; **VI.**, 16, 17
- Manna, Israelites not satisfied with the, **III.**, 49, 245, 246, 334, 335, 339; **VI.**, 86
- Manna, offered by Israel to the idols, **III.**, 123
- Manna, Jeremiah showed his contemporaries the vessel with, **III.**, 48
- Manna, earthen vessel full of, placed before the ark, **III.**, 48
- Manna, Israel given, in the desert, **III.**, 49, 54, 77, 159-160, 315, 350, 374; **VI.**, 131

- Manna, the qualities of, **II.**, 187-188; **III.**, 43, 44-45, 46, 49, 65, 245-246, 278, 335; **V.**, 374; **VI.**, 17, 22, 27, 86, 97
- Manna, the fall of the, details concerning the, **III.**, 43, 45, 46, 50, 72, 73, 169, 246, 427, 428, 444, 475; **IV.**, 7; **V.**, 114; **VI.**, 18, 71, 172, 173
- Manna, miracle of the, **III.**, 65
- Manna, Moses accused of being greedy of, **III.**, 69
- Manna, Israel not permitted to sing a song of praise to the, **III.**, 339
- Manna, given to the antediluvians, **V.**, 173
- Manna, Dathan and Abiram transgressed concerning the, **V.**, 406
- Manna, the cakes taken out of Egypt tasted like, **VI.**, 16
- Manna, the mixed multitude did not partake of, **VI.**, 18
- Manna, benediction recited before eating the, **VI.**, 20.
- Manoah, father of Samson, **III.**, 204; **IV.**, 47; **VI.**, 205
- Manoah, sacrifice of, consumed by a heavenly fire, **III.**, 244; **V.**, 135
- Manoah, the wife of, **IV.**, 47; **VI.**, 205, 206
- Manoah, the refusal of the angels to eat of the food of, **V.**, 236; **VI.**, 206
- Manoah, an ignorant man, **VI.**, 205
- Manoah, one of the greatest men of his generation, **VI.**, 205
- Manoah, Etam identified with, **VI.**, 205
- Manoah, the uxoriousness of, **VI.**, 206.
- Manoimus, the Gnostic, **V.**, 426
- Manoimus speaks of 10 creations, **V.**, 63.
- Manon, judge of Zeboim, **I.**, 246.
- Maon, Nabal lived in, **VI.**, 235.
- Marah, the laws given to Israel at, **III.**, 39, 41, 47; **VI.**, 18, 19
- Marah, bitter waters of, sweetened, **III.**, 39; **VI.**, 14, 117
- Marah, the lack of water at, **III.**, 40, 51, 349
- Marah, commandments given at, repeated on Sinai, **III.**, 87
- Marah, waters of, followed the Israelites in the desert for 40 years, **VI.**, 15
- Marah, waters of, tested the chastity of the Israelitish women, **VI.**, 15.
- Marble pedestal, Joseph broke, into splinters, **II.**, 107
- Marble pavement connected the towers over the graves of Turnus and Niblos, **II.**, 159
- Marble palaces, Egyptian nobles resided in, **II.**, 349
- Marble, the frogs of Egypt pierced through, **II.**, 350; **VI.**, 251-252
- Marble, Solomon's throne inlaid with, **IV.**, 157
- Marble bier, Baruch laid upon a, **IV.**, 324
- Marble, the use of, at the festivities at Shushan, **IV.**, 371; **VI.**, 454.
- Mardon, the son of Nimrod, **I.**, 178, 229
- Mardon, more wicked than Nimrod, **I.**, 178
- Mardon, slain in battle, **I.**, 229.
- Marduk vanquishes Kingu, **V.**, 41
- Marduk slays Tiamat, **V.**, 41.
- Mare, wild, Judah swifter than, **II.**, 198
- Mare, piebald, the swiftness of, **III.**, 26
- Mare, Pharaoh pursued the Israelites on a, **III.**, 26
- Mare, heavenly, **VI.**, 9.
- Marheshwan, 17th day of, fields could be crossed from the close of harvest until, **IV.**, 16
- Marheshwan, Abraham born in, **IV.**, 155
- Marheshwan, identical with Bul, **IV.**, 155.
- Mariah, son of Joachim, **VI.**, 145.
- Mariners on the sea, indebted to Abraham for successful voyages, **I.**, 218.
- Mariokh, see Mariuk.
- Mariuk, the guardian of Enoch's books, **I.**, 136; **V.**, 160.
- Market places of Egypt, filled with frogs, **II.**, 351
- Markets, opened up by Jacob for the poor in Shechem, **I.**, 395; **V.**, 313.
- Maror, the name given to Malol by the Israelites, **II.**, 248.
- Maroshah, the wife of Zebulun, **II.**, 39.
- Marriage, see also Wedding
- Marriage canopy, **II.**, 265
- Marriage, the revelation on Sinai compared to a, **III.**, 92; **VI.**, 36

- Marriage, the reward for entering with pious thoughts into, **VI.**, 218
- Marriage, the ideal of, **VI.**, 481
- Marriage ode, sung at Jacob's wedding feast, **I.**, 360
- Marriage, Rebekah consulted before she was given in, **I.**, 296; **V.**, 261
- Marriage of Hosea, the peculiar nature of, **IV.**, 260; **VI.**, 356
- Marriage benediction on Adam and Eve pronounced by God, **I.**, 68
- Marriage benedictions uttered by Rebekah's kin at her departure, **V.**, 262
- Marriage benedictions, a minyan necessary for, **V.**, 260
- Marriage contract, Pharaoh wrote out, to Sarah, **I.**, 223
- Marriage contract of Rebekah, the privileges of, **I.**, 331
- Marriage contract of Joseph and Asenath, **II.**, 136
- Marriage contract written with blood, **IV.**, 176
- Marriage of the younger daughter before the older forbidden, **I.**, 361; **V.**, 295
- Marriage laws, given to Israel at Marah, **III.**, 39
- Marriage of an emancipated slave, **III.**, 77
- Marriage of a female proselyte, **III.**, 77
- Marriage laws especially burdensome for the Israelites, **III.**, 247
- Marriage portions assigned to Kenaz's daughters, **IV.**, 28
- Marriage of Solomon's daughter to a poor man, **IV.**, 176
- Marriage, Cain fifteen years old at his, **V.**, 136
- Marriage of Abraham to Hagar, **V.**, 230
- Marriage of kin by Noah and the three patriarchs, **V.**, 179
- Marriage with a captive, the children of, **IV.**, 106
- Marriage to two sisters prohibited by law, **IV.**, 115
- Marriage of widows of slain soldiers, **IV.**, 183
- Marriage, laws of, abolished by Ahaz, **IV.**, 264; **VI.**, 361, 376
- Marriage ceremony, the ordinances instituted by Boaz concerning the, **VI.**, 193
- Marriage celebrations, supervision of, by the elders, **VI.**, 193
- Marriage vows, the breach of, **VI.**, 208
- Marriage, every, recorded by Elijah, **VI.**, 324.
- Marriages, made in heaven, **II.**, 170; **V.**, 75-76, 262, 374
- Marriages, prohibited, the extension of, **VI.**, 282
- Marriages, forbidden, the offspring of, **VI.**, 341
- Marriages of the sixty children of Izbaz, **VI.**, 190
- Married woman may not be alone with a man, **VI.**, 276
- Married women, Moses promised Sihon security against violence to, **III.**, 341
- Married women, not attacked by the Babylonian soldiers, **VI.**, 404.
- Mars, one of the seven planets, details concerning, **II.**, 307; **III.**, 151; **V.**, 164.
- Marsena, a Persian prince, **IV.**, 377.
- Martyrdom of Ezekiel, **VI.**, 422
- Martyrdom, the names of those willing to suffer, **VI.**, 458.
- Martyrs, hair and flesh of, changed to trees, **VI.**, 405
- Martyrs, the ten, see Ten Martyrs
- Martyrs, the position of, in Paradise, **I.**, 21, 23; **V.**, 30.
- Martyrs, Akiba one of the, **III.**, 115
- Martyrs, the readiness of Daniel's companions to become, **IV.**, 331
- Martyrs of Hadrian's time, **V.**, 186-187
- Martyrs, Eli's sons died as, **VI.**, 221
- Martyrs cannot always endure the tortures of a slow death, **VI.**, 417.
- Marumath, an idol of Terah, the story of, **I.**, 209, 211, 212; **V.**, 217.
- Marut, the fallen angel, **V.**, 160.
- Mary, mother of Jesus, the phrase coined by, **VI.**, 191.
- Mashhit, one of the angels of destruction, **III.**, 124
- Mashhit, angel of death over children, **V.**, 57.
- Masks, drawn over the Amorites by God, **III.**, 342.
- Masrekah, Samlah a native of, **II.**, 165.

- Massah, the origin of the name of, **III.**, 52.
- Mast of the ship, the name of the owner written on the, **II.**, 212-213.
- Mastema, the leader of the evil spirits, details concerning, **I.**, 173, 186, 317; **V.**, 196, 249; **VI.**, 5, 293.
- Master, the possessions of the slave belong to the, **I.**, 338.
- Matarel, angel of rain, **V.**, 153.
- Matchmaker, Elijah as a, **IV.**, 210.
- Mathematicians, the tribe of Issachar known for its, **V.**, 379.
- Matriarchate before the revelation on Sinai, **V.**, 396.
- Matriarchs, endowed with the gift of prophecy, **I.**, 341; **V.**, 271, 281.
- Matriarchs, the ceremonies of the Day of Atonement symbolical of, **III.**, 216.
- Matriarchs, blessings of, bestowed upon Joseph, **III.**, 459.
- Matriarchs, the position of, in Paradise, **V.**, 33; **IV.**, 118.
- Matriarchs, the cause of the sterility of, **V.**, 231, 271.
- Matriarchs, merits of, Israel protected by, **III.**, 59, 374, 375; **V.**, 414.
- Matriarchs, merits of, Moses received distinction because of, **VI.**, 33.
- Matriarchs, the four, buried in Machpelah, **V.**, 126.
- Matriarchs, the six, the names of, **III.**, 193; **VI.**, 7, 191.
- Matriarchs, six, the names of, engraved on the rod of Moses, **III.**, 19.
- Matriarchs, the six, present at Israel's redemption from Egypt and at the crossing of the Red Sea, **III.**, 22; **VI.**, 7.
- Mattaniah, one of the 70 elders, **III.**, 250.
- Mattaniah, king of Judah, details concerning, **IV.**, 286, 291; **VI.**, 379.
- Mattathias, son of Johanan, high priest, **VI.**, 156.
- Mausoleum of the Egyptian kings, **III.**, 5.
- Mausoleum over Ezekiel's tomb, **IV.**, 325; **VI.**, 413.
- Mausoleum, erected on the grave of Barozak, **IV.**, 326.
- Mausoleum of Daniel, **IV.**, 350; **VI.**, 437.
- Maw, of the slaughtered animal belonged to the priest, **III.**, 291.
- Mazdic priests, the Babylonian Jews suffered from, **VI.**, 433.
- Mazle Din, the name of a judge of Sodom, **I.**, 247.
- Mazzot, used for Passover, **VI.**, 327.
- Mazzot, see also Unleavened bread.
- Meal, Abraham prepared a, for Michael, **I.**, 300.
- Meal, Joseph sold as a slave while his brethren sat over a, **II.**, 16, 17.
- Meal, Ahasuerus sold Israel to Haman over a, **II.**, 17.
- Meal offering, the sacrifice of the poor, **IV.**, 40.
- Meals, two, every day, Moses instituted the custom of, **III.**, 50.
- Measure for measure, punishment of, **I.**, 285; **II.**, 5, 35; **V.**, 183, 235; **VI.**, 267.
- Measures, Joseph the inventor of, **V.**, 361.
- Meat, of a living animal, see Animal, living.
- Meat requires salt to keep it in good condition, **I.**, 67.
- Meat, eating of, by Adam, **I.**, 71; **V.**, 93.
- Meat, used at the wedding feast of Jacob, **I.**, 360.
- Meat, not eaten by Reuben during his penance, **II.**, 190.
- Meat, Judah did not eat, **II.**, 200.
- Meat, forbidden, the punishment for eating, **II.**, 312.
- Meat, Israelites in the desert desired, **III.**, 49, 350; **VI.**, 254.
- Meat, eaten at the evening meal, **III.**, 50.
- Meat, manna had the taste of, **III.**, 65.
- Meat of a sacrifice prohibited before the sprinkling of the blood, **IV.**, 66.
- Meat, not given to the antediluvians, **V.**, 173.
- Meat, animals allured men to the eating of, **V.**, 180.
- Meat, use of, during Israel's journey in the desert, **VI.**, 95, 232.
- Meat, eaten by Job's friends transformed into raw, **V.**, 387.
- Meat, sacrificial, could be eaten in time of war only, **VI.**, 232.

- Meat and milk, the prohibition of eating, V., 235
- Meat with milk, the angels as Abraham's guests partook of, V., 235
- Meat offering, flour and oil used in a, III., 195
- Meat offerings, offered in the court of the Tabernacle, III., 199.
- Mecca, the conversion of an Arab prince at, IV., 325
- Mecca, the worship of the Kaaba in, V., 247.
- Medad, prophecy of, III., 252-253
- Medad, one of the seven pious men, IV., 158
- Medad, see also Eldad and Medad.
- Medan, the son of Abraham, II., 23; V., 410.
- Medianites bought Joseph, II., 23.
- Mede, Darius' father was a, VI., 431
- Medes, laws of, irrevocable, IV., 412
- Medes, the modesty of, V., 295.
- Media, Israel's subjection to, I., 285; II., 62; V., 223
- Media, angel of, I., 351
- Media, the possessions of Joseph buried in a desert near, II., 125
- Media, Mordecai the master of, II., 147
- Media, compared to a wolf, II., 147
- Media, silver symbolical of, III., 153, 166
- Media will be permitted to bestow gifts on the new Temple, III., 166
- Media, kings of, possessed Solomon's throne, IV., 160
- Media, Darius king of, IV., 343, 344
- Media, one of the 8 kingdoms, V., 223
- Media, kings of, the burial place of, VI., 437
- Media and Persia, 45 kings of, fought against Joshua, IV., 13.
- Media, see also Persia and Medo-Persian
- Median officers, required under a Persian king, IV., 367
- Median alphabet, employed by the Japhethites, V., 194.
- Medical book given to Noah, V., 177
- Medical remedies, Hezekiah concealed the book of, IV., 277; VI., 368, 369
- Medical books of the Macedonians, I., 174
- Medicine, see also Cure and Healing
- Medicine, celestial, Raphael in charge of, I., 54
- Medicine, terrestrial, like the celestial medicine, I., 54
- Medicine of the ancient orient, I., 174
- Medicine, the milk of a lioness used as, IV., 173-174
- Medicine, Asaph the father of, IV., 298; V., 196
- Medicine, the work of Moses, V., 403
- Medicine, a woman made beautiful by, VI., 328
- Medicine, books of, the author of, I., 173-4; V., 196, 197; VI., 369
- Medicinal use of plants, I., 120, 125, 173
- Medicinal value of the sea of Sodom, V., 242.
- Mediterranean Sea identical with the Great Sea, V., 43.
- Medo-Persian empire, the ram of three years symbolical of, I., 235
- Medo-Persian empire, the war between the Chaldeans and the, VI., 430.
- Megillah, reading from the, prayer after, VI., 325.
- Mehujael, swallowed up by the earth, I., 117.
- Mehuman, one of the angels of confusion, IV., 374.
- Meir, R., aided by Elijah, IV., 204
- Meir, R., preached on Friday evenings, IV., 209
- Meir, R., the citation of the opinions of, in the heavenly academy, IV., 220
- Meir, R., the disciple of Elisha ben Abuya, IV., 220
- Meir, R., statement of, about the seven heavens, V., 10
- Meir, R., the interpretation of, of the prophecies about Duma, V., 272
- Meir, R., view of, concerning Judah's attitude toward Joseph, V., 329
- Meir, R., staff of, used as a charm for learning, VI., 170-171.
- Melancholy, Bithiah subject to, V., 399.
- Melchizedek, king and priest of Jerusalem, I., 233; V., 117, 162, 225, 226, 253
- Melchizedek instructed Abraham in the laws of the priesthood and the Torah, I., 233



- Melchizedek, Shem identified with, I., 233; V., 192, 225, 226
- Melchizedek named Abraham before God in his blessing, I., 233-234
- Melchizedek, the priesthood of, I., 234; V., 226
- Melchizedek, a type of Jesus, V., 226
- Melchizedek composed psalms, III., 462; VI., 157
- Melchizedek, grave of, in the center of the earth, V., 126
- Melchizedek, the Messiah, V., 131
- Melchizedek spoke immediately after birth, V., 167
- Melchizedek, Abraham studied in the academy of, V., 225
- Melchizedek, a descendant of Shem, V., 226
- Melchizedek, the son of a prostitute, V., 226
- Melchizedek, the mysterious personality of, V., 226
- Melchizedek, born circumcised, V., 226, 268
- Melchizedek, the title of kings borne by the Canaanites, V., 373.
- Melchizedekites, the Jewish origin of the doctrine of, VI., 325.
- Melkiel, Moses called, V., 401.
- Melons, eaten by the Jews in Egypt, III., 245.
- Mem, initial letter of Melek, one of the titles of God, I., 7
- Mem, the initial letter of Mehumah, confusion, I., 7
- Mem in *Passim* stands for Midianites, II., 7
- Mem, visible in the cloud of glory, III., 235.
- Mene, Mene Tekel Upharsin, IV., 343.
- Memorial service arranged for Joseph, II., 27
- Memorial, Book of, God inscribed four nights in the, II., 372.
- Memory, not possessed by the dwarfs of Nesiah, I., 114
- Memory, loss of, caused to one who passes the Tower of Babel, I., 180
- Memory of the chief butler of Pharaoh, God caused, to fail, II., 63-64
- Memory, the making of knots as an aid to, II., 64; V., 343
- Memory, David inspired his pupils with an unfailing, VI., 242
- Memory, the inhabitants of Borsippa suffer from a weak, VI., 411.
- Memphis, Potiphar's wife came from, II., 40
- Memphis, Chenephes king of, V., 398
- Memphis, Moses sailed from, V., 408.
- Memucan, a Persian prince, IV., 377
- Memucan, the identity of, IV., 377, 394; VI., 414, 456, 457, 463
- Memucan, the cause of Vashti's death, IV., 394
- Memucan, the lowest in rank among the seven princes of Persia, IV., 394.
- Men, preceded by women in a funeral cortège, I., 67; V., 90
- Men, faces of, after the time of Enoch not in the image of God, I., 123
- Men at the time of the fallen angels devoured birds, beasts, reptiles, and fishes, I., 125
- Men, devoured by the giants born of the fallen angels, I., 125
- Men, great, the duty of, to correct the evil ways of their fellow men, I., 354; V., 293
- Men, forced by Pharaoh to do women's work, II., 249
- Men, the various kinds of, III., 396
- Men, most, die by the sword of the angel, V., 78
- Men, a number of, did not taste death, V., 129
- Men, fooled in their dreams, V., 148
- Men, enticed by women to sin, V., 243
- Men, obedient to women, VI., 33
- Men, average, see Average men.
- Menahem, name given Noah by Lamech, I., 146; V., 168.
- Mendacious, the punishment of the, V., 250
- Mendacious, see also liar.
- Mendacity of women, V., 237
- Mendacity equivalent to idolatry, V., 283.
- Menstruant women, ritual baths taken by, IV., 403
- Menstruant woman would not touch the teraphim, V., 302.

- Menstruation, Israelitish women in the desert did not have any, **III.**, 213
- Menstruation, a punishment for Eve's sin, **V.**, 89, 101.
- Mephibosheth, the genealogy of, **IV.**, 76, 111, 118
- Mephibosheth, teacher of David, **IV.**, 76, 101, 111
- Mephibosheth, spared by the prayer of David, **IV.**, 111
- Mephibosheth, half of the possessions of, given to Ziba, **IV.**, 77; **VI.**, 244
- Mephibosheth, the name of the slave of, **IV.**, 77; **VI.**, 244
- Mephibosheth instigated the slaying of Ishbosheth, **VI.**, 261-262.
- Merab, wife of David, details concerning, **IV.**, 116; **VI.**, 239, 274.
- Merari, the son of Levi, **II.**, 197; **V.**, 396
- Merari, sons of, duties of, in the Tabernacle, **III.**, 194, 230, 236.
- Mercenaries, Pharaoh was prepared to hire, **II.**, 371.
- Merchandise of the Ishmaelites, **II.**, 19.
- Merchants of Fandana bought two idols from Abraham, **I.**, 210
- Merchants, the custom of the, **III.**, 267
- Merchants of pottery, the spies of Joshua disguised as, **VI.**, 171
- Merchants, Elijah while in hiding fed by, **VI.**, 317.
- Mercury, one of the seven planets, **III.**, 151
- Mercury, Michael in charge of, **V.**, 164.
- Mercy, without it existence would be impossible, **I.**, 4, 55
- Mercy, angels of, **I.**, 10; **V.**, 70, 71, 417
- Mercy, the world created and guided in, **II.**, 369
- Mercy, not shown to the wicked, **I.**, 57
- Mercy, tree of, the oil of, wanted by Adam, **I.**, 93, 94
- Mercy, the liver is the seat of, **II.**, 217
- Mercy, in the proximity of God, **III.**, 107; **V.**, 73
- Mercy, God inclined to forgive at the time of, **III.**, 138
- Mercy, seat of, located upon the Ark, **III.**, 215
- Mercy, seat of, in the Temple hidden by an angel, **VI.**, 410
- Mercy, argument of, before God at the Judgment, **V.**, 73
- Mercy, atonement secured by, **V.**, 228
- Mercy, feeling of, Israel received at Sinai the, **VI.**, 44
- Mercy, the most exalted attribute of God, **VI.**, 58.
- Meres, a Persian prince, **IV.**, 377.
- Meribah, Waters of, the episode at, **II.**, 269, 322; **III.**, 52, 321; **VI.**, 108, 109, 146.
- Merimit, the wife of Naphtali, **II.**, 39.
- Merits, the soul in possession of, climbs up to heaven, **I.**, 69
- Merits of thirty pious men would have spared the cities of sin, **I.**, 252
- Merits of the five pious men, Israel redeemed for the sake of, **II.**, 304
- Merits of the son, the wicked father rewarded on account of, **II.**, 314, 280; **V.**, 419
- Merits of his present actions, man rewarded for, **II.**, 317
- Merits, the just receive worlds according to their, **V.**, 30
- Merits of the unborn pious, **V.**, 414
- Merits, God deals with man according to his, **V.**, 421
- Merits, acquired by the study of the Torah, **VI.**, 257
- Merits of hospitality, **VI.**, 306
- Merits of Adam, seldom alluded to in the liturgy, **V.**, 127
- Merits of Abraham, **I.**, 185, 206, 235, 265, 292, 325, 348; **III.**, 16; **V.**, 207, 252, 267, 278, 305, 419
- Merits of Sarah, **V.**, 305
- Merits of Isaac, **I.**, 325; **V.**, 281, 305, 348
- Merits of Rebekah, **V.**, 305
- Merits of Jacob, **I.**, 317, 353, 360, 372, 382; **II.**, 130, 150; **V.**, 275, 287, 305, 314, 372
- Merits of Patriarchs, see Patriarchs, merits of
- Merits of the Matriarchs, see Matriarchs, merits of
- Merits of the sons of Jacob, **V.**, 378
- Merits of Joseph, **II.**, 3, 7, 138; **V.**, 324, 326
- Merits of the tribe of Issachar, **II.**, 144
- Merits of Amram, **II.**, 323; **V.**, 395, 421

- Merits of Jochebed, V., 395  
 Merits of Moses, II., 138, 269; III., 49; VI., 20; see also Moses, merits of  
 Merits of Aaron, III., 49; VI., 20  
 Merits of Miriam, III., 49; VI., 20  
 Merits of Israel, II., 300, 318; III., 78-79; V., 414  
 Merits of Og, III., 345.  
 Merkabah wheels, eyes of Moses changed to, II., 306  
 Merkabah wheels perform the errand of God, II., 323  
 Merkabah, secrets of, revealed to Jeroboam, IV., 180; VI., 305  
 Merkabah, Isaac beheld the chambers of, V., 285  
 Merkabah, the face of Jacob on the, V., 290  
 Merkabah, the bearers of the throne of God, V., 426  
 Merkabah, ox of the, changed to a cherub, VI., 52-53.  
 Merodach, the sun god, IV., 275; VI., 368  
 Merodach, the father of Nebuchadnezzar, VI., 368, 430  
 Merodach, dogs in company of, VI., 368  
 Merodach, the descendants of, were cosmocrators, VI., 430  
 Merodach-baladan, the name of the secretary of, IV., 300; VI., 368.  
 Meroë, the name of the sister of Cambyses, V., 409  
 Meroë, the name of the capital of Ethiopia, V., 409  
 Meroë, the foster-mother of Moses, V., 435.  
 Merois, the daughter of Pharaoh, V., 398  
 Merois, Egyptians pay homage to, V., 435  
 Merois, the burial-place of Meroë, V., 435.  
 Meroz, the identity of, IV., 36; V., 40; VI., 197  
 Meroz, excommunicated by Barak, VI., 197.  
 Mesene, Jewish slaves sent to, VI., 390  
 Mesene, the son-in-law of Nebuchadnezzar a viceroy of, VI., 390.  
 Mesha, Israel's victory in the war against, VI., 311.  
 Meshabber, angel of death over animals, V., 57.  
 Meshullam b. Kalonymos conversed with an Arabian prince, VI., 86.  
 Mesopotamia, the wickedness of the inhabitants of, I., 219  
 Mesopotamia, Jacob's return from, V., 284, 310, 318, 320; VI., 107  
 Mesopotamia in the north, V., 319  
 Mesopotamia, Jacob's sons except Benjamin born in, V., 319.  
 Messengers informed Rebekah of Esau's designs upon Jacob, I., 377  
 Messengers, sent by Moses to Sihon, III., 340; VI., 117  
 Messengers, three celestial, present at the death-bed of every man, V., 125  
 Messengers, the status of the, sent by Moses to Edom, VI., 118.  
 Messiah will put an end to sinfulness, I., 4  
 Messiah, the abode of, I., 22; III., 446; V., 33  
 Messiah, Elijah the companion of the, I., 22; V., 96  
 Messiah puts to shame those who inquire about the end, I., 23  
 Messiah, visited by Korah, Dathan, Abiram and Absalom, I., 23  
 Messiah, the genealogy of the, I., 121, 257, 393; II., 33, 143, 218; III., 196, 446; IV., 170, 287; V., 131, 243, 336, 367, 368, 393; VI., 2, 194, 245, 300, 339  
 Messiah will rule over the whole world, I., 178; III., 196; V., 199  
 Messiah, accorded the privilege of asking what he would, I., 234; IV., 130  
 Messiah, bidden by Abraham to wait until the time appointed for him, I., 236  
 Messiah, the titles bestowed upon the, I., 394; III., 455; V., 381; VI., 245 339  
 Messiah, the standard of the, I., 424  
 Messiah will annihilate Rome, II., 62  
 Messiah, alluded to as a bird, II., 62  
 Messiah, the character of, II., 143; III., 398

- Messiah, the persons identified with the, **II.**, 144; **IV.**, 272; **V.**, 149, 265; **VI.**, 48, 272, 295, 339, 414, 438
- Messiah, the prophecy concerning the, in the blessing of Judah, **II.**, 143; **V.**, 367-368
- Messiah, the redeemer of Israel, **II.**, 179, 316, 373; **III.**, 354; **V.**, 130, 275
- Messiah, the donkey used by, **II.**, 327
- Messiah, the date and place of birth of, **II.**, 373; **VI.**, 406, 426
- Messiah, the travail of the, **III.**, 47; **VI.**, 258, 341
- Messiah will anoint the high priest, **III.**, 153
- Messiah, oil symbolical of the, **III.**, 153
- Messiah will reject the gifts of Rome, **III.**, 166, 167; **VI.**, 68
- Messiah, the Temple to be erected by, **III.**, 203; **IV.**, 154; **VI.**, 106, 411
- Messiah will receive Aaron's rod from Elijah, **III.**, 307; **VI.**, 106
- Messiah, the forerunners of, **III.**, 389; **VI.**, 157, 167, 339
- Messiah, the immortality of the, **IV.**, 148; **V.**, 165; **VI.**, 290
- Messiah, Joshua ben Levi's interview with the, **IV.**, 222
- Messiah, scepter of the, **IV.**, 234; **VI.**, 340
- Messiah, the seven wonders to be performed by, **IV.**, 234
- Messiah, the demand for credentials from the, **IV.**, 234
- Messiah, Moses' interview with the, **III.**, 447
- Messiah will reveal the hidden Temple treasures, **IV.**, 321
- Messiah, Zerubbabel had an interview with, **IV.**, 353
- Messiah, spirit of, identified with the spirit of God, **V.**, 7, 74
- Messiah, the weeping of, in Paradise, **V.**, 32
- Messiah prays for Israel's redemption, **V.**, 33
- Messiah, the world created for the sake of, **V.**, 67; **VI.**, 272
- Messiah judges Azazel, **V.**, 311
- Messiah will bind Belior, **V.**, 311
- Messiah, Elijah the old competitor of, **V.**, 311
- Messiah, the anointing of the, **VI.**, 72, 340
- Messiah entered Paradise alive, **V.**, 96; **VI.**, 351
- Messiah, the preëxistence of, **V.**, 96
- Messiah, the association of the Immortals with, **V.**, 96
- Messiah will acquire the knowledge of God by himself, **V.**, 218, 384
- Messiah, Perez an allusion to the, **V.**, 336
- Messiah, the reign of, will last forty years, **V.**, 363
- Messiah, the glory of, chanted by the Erefim, **V.**, 417
- Messiah will furnish the tenth red heifer, **VI.**, 79
- Messiah, radiant face of, **VI.**, 141-142
- Messiah compared with Moses, **VI.**, 142, 164
- Messiah writes down the good deeds of man, **VI.**, 324
- Messiah will judge the sons of Esau, **VI.**, 409
- Messiah will be accompanied by the sons of Moses, **VI.**, 409
- Messiah, the allusion in Isa. 9.5 to the, **VI.**, 366
- Messiah, endowed with seven gifts, **VI.**, 381
- Messiah, the stone cut out without hands an allusion to, **VI.**, 415
- Messiah, God complained about Cyrus to the, **VI.**, 433
- Messiah will reveal a new Torah, **VI.**, 438
- Messiah, ascent of, upon the Mount of Olives, **VI.**, 438
- Messiah of Joseph, the details concerning, **II.**, 7; **III.**, 156-157; **IV.**, 234; **V.**, 131, 299; **VI.**, 2, 144, 308, 318, 339, 351
- Messiah, advent of, the announcement of the, **I.**, 45; **III.**, 380; **IV.**, 234; **V.**, 252
- Messiah, advent of, the tenth famine before the, **I.**, 221
- Messiah, advent of, the symbol of the, **I.**, 236
- Messiah, advent of, three things will be destroyed before the, **I.**, 312
- Messiah, the advent of, the date of, **I.**, 394; **II.**, 201, 315; **IV.**, 272; **V.**, 75; **VI.**, 331, 366

- Messiah, advent of, the cause of the delay of, *IV.*, 76
- Messiah, advent of, the events that will occur at the, *V.*, 160, 265; *VI.*, 154, 396-397, 398
- Messiah, advent of, Solomon attempted to discover, *VI.*, 282
- Messiah, advent of, the time of, a curse pronounced upon those who calculate, *VI.*, 436, 437
- Messiah, advent of, time of, treatises dealing with, *VI.*, 437
- Messiah, advent of, details concerning the knowledge of, *I.*, 236; *II.*, 140, 141; *IV.*, 349, 352; *V.*, 149, 366, 367; *VI.*, 436
- Messiah, the names of the, *I.*, 3, 239; *V.*, 16, 232, 292; *VI.*, 2, 272, 339, 381
- Messiah, the names of the comforters of the, *I.*, 22-23; *V.*, 32; *VI.*, 341
- Messiahs, the number of, *V.*, 131.
- Messiahship, the staff a symbol of, *II.*, 34.
- Messianic era, the compensation of Israel in the, *I.*, 236, 322, 394; *III.*, 32, 58-9, 120, 375, 378; *V.*, 257, 363; *VI.*, 21, 228, 408
- Messianic era, the leaders of Israel in the, *II.*, 316; *III.*, 312, 313; *VI.*, 108, 397
- Messianic era, secrets of the Torah will be revealed in the, *III.*, 378
- Messianic era, Israel's faith in God in the, *III.*, 119
- Messianic era, man will enjoy seven gifts in the, *I.*, 86
- Messianic era, the books of Enoch and his ancestors will be required in the, *I.*, 136
- Messianic era, the defeat of Gog in the, *I.*, 170
- Messianic era, the sun and moon will be ashamed in the, *I.*, 298
- Messianic era, the cities of sin will be restored in the, *I.*, 256; *V.*, 242
- Messianic era, the use of the precious stones in the, *I.*, 298; *IV.*, 24, 221; *VI.*, 183, 333
- Messianic era, the well of Beer-sheba will supply water to Jerusalem in the, *I.*, 324
- Messianic era, the fertility of the soil in the, *I.*, 371; *V.*, 114, 142, 300
- Messianic era, the brilliance of the sun during the, *I.*, 388
- Messianic era, the deliverance of the Ten Tribes in the, *II.*, 91
- Messianic era, the treasures for the pious in the, *II.*, 125; *III.*, 11
- Messianic era, the resurrection of the dead in the, *II.*, 129
- Messianic era, the appearance of Elijah in the, *II.*, 145
- Messianic era, Joseph will subdue the kingdom of wickedness in the, *II.*, 147
- Messianic era, Job granted a foretaste of the, *II.*, 228
- Messianic era, Elijah will restore the concealed holy vessels in the, *III.*, 48; *VI.*, 19
- Messianic era, the punishment of Amalek in the, *III.*, 62
- Messianic era, events of, prophesied by Balaam, *III.*, 380; *VI.*, 133
- Messianic era, the well of lewdness will dry up in the, *III.*, 382
- Messianic era, the site of the Temple in the, *III.*, 458
- Messianic era, the Gibeonites will be excluded from the Jewish communion even in the, *IV.*, 10
- Messianic era, the reign of peace in the, *IV.*, 322
- Messianic era, evil will disappear in the, *V.*, 46
- Messianic era, Bar Yokni will be food for the just in the, *V.*, 48
- Messianic era, the dietary laws will be abrogated in the, *V.*, 48
- Messianic era, the 30 Noachian laws will be fulfilled in, *V.*, 93
- Messianic era, the resurrection of Moses at the beginning of, *V.*, 96
- Messianic era, animals will be tame again in the, *V.*, 102, 120
- Messianic era, the beauty of man in the, *V.*, 114
- Messianic era, man will regain power over animals in the, *V.*, 119
- Messianic era, a place of honor for Adam in the, *V.*, 130

- Messianic era, a heavenly fire will descend in the, V., 135
- Messianic era, the earth will be level again in, V., 142
- Messianic era, conditions in the, the same as before the fall of Adam, V., 142
- Messianic era, everything will regain its former position in the, V., 152
- Messianic era, God will be ruler in the, V., 363; VI., 58
- Messianic era, Passover in the, V., 438
- Messianic era, manna will be eaten by the pious in the, VI., 17
- Messianic era, the entire annihilation of Edom will take place in, VI., 259
- Messianic era, the Psalms refer to, VI., 262
- Messianic era, the harp used in the, VI., 262
- Messianic era, the punishment of the wicked kingdom in the, VI., 364
- Messianic era, the part played by Zerubbabel in the, VI., 438
- Messianic era, the Pentateuch and the book of Esther will retain their worth in the, VI., 481
- Messianic activity of Jonah, VI., 350, 351
- Messianic banquet, details concerning the, I., 30; V., 43-44, 48; VI., 167
- Messianic herald, Zerubbabel called the, VI., 438
- Messianic princes, the number of, III., 455; IV., 82, 235; V., 130; VI., 154, 341
- Messianic redemption, the cause of, VI., 332
- Messianic Temple, Rome will not be permitted to contribute to, III., 166.
- Metal could be burst asunder by Shamir, I., 34
- Metal, earth endures longer than, I., 229
- Metal idols of the Egyptians, II., 367
- Metal, Goliath's visor made of, VI., 251
- Metal vessels, mice gnawed through, VI., 252
- Metals, Azazel taught men how to work, I., 125
- Metals, consumed by fire, I., 212
- Metals, frogs of Egypt pierced through, II., 349
- Metals, seven kinds of, used by Hiram to fashion his heavens, VI., 425.
- Metaphor for the image of Rachel, V., 340
- Metaphor for wife, V., 191
- Metaphor for tent, the school a, V., 274
- Metaphors for women, VI., 118.
- Metatron, the functions of, I., 9, 139; V., 170; VI., 74
- Metatron, the angels identified with, I., 139, 140; II., 305-306; III., 114; V., 29, 157, 161, 162, 163, 305; VI., 10, 150, 173, 366
- Metatron, worshiped by the angels, I., 139, 140
- Metatron, the chief of all but eight angels, I., 139
- Metatron informed Shemhazai of the Deluge, I., 149; V., 170
- Metatron and Moses, II., 305-306, 307, 308, 309; III., 114; VI., 161
- Metatron offers the souls of the pious in the heavenly Temple, III., 185; VI., 74
- Metatron tried to comfort God at Moses' death, III., 474
- Metatron, a witness to the deed of gift given to David, IV., 82; V., 82
- Metatron, one of the archangels, IV., 115, 352
- Metatron, the recitation of the trisagion by, IV., 115
- Metatron, master of the heavenly song, V., 25
- Metatron-Enoch, mysticism of, V., 161, 163
- Metatron, the names of, V., 162
- Metatron, designated as the "youth," V., 163
- Metatron, conception of, among the Babylonian Jews, V., 163
- Metatron, the guardian angel of Israel, V., 205
- Metatron pleaded for Isaac's life, V., 251
- Metatron wrestled with Jacob at Jabbok, V., 305
- Metatron executed Jannes and Jambres, VI., 10



- Metatron will testify to the unity of God on the day of Judgment, **VI.**, 103.
- Metempsychosis, **V.**, 109, 142.
- Metcor, the Eben Shetiyah was a, **V.**, 15.
- Metcorology, **V.**, 13.
- Meter of the Psalms, **VI.**, 263.
- Methuselah buried Adam, **I.**, 128; **V.**, 126
- Methuselah built an altar in Achuzan, **I.**, 137; **V.**, 162
- Methuselah, etymology of the name of, **I.**, 141; **V.**, 165
- Methuselah delivered the world from demons, **I.**, 141
- Methuselah, ruler of the earth, **I.**, 141; **V.**, 165
- Methuselah composed 230 parables in praise of God, **I.**, 141
- Methuselah studied 900 orders of the Mishna, **I.**, 141
- Methuselah, mourning over, **I.**, 141-2; **V.**, 166
- Methuselah and Enoch, **I.**, 145, 146, 171
- Methuselah and Lamech, **I.**, 145, 171; **V.**, 167
- Methuselah named Noah, **I.**, 146
- Methuselah, the generation of, rebelled against him, **I.**, 147-148
- Methuselah possessed the clothes of Adam and Eve, **I.**, 177
- Methuselah, sword of, the possessors of, **I.**, 321; **V.**, 168
- Methuselah entered Paradise alive, **V.**, 96, 165
- Methuselah, one of the members of the Messiah's council, **V.**, 130
- Methuselah, the election of, announced by a miracle, **V.**, 165
- Methuselah, alive at the time of the Deluge, **V.**, 165
- Methuselah, court of justice and academy of, **V.**, 166, 176
- Methuselah, the cause of the longevity of, **V.**, 166; **VI.**, 305
- Methuselah, a shoemaker, **V.**, 166
- Methuselah feared the power of sorcery, **V.**, 168
- Methuselah endeavored to induce the wicked to repent, **V.**, 174
- Methuselah, the only pious person of the antediluvian generations, **V.**, 175-176
- Methuselah, the resurrection of, **V.**, 380.
- Methushael, the death of, **I.**, 117, 141; **V.**, 175.
- Meturgeman, Caleb acted as a, **III.**, 440; **VI.**, 151.
- Meum athamaticum, a cure for sterility, **V.**, 231.
- Mezuzah, law of, ridiculed by Korah, **III.**, 289
- Mezuzah, a house filled with sacred books requires a, **III.**, 289
- Mezuzah contains two sections of the Torah, **III.**, 289
- Mezuzah, the ceremony of, peculiar to Israel, **III.**, 375
- Mezuzot, excrements of dogs used in tanning the hides for, **III.**, 6.
- Micah, the prophet, miraculous rescue of, **IV.**, 49
- Micah, resurrection of, **IV.**, 49
- Micah, activity of, the date of, **IV.**, 50; **VI.**, 210, 211, 213, 355, 360
- Micah, one of the 8 post-exilic prophets, **VI.**, 314
- Micah, flight of, from Jerusalem, **IV.**, 278
- Micah, a disciple of Elijah, **VI.**, 343
- Micah, identified with Micaiah, **VI.**, 355
- Micah, smitten on the cheek, **VI.**, 358
- Micah, son of Delilah, **IV.**, 49, 52-53; **VI.**, 209, 220
- Micah fashioned the golden calf, **IV.**, 50; **VI.**, 209, 210
- Micah, the priest of, **IV.**, 50; **VI.**, 211
- Micah, father of Jeroboam, **IV.**, 53
- Micah, mother of, the death of, **IV.**, 53
- Micah, hospitality of, **IV.**, 53; **VI.**, 210
- Micah, the first in the sixth division of Hell, **IV.**, 53
- Micah, burned in fire, **IV.**, 53
- Micah, identified with Sheba the son of Bichri, **VI.**, 214
- Micah, idolatry of, in Egypt, **IV.**, 49, 57; **VI.**, 209
- Micah stole a silver plate, **VI.**, 209
- Micah, altar erected by, **VI.**, 210
- Micah, idol of, located at Baalbek, **VI.**, 375
- Micah, idol of, the wars against the, occurred in Shebat, **VI.**, 464
- Micah, idol of, possessed by Manasseh, **IV.**, 279; **VI.**, 375

- Micah, sanctuary of, the images of, **IV.**, 50; **VI.**, 13, 209.
- Micaiah, the prophet, the time of the activity of, **IV.**, 187; **VI.**, 311
- Micaiah, called the man of God, **VI.**, 167
- Micaiah, prophesy of, concerning Ahab, **VI.**, 312, 313
- Micaiah, wounded in the war against the Arameans, **VI.**, 313
- Micaiah, Micah identified with, **VI.**, 355
- Micaiah, son of Imlah, **VI.**, 355.
- Mice, pair of, in Noah's ark, **I.**, 37
- Mice, plague of, inflicted upon the Egyptians, **IV.**, 62; **VI.**, 223
- Mice gnawed through metal vessels, **VI.**, 252
- Mice, sent against the Philistines, **VI.**, 252
- Mice caused the defeat of the Assyrians, **VI.**, 363
- Mice, see also Mouse.
- Michael, the functions of, **I.**, 9, 94, 136, 385; **V.**, 71, 164, 170; **VI.**, 74, 159, 173, 246
- Michael, one of the archangels, **I.**, 17, 53, 100, 102, 242, 303; **IV.**, 150, 301, 334; **VI.**, 82
- Michael, band of, objected to the creation of man, **I.**, 53
- Michael comes to the terrestrial Paradise, **I.**, 100
- Michael, the name of, **I.**, 231; **III.**, 231; **V.**, 224
- Michael, the contest between Sammael and, **I.**, 231, 313
- Michael walked between the other two angels, **I.**, 242
- Michael, the greatest of the angels, **I.**, 244, 302, 303, 385; **II.**, 214; **V.**, 70, 159, 377
- Michael never sat on a four-footed animal, **I.**, 300
- Michael ascended heaven in the twinkling of an eye, **I.**, 300
- Michael, tears of, changed into precious stones, **I.**, 300
- Michael recited Grace after meals, **I.**, 301
- Michael, a heavenly fire consumed the food offered to, **I.**, 301; **V.**, 266
- Michael burnt in fire an adulterous couple, **I.**, 303
- Michael prays for the souls of the wicked, **I.**, 304
- Michael, the prayer of, saved the soul equal in sins and virtues, **I.**, 304
- Michael adorned the angel of death with beauty, **I.**, 305, 306
- Michael, the leader of the heavenly choir, **I.**, 386; **III.**, 231; **V.**, 25, 306
- Michael, weeping of, **I.**, 300, 301, 302; **III.**, 449, 467; **VI.**, 159
- Michael, the guises assumed by, **I.**, 384; **II.**, 282; **IV.**, 434; **VI.**, 34, 478
- Michael produced fire by touching earth with his finger, **I.**, 384
- Michael, the elements from which he was created, **I.**, 385; **V.**, 22, 70; **VI.**, 66
- Michael feared lest he be burnt in fire by the angels of Arabot, **I.**, 386
- Michael, the message of, to each nation, **II.**, 214
- Michael, appeared in the burning bush, **II.**, 303
- Michael and Gabriel, **III.**, 25; **V.**, 4, 21, 71, 72
- Michael, abode of, in heaven, **III.**, 231-2; **V.**, 22; **VI.**, 82
- Michael fails to capture Behemoth, **V.**, 43
- Michael alone bears the title prince, **V.**, 71
- Michael informed the fallen angels of the Deluge, **V.**, 170
- Michael, identical with Metatron, **V.**, 305; **VI.**, 173
- Michael placed a brick under the throne of God, **V.**, 437
- Michael, high priest greater than, **VI.**, 78
- Michael beat out the golden plates of the pattern of the candlestick, **VI.**, 79-80
- Michael, a witness to the heavenly deed, **VI.**, 246
- Michael traverses the world with one stroke, **VI.**, 326
- Michael, one of the Seraphim, **VI.**, 360
- Michael sacrificed on the site of the Temple altar, **VI.**, 440
- Michael, the Temple destroyed by, **VI.**, 392

- Michael in mourning at the destruction of the Temple, **III.**, 450
- Michael, the activity of, in the Messianic era, **IV.**, 234; **VI.**, 272-3, 341, 438
- Michael presents the soul to God, **I.**, 70
- Michael escaped falling from heaven by the help of God, **I.**, 231
- Michael, the forerunner of the Shekinah, **II.**, 303
- Michael present when God proclaimed the new moon, **II.**, 362
- Michael could bring sacrifices for God, **III.**, 372
- Michael, hands of, bound by God, **IV.**, 301
- Michael, the appearance of, indicates the presence of the Shekinah, **V.**, 416
- Michael came with a drawn sword to kill Abimelech, **V.**, 244
- Michael and Abraham, **I.**, 231, 241, 245, 281, 299, 303-306; **V.**, 212, 237
- Michael and Adam, **I.**, 64, 97, 100; **V.**, 71, 122, 125
- Michael kept Ahasuerus awake, **IV.**, 43
- Michael brought Asenath from Palestine, **V.**, 337
- Michael destroyed the army of the Assyrians, **VI.**, 362, 363
- Michael destroyed Babylon, **VI.**, 431
- Michael turned against Balaam, **VI.**, 127
- Michael, Barak received revelations through, **VI.**, 195
- Michael taught Cain how to cultivate the ground, **I.**, 106
- Michael wanted to save Daniel's companions from the fire, **VI.**, 417
- Michael, secrets revealed to Elijah by, **VI.**, 331
- Michael took Enoch up to heaven, **I.**, 135
- Michael drew up the bill of sale for Esau's birthright, **V.**, 284
- Michael helped Esther to take the scepter from Ahasuerus, **IV.**, 429
- Michael assisted Eve, **I.**, 94, 106
- Michael interpreted Isaac's dreams, **I.**, 241, 244, 300, 301, 302, 334; **V.**, 237, 284, 305
- Michael, the guardian angel of Israel, **I.**, 5, 385; **III.**, 17, 449; **IV.**, 301, 406, 433; **V.**, 4, 205, 305, 415; **VI.**, 6, 78, 391
- Michael, the guardian angel of Jacob, **I.**, 313, 385, 386-7, 388; **V.**, 271, 285, 306, 365
- Michael wrestled with Jacob, **I.**, 333, 372, 384, 385, 386, 387; **V.**, 284, 301, 306, 310
- Michael slew Jannes and Jambres, **II.**, 29
- Michael, the angel who appeared to Joshua, **IV.**, 7; **VI.**, 173
- Michael saved Joshua the high priest from death, **VI.**, 426
- Michael compelled Judah to notice Tamar, **V.**, 334
- Michael brought the pledges to Tamar, **II.**, 35; **V.**, 335
- Michael considered himself as important as Judah, **V.**, 335
- Michael took Levi up to heaven, **I.**, 387; **V.**, 307
- Michael rescued Lot, **I.**, 255, 302
- Michael acted as intermediary between Mordecai and Esther, **IV.**, 421
- Michael and Moses, **II.**, 282, 316; **III.**, 89, 449, 472; **V.**, 334-335, 415; **VI.**, 159, 160, 195, 467
- Michael attended the funeral of Nadab and Abihu, **III.**, 191
- Michael dragged Nebuchadnezzar into the Holy of Holies, **IV.**, 333-334
- Michael, Reuben corresponds to, **III.**, 231-238; **VI.**, 81-82
- Michael, the reply of, to Sarah, **I.**, 302
- Michael and Satan, **I.**, 64; **VI.**, 159
- Michael, message of, to Seth, **I.**, 94, 102
- Michael pinned the children of Shem-hazai under the earth, **I.**, 148
- Michael a witness to the marriage of Solomon's daughter, **IV.**, 176
- Michael, father of Sethur, **III.**, 265
- Michael, one of the names of Barak, **VI.**, 195
- Michael received revelations from Deborah, **VI.**, 195.
- Michal, the genealogy of, **IV.**, 76, 116; **VI.**, 238, 239, 274
- Michal, the names of the husbands of, **IV.**, 76, 116; **VI.**, 192, 198, 220, 238, 239, 254, 273
- Michal and David, **IV.**, 116, 117; **VI.**, 274, 459

- Michal used phylacteries, *IV.*, 116-117; *VI.*, 274
- Michal adopted the five children of her sister, *IV.*, 116; *VI.*, 274
- Michal, beauty of, *IV.*, 116; *V.*, 80; *VI.*, 273
- Michal, called Eglah, *IV.*, 116; *VI.*, 273
- Michal died giving birth to a child, *IV.*, 117; *VI.*, 274
- Michal, a woman of valor, *V.*, 258
- Michal, alluded to in Proverbs, *VI.*, 274.
- Microcosm, conception of, *V.*, 64, 65, 388.
- Mid air, Azza and Azazel suspended in, *III.*, 472
- Mid air, the suspension of hailstones in, *IV.*, 10
- Mid air, David suspended in, *IV.*, 108
- Mid air, the floating of the golden calves of Bethel in, *IV.*, 245
- Mid air, see also Air.
- Midian, the son of Keturah, *II.*, 39, 289; *V.*, 410
- Midian, the grandfather of Molad, *II.*, 39
- Midian, Jethro resided in, *II.*, 254, 255, 327
- Midian, the stay of Moses in, *II.*, 289, 295, 328, 337; *III.*, 353, 408; *V.*, 404, 406; *VI.*, 143
- Midian, Elders of, were magicians, *III.*, 357
- Midian, Elders of, were Balak's messengers to Balaam, *III.*, 357; *VI.*, 124
- Midian hated Israel, *III.*, 406, 408
- Midian, idols of, *IV.*, 39
- Midian, located near Moab, *VI.*, 143
- Midian, Moses' last campaign against, *III.*, 405, 406, 410, 412.
- Midianite, Moses' wife a, *III.*, 384
- Midianite kings, the five, the death of, *III.*, 403
- Midianite kings, the five, flew in the air, *III.*, 409
- Midianite women enticed Israel at Shittim, *III.*, 404, 412, 413, 414; *VI.*, 136
- Midianite women of marriageable age executed by the Israelites, *III.*, 413
- Midianite priests, Aud one of the, *IV.*, 39.
- Midianites, the sale of Joseph to the, *II.*, 7, 15-16, 17, 19, 37, 39-40, 108; *V.*, 330
- Midianites sold Joseph as a slave, *III.*, 409
- Midianites, afraid of Simon, *II.*, 16
- Midianites prepared to fight the sons of Jacob, *II.*, 16
- Midianites, the journey of the, to Gilead, *II.*, 18
- Midianites aided the sons of Seir, *II.*, 156
- Midianites, defeated by Hadad, *II.*, 164
- Midianites, relations of the Moabites to the, *II.*, 164; *III.*, 354, 404-405; *V.*, 373; *VI.*, 122, 142
- Midianites, aided by the sons of Keturah, *II.*, 164
- Midianites, the punishment of the, *III.*, 405
- Midianites, the tribes of Transjordanian enriched by the spoils of, *III.*, 415
- Midianites, wars against the, *IV.*, 39, 41, 400; *VI.*, 199, 200, 248
- Midianites incited Moabites against Israel, *VI.*, 123
- Midianites, young boys of the, spared by the Israelites, *VI.*, 145
- Midianites, the witch of En-dor one of the, *VI.*, 236.
- Midnight, God goes to the pious in Paradise at, *I.*, 44
- Midnight, the slaying of the first-born of the Egyptians took place at, *II.*, 366; *V.*, 434
- Midnight, Moses rose at, while serving on Joshua, *III.*, 437
- Midnight, the blowing of the north wind at, *VI.*, 98
- Midnight, termed the acceptable time, *VI.*, 98
- Midnight, the vibration of David's harp at, *VI.*, 101
- Midnight, praying at, *VI.*, 262
- Midnight, evil spirits call at, *VI.*, 226.
- Midrash of the Chaldees, the author of, *I.*, 174
- Midrash, one of the three parts of the oral law, *III.*, 79; *VI.*, 448
- Midrash, contained in the second Tables of the Law, *III.*, 139.
- Midwife, Noah praised God when taken from the hand of, *I.*, 145
- Midwife bound a scarlet thread upon Zerah's hand, *II.*, 37

- Midwife, Jochebed was a, **II.**, 261.
- Midwives, ordered to kill all males born in the time of Nimrod, **I.**, 187
- Midwives, Hebrew, in Egypt, commanded to slay male children at birth, **II.**, 251
- Midwives, Egyptian, used by Israelitish women, **II.**, 257.
- Migdol, vast number of Egyptian soldiers in, **III.**, 13.
- Milcah, wife of Nahor, childless until the birth of Isaac, **I.**, 293; **III.**, 356; **V.**, 207
- Milcah, the wife of Levi, **II.**, 196.
- Mildew, grain stricken with, because of earth's sin, **I.**, 79
- Mildew, the grain preserved by Joseph saved from, **II.**, 78.
- Mile from the city, Manasseh found Joseph's brethren at a distance of, **II.**, 99
- Mile, Moses' tent removed from Israel's Camp at a distance of a, **III.**, 132
- Mile, Eliezer and Ishmael at a distance of a, from Moriah, **V.**, 250.
- Military service, newly married men exempted from, **VI.**, 254.
- Milk, River of, in Paradise, **I.**, 20, 132; **II.**, 315; **V.**, 159
- Milk, Gabriel caused to flow, from Abraham's finger, **I.**, 189; **V.**, 210
- Milk, Sarah had enough, to suckle all the babes at Isaac's circumcision, **I.**, 263
- Milk, Israelite infants suckled, from a pebble, **II.**, 257
- Milk, manna tasted like, **III.**, 44
- Milk, water of Miriam's well tasted like, **III.**, 65
- Milk of goats flowed freely in Palestine, **III.**, 271
- Milk, Palestine a land flowing with, **III.**, 295
- Milk, wine mingled with, given to Sisera, **IV.**, 37-38; **VI.**, 198
- Milk and the serpent, the story of, **IV.**, 134-135
- Milk of a lioness used as medicine, **IV.**, 174
- Milk, found in the breast of men, **IV.**, 383; **VI.**, 459
- Milk and meat served by Abraham to his guests, **V.**, 235.
- Mill, use of the, introduced by the Jews into Babylon, **VI.**, 391
- Mills of manna are in the third heaven, **III.**, 44.
- Millennium, the eighth, no computation of time in the, **I.**, 135
- Millennium will take place after 7,000 years, **V.**, 128.
- Million kings subject to Shadad, **IV.**, 165
- Million heroes slain by Shadad, **IV.**, 165
- Million horses, Shadad rode on a, **IV.**, 165
- Million provinces, Shadad the ruler of, **IV.**, 165
- Million souls slain by Nebuzaradan, **IV.**, 304
- Million and a thousand Egyptians drowned in the Red Sea, **VI.**, 8
- Million and two hundred thousand angels descended on Sinai, **III.**, 92
- Million and two hundred thousand prophets in Elijah's time, **VI.**, 343
- Million and a half, the population of Nineveh, **IV.**, 250
- Million and eight hundred and forty thousand angels snatched away the prayers of Israel, **III.**, 434.
- Millions of fiery crowns adorn the angels, **I.**, 18
- Millions of angels in the sixth heaven, **II.**, 308
- Millions, the descendants of Noah before his death amounted to, **I.**, 175
- Millions of Isaac's descendants, Og destined to see, **I.**, 263.
- Millstone, Abimelech killed by a, **IV.**, 41
- Millstones, corn was ground between, **II.**, 367
- Millstones, dissolved by the waters of the Deluge, **V.**, 184.
- Mina of gold, Potiphar's wife was willing to pay for Joseph, **II.**, 42.
- Mind, fishes have the dullest, **V.**, 59
- Mind of the serpent resembled man's before the fall, **V.**, 124.
- Minhah prayer, introduced by Isaac, **I.**, 296
- Minhah prayer, recited by Daniel in the presence of the king, **IV.**, 348

- Minhah prayer, most acceptable to God, VI., 320
- Minhah prayer, offered by Elijah, VI., 320.
- Minor Prophets, books of, VI., 387, 448.
- Mint, Jacob established a, for the people of Shechem, V., 313.
- Minute of life, originally apportioned to David, I., 61
- Minute, 94 myriads of demons slain in a, I., 141.
- Minyan, needed for public divine service, I., 307, 308
- Minyan, for nuptial benedictions, V., 260
- Minyan, see also Ten.
- Miracle, hole formed by a, found by the mouse in Noah's ark, I., 38
- Miracle of the shrinking of the road, I., 294, 353; V., 260, 293
- Miracle, in connection with the teraphim, I., 373
- Miracle, the benediction recited over a, II., 167
- Miracle of the speaking infant, II., 264
- Miracle of a sword refusing to cut the neck of a saint, V., 406
- "Miracle, My", the name of the altar built by Moses after the victory over Amalek, III., 63
- Miracles, the night of, IV., 431; VI., 361, 475
- Miracles, performed for Israel, I., 50-51; II., 245, 250, 264, 269, 302, 321, 322, 330, 334, 336, 341, 353-354, 357, 374; III., 7, 22, 39, 45, 53, 74, 89, 132, 159, 207, 277, 311-312, 337-338, 469; V., 207, 391, 427, 431, 433; VI., 6, 7, 116-117, 441
- Miracles, performed for individuals, Abraham, I., 176, 202, 224, 263; V., 198; Bithiah, II., 267; Daniel, IV., 349; VI., 414; Daniel's companions, IV., 330; Elijah, IV., 197, 239; VI., 343; Elisha, IV., 239; VI., 343; Ezekiel, IV., 325, 326; Ezra, IV., 345, 358; VI., 447; Habakkuk, IV., 348; Hagar, I., 265; Hezekiah, IV., 271, 274; Isaac, I., 216, 263, 313; V., 253; Jacob, I., 336, 347, 348, 349; V., 424; Jesus, V., 16; Job, II., 228; Job's friends, II., 236; V., 387; Jochebed, II., 261; Joseph, II., 43; Joseph's brothers, II., 112; Methuselah, V., 165; Miriam, II., 261; Moses, II., 263, 282; Nimrod, I., 188; Noah, I., 145, 167; On, III., 301-302; Patriarchs, II., 255; Phinehas, III., 387; Prophets, VI., 101; Rachel, V., 299; Rebekah, I., 313; V., 264; Sarah, I., 297; II., 54; King of Sodom, I., 230; Spies in Jericho, V., 396; Zedekiah, IV., 336-337
- Miracles, the theory underlying, I., 199; III., 34, 157; V., 68; VI., 6
- Miracles, seven, in the course of history, I., 291; V., 246, 258; VI., 178
- Miracles on the last day, V., 175
- Miracles, part of the, performed in this world, V., 68
- Miracles in the world to come performed in miniature in this world, VI., 422.
- Miraculous power of God's voice, II., 328
- Miraculous ripening of grain in eleven days, IV., 191
- Miraculous utterance of unspoken words, IV., 434
- Miraculous opening of the prison gates, V., 424, 425
- Miraculous breaking of the weapons, V., 424
- Miraculous opening of locked doors, VI., 461.
- Miriam and Moses, I., 66; II., 265, 268, 269; III., 214, 256, 260, 261, 262, V., 398; VI., 90
- Miriam, the high position of, II., 61; III., 261, 307, 308
- Miriam, death and burial of, II., 148; III., 307, 308, 317, 326, 329; VI., 100, 107, 110, 113
- Miriam, the corpse of, not ravaged by worms, II., 148; IV., 272
- Miriam, a midwife, II., 251
- Miriam, the name of, II., 253, 261; V., 393, 396
- Miriam, married to Caleb, II., 253; VI., 186
- Miriam, the names of the descendants of, II., 253, 254; III., 121, 154; VI., 81; V., 383, 393; VI., 63
- Miriam, saved by a miracle, II., 261



- Miriam danced at the remarriage of Amram, **II.**, 262
- Miriam, a prophetess, **III.**, 52, 261, 307, 308; **VI.**, 116
- Miriam, the prophecy of, **II.**, 264, 265; **V.**, 397
- Miriam conducted the women in singing the song at the Red Sea, **III.**, 36, 260
- Miriam received divine revelations, **III.**, 79, 256, 257
- Miriam, afflicted with leprosy, **III.**, 214, 259, 262
- Miriam explained the lighting of the candles, **III.**, 255
- Miriam interrupted God in His speech, **III.**, 258
- Miriam instructed the women, **III.**, 260
- Miriam, shut out of the camp for seven days, **III.**, 260, 261
- Miriam, piety of, **III.**, 261, 262, 308, 317
- Miriam, not allowed to enter Palestine, **III.**, 308, 320
- Miriam died sinless, **III.**, 444
- Miriam supervises a class of women in Paradise, **V.**, 33
- Miriam, a woman of valor, **V.**, 258
- Miriam, Well of, the details concerning, **I.**, 265; **III.**, 48, 49, 52, 53-54, 65, 77, 261, 308, 309, 315, 317, 318, 339, 374, 427; **V.**, 242, 261, 279; **VI.**, 15, 19, 20, 21, 22, 27, 94, 116.
- Mirod, Pharaoh's chief butler, details concerning, **II.**, 67.
- Mirrors, contributed by the women to the Tabernacle, **III.**, 174, 175
- Mirrors arouse sensual desires, **III.**, 175
- Mirrors, the laver fashioned out of the, **III.**, 175
- Mirrors, a proof of chastity, **VI.**, 70-71.
- Miscarriages did not occur in Egypt during Jacob's sojourn, **V.**, 360.
- Misfortune and Falsehood accepted in the ark, **I.**, 160-1.
- Mishael, the cousin of Aaron, **III.**, 191
- Mishael and Elzaphan attended the burial of Nadab and Abihu, **III.**, 214
- Mishael, Daniel's companion, called the servant of God, **V.**, 381
- Mishael, one of the three pillars of the world, **VI.**, 104
- Mishael, one of the six pious men, **VI.**, 193
- Mishael, see also Daniel, companions of,
- Mishna, students of, in the seventh compartment of Eden, **I.**, 21
- Mishna, 900 orders of, studied by Methuselah, **I.**, 141
- Mishna, six orders of, **III.**, 193
- Mishna, Moses received, in heaven, **III.**, 141
- Mishna, Moses taught Joshua, **III.**, 433
- Mishna Shabbat studied by Elisha, **IV.**, 244
- Mishna, the number of treatises of, **VI.**, 446
- Mishna, the authors of, **VI.**, 446
- Mishna, revealed to Israel only, **VI.**, 446
- Mishna, the origin of the, **VI.**, 448.
- Missionary activity of Abraham, **I.**, 217, 219, 232, 233, 242, 270, 271, 273, 281; **V.**, 216, 220; **VI.**, 143
- Missionary activity of the King of Sodom, **I.**, 230
- Missionary activity of Jacob, **I.**, 316
- Missionary activity of the Patriarchs, **II.**, 3; **V.**, 324
- Missionary activity of Job, **II.**, 229-230
- Missionary activity of Jethro, **III.**, 75
- Missionary activity of Elijah, **IV.**, 202.
- Miter of the priest atoned for pride, **III.**, 168, 169; **VI.**, 68.
- Mixed choirs, the song at the Red Sea chanted by, **VI.**, 13
- Mixed choirs, the Rabbis disapproved of, **VI.**, 13
- Mixed choirs among the Essenes, **VI.**, 13
- Mixed multitude, the number of, that left Egypt, **II.**, 375
- Mixed multitude, not protected by the clouds of glory, **II.**, 375; **V.**, 439
- Mixed multitude claimed their share in the Egyptian booty, **III.**, 68
- Mixed multitude joined Israel after the Exodus, **III.**, 122-123, 244
- Mixed multitude induced Israel to worship the Golden Calf, **III.**, 122-123, 127, 211; **VI.**, 53, 70
- Mixed multitude, Moses persuaded God to permit him to take along, **III.**, 126

- Mixed multitude, devoured by the heavenly fire, **III.**, 244; **VI.**, 70
- Mixed multitude clamored for the flesh pots of Egypt, **III.**, 245
- Mixed multitude demurred against Moses and Aaron, **III.**, 276
- Mixed multitude, the two classes of, **V.**, 439
- Mixed multitude tried to force Israel to return to Egypt, **VI.**, 3
- Mixed multitude did not partake of the manna, **VI.**, 18
- Mixed multitude married women of the tribe of Simon, **VI.**, 137
- Mixed multitude, the offspring of, **VI.**, 137
- Mixed seed, fields of Gentiles sown with, **VI.**, 208.
- Mizpah, Jephthah offered judgeship at, **IV.**, 43
- Mizpah, the assembly of Israel at, **IV.**, 64.
- Mizraim, one of the builders of the Tower of Babel, **I.**, 220; **V.**, 201; **VI.**, 4
- Mizraim came to the assistance of the Egyptians, **VI.**, 4.
- Mizraim, the capital of Egypt, **II.**, 64, 74, 75; **V.**, 345, 347
- Mizraim, Joseph looked for his brethren in, **II.**, 82
- Mizraim, Jacob's sons resolved to destroy, **II.**, 106, 108
- Mizraim, divided into twelve quarters, **II.**, 109
- Mizraim and Raamses, the distance between, **II.**, 374
- Mizraim, city of, the abode of Moses, **II.**, 374.
- Moab, see also Ammon and Moab
- Moab, Elimelech and his sons went to, **I.**, 221; **IV.**, 31
- Moab, daughters of, Israel's sin with, **I.**, 363; **III.**, 170, 379, 381, 382, 404; **VI.**, 136
- Moab, the idols of, **II.**, 334; **III.**, 352, 382, 383
- Moab, desert of, God made a covenant with Israel a second time in, **III.**, 89
- Moab, boundary of, Arnon located at, **III.**, 338
- Moab, boundary of, Miriam's well disappeared at the, **III.**, 339
- Moab, the meaning of the name of, **III.**, 351
- Moab feared Israel, **III.**, 351-352, 357, 405-406; **VI.**, 142
- Moab, Elders of, were Balak's messengers to Balaam, **III.**, 357
- Moab, the war against, in David's time, **III.**, 405; **VI.**, 142
- Moab, Joram's victory over, **IV.**, 190; **VI.**, 314, 315, 344
- Moab, Moses' last campaign against, **VI.**, 142
- Moab, the prohibition to wage war against, **III.**, 351, 352, 404; **IV.**, 182; **VI.**, 121, 122, 142
- Moab, located near Midian, **VI.**, 143
- Moab, names of the kings of, **II.**, 147; **III.**, 353; **IV.**, 85; **VI.**, 142
- Moab, king of, a sun worshiper, **IV.**, 190
- Moab, king of, the human sacrifice offered by, **IV.**, 190; **VI.**, 314-315
- Moab, defeat of, **II.**, 164, 165, 166; **III.**, 352, 354; **IV.**, 47; **VI.**, 122.
- Moabite, Hamudan a, **II.**, 39
- Moabite king, Jesse killed by a, **IV.**, 81; **VI.**, 246
- Moabite origin, David of, **IV.**, 75
- Moabite king, kind to David's parents, **VI.**, 246
- Moabites, see also Ammonites and Moabites
- Moabites, aided by the Ammonites, **II.**, 166
- Moabites, the destruction of Israel would be regarded as a sign of the impotence of God by the, **III.**, 279
- Moabites, Israel permitted to enslave the, **III.**, 351
- Moabites and Midian, the relations between, **III.**, 354 **V.**, 373; **VI.**, 122
- Moabites, the unfriendliness of, towards Israel, **III.**, 357 **VI.**, 121, 188
- Moabites, incited by the Midianites against Israel, **VI.**, 123
- Moabites, identified with the Midianites, **III.**, 404-405; **VI.**, 142
- Moabites, descended from Lot, **III.**, 381, 404

- Moabites, the prohibition against inter-marriage with the, *IV.*, 33, 34, 75, 88-89; *VI.*, 142, 189, 191, 193, 252
- Moabites, success of, in their wars against the Gentiles, *IV.*, 190
- Moabites, Balaam's relation to, *VI.*, 124
- Moabites forfeited their claim to kind treatment from Israel, *VI.*, 256
- Moabites, Pharaoh wanted his son to marry a, *II.*, 170
- Moabites, Ruth a, *I.*, 257; *III.*, 351, 406; *V.*, 243; *VI.*, 143
- Moabites, intermarriage with, forbidden, *IV.*, 31, 32-33, 34; *VI.*, 189, 191.
- Modesty of Alef rewarded, *I.*, 8
- Modesty, the reward for, *I.*, 8, 91 *II.*, 34, 138; *V.*, 166, 193, 226-227, 257
- Modesty, lesson of, taught in man's late appearance on earth, *I.*, 49
- Modesty of God, *I.*, 51; *II.*, 304
- Modesty of God, an example to man, *I.*, 52
- Modesty, a judge should possess, *III.*, 68
- Modesty of Sinai, *III.*, 83, 84; *VI.*, 31
- Modesty, the greatness of, *III.*, 140
- Modesty, one of the qualifications of a prophet, *III.*, 141
- Modesty of the angels, *III.*, 256; *VI.*, 91
- Modesty of the sons of the East, *V.*, 295
- Modesty of man, *VI.*, 64
- Modesty of Abraham, *I.*, 239, 288; *V.*, 226-227, 257; *VI.*, 126
- Modesty, Abel offered his sacrifice in, *V.*, 136
- Modesty of Benjamin, *II.*, 101
- Modesty of Enoch, *I.*, 131, 138
- Modesty, Ephraim rewarded for his, *II.*, 138
- Modesty of the Haranites, *V.*, 295
- Modesty of Isaac, *V.*, 279, 280
- Modesty of Jacob, *I.*, 319
- Modesty of Jacob's sons, *II.*, 94
- Modesty of Jared and Methuselah, *V.*, 166
- Modesty of Joktan, the reward for, *V.*, 193
- Modesty of Joseph, *II.*, 69
- Modesty of Moses, *II.*, 305, 323; *III.*, 59, 84, 85; *V.*, 416; *VI.*, 32
- Modesty of the Persians and the Medes, *V.*, 295
- Modesty of Tamar, the reward for, *II.*, 34
- Modesty of Zipporah, *II.*, 291.
- Mohammed, the names of the wife and daughter of, *V.*, 247
- Mohammed, accusations against the Arabian Jews by, *VI.*, 432.
- Mohammedan pasha, David's tomb visited by, *IV.*, 119
- Mohammedans and the Sabbath, *V.*, 110.
- Molad, a grandson of Midian, *II.*, 39.
- Mole has no eyes, *I.*, 40.
- Moloch, the worship of, details concerning, *I.*, 33; *IV.*, 23, 153, 154, 266; *V.*, 19, 20; *VI.*, 255.
- Moment, the cities of sin destroyed in a, *V.*, 241
- Moment, world remains without a leader for a, *VI.*, 204.
- Monarchos, the son of Kikanos, king of Ethiopia, *II.*, 288, 289; *V.*, 407.
- Monarchy, the origin of, *I.*, 185; *V.*, 208; *VI.*, 230.
- Monday, an unlucky day, *V.*, 39
- Monday, Moses descended from heaven on a, *VI.*, 56
- Mondays and Thursdays, Patriarchs visit the Messiah on, *I.*, 23
- Mondays and Thursdays, reading from the Torah on, *III.*, 40, 440; *IV.*, 356
- Mondays and Thursdays, court sessions on, *IV.*, 356
- Mondays and Thursdays, fasting on, *VI.*, 56.
- Money, coined at the birth of Isaac, *I.*, 206
- Money, coined by Abraham, the figures on the, *I.*, 206; *V.*, 216
- Money, carried in a girdle, *I.*, 356
- Money, paid by Jacob for his estate, *I.*, 395
- Money, see also Coins.
- Monkey and the dog, the story of, *I.*, 36
- Monkey, man acts like a, when he is intoxicated, *I.*, 168
- Monkey, slaughtered by Satan when planting the vine, *I.*, 168; *V.*, 190
- Monkey, Noah washed the roots of the vine with the blood of a, *V.*, 190.

- Monkeys, the builders of the Tower of Babel changed into, **I.**, 180; **V.**, 203, 204
- Monkeys, monsters with the likeness of, **I.**, 423.
- Monobaz, king of Adiabene, became a proselyte, **VI.**, 412.
- Monogamy, practiced by Adam and Job, **II.**, 241
- Monogamy of the dove, **V.**, 60
- Monogamy, Noah commanded the animals to obey the principle of, **V.**, 187
- Monogamy, raven advised the animals against, **V.**, 187.
- Monster, Angel of Death a, **I.**, 306
- Monster, killed by Zepho, **II.**, 160; **V.**, 372
- Monster, Rome compared to a, **III.**, 167
- Monster, Adam regarded as a, **V.**, 79
- Monsters, **I.**, 10
- Monsters, the Leviathan pair are, **I.**, 27
- Monsters, the three, **I.**, 30
- Monsters, the man of the mountain one of the, **I.**, 31
- Monsters, two-headed, **I.**, 114
- Monsters, found by Anah, the shape of, **I.**, 423; **V.**, 323
- Monsters, contest between the angels and the, **V.**, 43
- Monsters, descriptions of, **V.**, 59
- Monsters in the nether world, **V.**, 143
- Monsters, the builders of the Tower of Babel changed into, **V.**, 203, 204
- Monsters, Cainites were, **IV.**, 132
- Monsters, see also Adne Sadeh.
- Month, foreknowledge of the events of each, given to Adam, **I.**, 91
- Month, Enoch appeared before his disciples once a, **I.**, 128
- Month, Joktan provided food for the twelve pious men for a, **I.**, 176
- Month, Abraham hid in the house of Noah and Shem for a, **I.**, 205
- Month, Terah worshiped each of his twelve idols every, **I.**, 209
- Month, Terah brought food to Abraham in the cave every, **I.**, 209
- Month, infants from the age of a, included in the census of the Levites, **III.**, 225
- Month, the better Israelites after eating the quails died after the lapse of a, **III.**, 255
- Month, horse races in the time of Solomon took place every, **IV.**, 160-161
- Month, lunar, the length of the, **IV.**, 404
- Month, Absalom clipped his hair once a, **VI.**, 105
- Months, nine, soul of embryo remains in the womb, **I.**, 58
- Months, the, corresponding to constellations written by Jacob on stones, **II.**, 29
- Months, the 12, of the year, **II.**, 31
- Monument, on Joshua's grave, **IV.**, 17
- Monument, erected by Jacob and Laban destroyed by David, **IV.**, 93
- Monument of Ayyub, **V.**, 382
- Monument, erected over David's tomb, **VI.**, 276.
- Moon, see also Sun and moon; and Sun, moon and stars
- Moon, eclipse of, see Eclipse
- Moon, creation of, **I.**, 23, 83; **V.**, 36, 108
- Moon, light of, details concerning, **I.**, 24, 26, 35, 80, 86, 132, 298; **III.**, 149; **V.**, 34, 36, 37, 40, 54; **VI.**, 294
- Moon light, shed by the pillar of cloud by night, **III.**, 235
- Moon bathes in a stream of hail, **I.**, 25
- Moon refuses to do its task because of the sinfulness of mankind, **I.**, 25
- Moon, size of, **I.**, 26; **V.**, 34, 36
- Moon, threads of, become stars, **I.**, 26
- Moon, example of, mouse did not heed, **I.**, 35
- Moon, born and reborn often, **I.**, 80
- Moon, punished for the sin of Adam, **I.**, 80
- Moon laughed at the time of the fall of man, **I.**, 80
- Moon did not hide at the time of the fall of man, **V.**, 102-3
- Moon, angel of, **I.**, 84; **V.**, 164
- Moon and the sun, the two Ethiopians, **I.**, 99
- Moon adds to the prayers of Adam, **I.**, 99
- Moon, signs of, Seriel taught men, **I.**, 125
- Moon, the changes of, seven bands of archangels arrange, **I.**, 133; **V.**, 159

- Moon, the gates through which it enters, in the fourth heaven, **I.**, 133
- Moon did not shine during the Deluge, **I.**, 163
- Moon, seen sometimes by day, **I.**, 213; **V.**, 34, 35; **VI.**, 125
- Moon, Abraham first supposed the, to be divine, **I.**, 189
- Moon, Abraham did not see the, for 13 years, **V.**, 209
- Moon, worshiped by the cities of sin, **I.**, 256
- Moon and the sun, the hour at which they are both in the skies, **I.**, 256
- Moon in Joseph's dream stands for Joseph's mother, **II.**, 8
- Moon, Judah rode upon the, **II.**, 211
- Moon, warmed by Mars, **II.**, 307
- Moon, movements of, God showed, to Moses, **II.**, 362
- Moon, Aaron compared to, **III.**, 75
- Moon worships God by day, **III.**, 116; **VI.**, 49
- Moon, one of the seven planets, **III.**, 151
- Moon, figure of, on Issachar's flag, **III.**, 237
- Moon, the Jewish calendar determined by observation of the, **III.**, 282
- Moon, well of Beeroth shone like the, **III.**, 338
- Moon, Joshua's face shone like the, **III.**, 441
- Moon, Joshua described as the, **IV.**, 4; **VI.**, 170
- Moon, the symbol of Israel and the Just, **V.**, 34
- Moon, severe treatment of, acknowledged by God, **V.**, 34
- Moon, originally an independent planet, **V.**, 36
- Moon, the full, on the fourth day of creation, **V.**, 36
- Moon, invisible on the New Year, **V.**, 38
- Moon has likeness of a woman, **V.**, 40
- Moon, the face of the Sibyl in the, **V.**, 275
- Moon, the man in the, has Jacob's face, **V.**, 275
- Moon, man in the, see also Man in the moon
- Moon, etymology of the name, **V.**, 40
- Moon slipped in heaven, reason for, **V.**, 40
- Moon, wife of the sun, **V.**, 41
- Moon, the slave of mortal men, **V.**, 68
- Moon, a witness for and against man, **V.**, 102
- Moon-god, called Juno, **V.**, 217
- Moon, full, Egyptians offered sacrifices on the day of, **V.**, 430
- Moon, Asherah called the, **VI.**, 202.
- Moor-hen, the guardian of the shamir, the suicide of, **IV.**, 168.
- Moral lesson may be derived from nature, **V.**, 60.
- Morality, state of, in ancient Israel, **IV.**, 33, 34; **VI.**, 212, 213.
- Mordecai, genealogy of, **I.**, 338; **II.**, 100, 114, 147; **III.**, 204; **IV.**, 381, 396, 398; **VI.**, 458, 459, 463
- Mordecai, the weeping of, **I.**, 338; **IV.**, 418; **VI.**, 469
- Mordecai put on sackcloth as a sign of mourning, **II.**, 31, 100
- Mordecai, the master of Media, **II.**, 147
- Mordecai and Ahasuerus, **II.**, 114; **III.**, 204; **IV.**, 391, 445; **VI.**, 460-461, 466, 480
- Mordecai and Haman, **II.**, 150; **IV.**, 395, 396, 397-399, 430, 432; **VI.**, 464, 480
- Mordecai, in charge of the feast of Shushan, **IV.**, 370
- Mordecai, fasting of, **IV.**, 374
- Mordecai, prayer of, **IV.**, 374, 417-418, 437, 438, 440-441; **VI.**, 469
- Mordecai and Esther, **IV.**, 380, 383, 384, 387, 388, 445; **VI.**, 459, 460, 467, 471
- Mordecai, academy of, in Shushan, **IV.**, 383
- Mordecai, a member of the Sanhedrin, **IV.**, 382, 391
- Mordecai, a master of 70 languages, **IV.**, 382, 391; **VI.**, 459
- Mordecai, the etymology of the names of, **IV.**, 382
- Mordecai observed the dietary laws, **IV.**, 382
- Mordecai, exiled with Jeconiah, **IV.**, 383; **VI.**, 459
- Mordecai, modesty of, **IV.**, 388
- Mordecai, piety of, **IV.**, 392

- Mordecai, wisdom of, **IV.**, 446  
 Mordecai, given the position of Bigthan and Teresh, **IV.**, 390  
 Mordecai tried to secure permission to rebuild the Temple, **IV.**, 391  
 Mordecai asks the school children the scriptural verses they studied, **IV.**, 414; **VI.**, 468  
 Mordecai, dream of, **IV.**, 419-420; **VI.**, 461, 470  
 Mordecai, dressed in sackcloth, **IV.**, 419  
 Mordecai, one of the prophets, **VI.**, 432  
 Mordecai, the procession in honor of, **IV.**, 438, 440; **VI.**, 476-477  
 Mordecai, king of the Jews, **IV.**, 445; **VI.**, 480  
 Mordecai, rank of, as a scholar, **IV.**, 445  
 Mordecai, figure of, on the coins struck by him, **IV.**, 445; **V.**, 216  
 Mordecai, the custom of greeting with the name of God lasted until the time of, **VI.**, 191  
 Mordecai, identified with Malachi, **VI.**, 432  
 Mordecai, the return of the exiles under, **VI.**, 440  
 Mordecai, a member of the Great Synagogue, **VI.**, 447  
 Mordecai, willing to suffer martyrdom, **VI.**, 458  
 Mordecai would not interrupt the recitation of the Shema', **VI.**, 477  
 Mordecai recited Psalm 136, **VI.**, 477  
 Mordecai composed the Great Hallel, **VI.**, 477.  
 Moriah, Abraham consecrated as a priest at, **I.**, 274  
 Moriah, the Akedah took place on, **I.**, 278, 279, 280, 282, 293, 311; **II.**, 327; **III.**, 84; **IV.**, 48; **V.**, 250  
 Moriah, the prayer of Isaac and Rebekah for children on, **I.**, 312; **V.**, 271  
 Moriah, the academy of Shem and Eber located on, **I.**, 314  
 Moriah, Mt., Mt. Sinai originally a part of, **I.**, 349; **III.**, 84; **VI.**, 32  
 Moriah, Jacob spent the night at, **I.**, 349, 350, 388; **V.**, 289  
 Moriah and Beer-sheba, the distance between, **I.**, 349  
 Moriah, the earth shrank from, to Haran, **I.**, 353; **V.**, 293  
 Moriah, etymology of, the name of, **III.**, 84; **V.**, 253  
 Moriah, ram sacrificed by Abraham on, **IV.**, 101  
 Moriah, Adam erected an altar on, **V.**, 117  
 Moriah, dust from, used in the formation of Adam, **V.**, 117  
 Moriah, the gate to Paradise, **V.**, 117, 126  
 Moriah, the Temple mount identical with, **V.**, 253  
 Moriah, rendered Amorite by the Peshitta, **V.**, 253.  
 Morning, the sun reaches the east in the, **I.**, 25  
 Morning, the sun passes Paradise in the, **V.**, 37  
 Morning, soul of the embryo carried to Paradise in the, **I.**, 57  
 Morning, the pillar of salt appears again in the, **I.**, 255  
 Morning prayers, the time of, **I.**, 256  
 Morning prayers, recited by David, **VI.**, 253  
 Morning prayer, see also Prayer  
 Morning, Abraham appeared before the beadle of Hebron in the, **I.**, 307  
 Morning, the angel stopped wrestling with Jacob in the, **I.**, 385, 388; **V.**, 305-306  
 Morning song of the angels, **I.**, 386; **V.**, 306  
 Morning, Joseph's brethren left in the, **II.**, 99  
 Morning star, the eyes of Moses and Aaron compared to, **II.**, 332  
 Morning, third hour of, kings rise in, **II.**, 368  
 Morning, fourth hour of, Solomon slept until, **IV.**, 129  
 Morning watch, Abraham got ready to sacrifice Isaac at the, **III.**, 20  
 Morning, manna fell in the, **III.**, 50  
 Morning sleep, pleasantness of, **III.**, 92  
 Morning, Pharaoh went to the Nile every, **V.**, 430.  
 Mortal nature of the demons, **V.**, 109  
 Mortal, man created, **V.**, 129, 130.



- Mortality of angels, V., 24  
 Mortality, sleep a sign of, V., 86  
 Mortality of man, Adam's descendants rejoiced in, V., 128  
 Mortality of man permits him to do the will of God, V., 128.  
 Mortar, Isaac handed, to Abraham for the altar, I., 280  
 Mortar, Hebrew children used as, III., 25; VI., 7  
 Mortar, letters sealed with, IV., 268  
 Mortar, carried by Nabopolassar, V., 392  
 Mortar, mixed with the water of the Euphrates, VI., 280.  
 Moryon, the son of Pharaoh, II., 297.  
 Morviedero, Amaziah died in, VI., 355.  
 Mosaic Law, the abrogation of, VI., 174.  
 Moserah, the quarrel at, III., 333  
 Moserah, mourning rites for Aaron at, III., 334; VI., 114.  
 Moses, the titles given to, II., 308; III., 319, 321, 322, 328, 429, 430, 475, 481; V., 208, 397, 402, 404, 420, 422, 424; VI., 46, 165, 166-167, 245  
 Moses, the unique position of, III., 401-402, 429; VI., 142  
 Moses excelled all pious men, III., 468, 479-480; VI., 148, 159, 166  
 Moses was half-man, half God, III., 481; VI., 166  
 Moses surpassed the entire creation, III., 480, 481  
 Moses counted as much as all the Israelites together, III., 34, 466  
 Moses, the faithful servant of God, III., 384, 420, 427, 473; IV., 34; V., 381; VI., 147, 161  
 Moses described as king of Israel, II., 316; III., 67, 142, 153-154, 187, 188, 251, 286, 288, 296, 298, 384, 421, 455; V., 404, 422; VI., 28, 60, 75, 154  
 Moses, the faithful shepherd, II., 300-303; IV., 308, 309, 416; V., 414; VI., 397, 468  
 Moses, teacher and judge of Israel, III., 67, 68, 420  
 Moses, as the son of Amram, a derogatory epithet, II., 294, 310; III., 297, 310, 312, 349, 384, 427, 432, 464, 468, 476, 477, 478, 479; IV., 305, 306, 309, 411; VI., 102  
 Moses, physical qualities of, II., 267, 271, 285, 326, 353, 442; V., 399, 401, 422; VI., 120  
 Moses, the face of, the radiance of, II., 285; III., 93, 119, 137, 143-144, 185, 400, 438, 441, 467, 468, 471, 479; V., 397; VI., 37, 50, 57, 60-61, 74, 142, 151, 164  
 Moses, voice of, the strength of, II., 374; III., 92; V., 436, 438; VI., 36, 95, 164  
 Moses, the precocity of, II., 264, 271; III., 468; V., 135, 270, 401  
 Moses, the moral qualities of, II., 275-7, 338, 368, 301; III., 66, 72, 107, 118, 177, 192, 253, 295, 543; V., 403, 412; VI., 49, 162, 166  
 Moses, continence of, III., 256, 258, 394, 472, 480; IV., 260; VI., 90, 140, 356  
 Moses, modesty of, II., 305, 323, 339; III., 59, 118, 126, 141, 168, 209, 242, 256, 336, 393, 413; V., 416; VI., 61, 91, 97, 140  
 Moses, the unusual intellectual attainments of, II., 275; V., 403  
 Moses, wisdom of, III., 14, 141, 248, 251, 294, 400  
 Moses identified with Heman and Musaeus, IV., 130, 401, 402; VI., 283  
 Moses, parents of, II., 258-261  
 Moses, the foster-mother of, the name of, II., 271, 278, 281; V., 33, 398, 399, 435; VI., 186, 297  
 Moses born after seven months of pregnancy, V., 400  
 Moses, birth of, II., 252, 254, 262, 265; V., 213, 397, 402; VI., 168  
 Moses, the twenty sixth generation after Adam, VI., 30  
 Moses, the seventh generation from Abraham, V., 395, 460  
 Moses, the names of, details concerning, I., 239; II., 269-270; III., 80, 131; V., 232, 271, 400-401, 402, 403; VI., 55  
 Moses, the repetition of the name of, II., 305, 308; III., 85, 210  
 Moses, the eulogy attached to the name of, VI., 316  
 Moses, the circumcision of, II., 267; III., 468; V., 273, 399

- Moses, infancy of, **II.**, 269-272; **V.**, 399, 401
- Moses, rescue of, from the water, **II.**, 265-269; **III.**, 200; **IV.**, 3; **V.**, 395, 398
- Moses, education of, **II.**, 275; **III.**, 353; **IV.**, 3; **V.**, 402-403
- Moses, visit of, to Goshen, **II.**, 279; **V.**, 406
- Moses, flight of, from Pharaoh, **II.**, 282-285; **III.**, 239, 417; **V.**, 404, 406; **VI.**, 90
- Moses slew the Egyptian taskmaster, **II.**, 280, 291, 351; **III.**, 239, 428; **V.**, 406, 409; **VI.**, 159
- Moses, the general of the Egyptians, **V.**, 408
- Moses envied by the Egyptians, **V.**, 409
- Moses, king of Ethiopia, the details concerning, **II.**, 286-289; **V.**, 407-410
- Moses, the wives of, **II.**, 286, 287, 288; 290, 291-295; **III.**, 64, 255, 384; **V.**, 409, 412; **VI.**, 90, 136, 162
- Moses lived apart from his wife from the time of his election by God, **II.**, 316; **V.**, 419, 420
- Moses, the return of, to Egypt, **II.**, 295, 326-331; **V.**, 422
- Moses afflicted with leprosy, **II.**, 321; **III.**, 214, 303; **V.**, 421
- Moses knew how to cure leprosy, **III.**, 260
- Moses, the Egyptian plagues inflicted by, **II.**, 341, 348, 351, 354
- Moses refused to leave his house during the night of the paschal meal, **II.**, 368-369; **V.**, 435
- Moses, paschal lamb of, the fragrance of Paradise attached to, **II.**, 364
- Moses did not know the law concerning the offering of the paschal lamb in case of impurity, **III.**, 215
- Moses, the engravings made by, **II.**, 182; **III.**, 122
- Moses divided the Red Sea, **I.**, 50; **VI.**, 6
- Moses receives the Torah, **II.**, 270; **III.**, 114-119, 424; **V.**, 183, 404; **VI.**, 49, 77, 167
- Moses, the ascensions of, **II.**, 141, 305-315; **III.**, 67, 85, 109, 133, 141, 142, 143, 305, 424, 429, 446, 469, 477, 481; **V.**, 157, 161, 334, 416-418; **VI.**, 46, 47, 152
- Moses subsisted on the glory of the Shekinah while in heaven, **III.**, 143, 429; **V.**, 236; **VI.**, 60
- Moses only abode in the vicinity of heaven, **III.**, 158; **VI.**, 37, 322-323
- Moses, visit of, to Paradise and Hell, **II.**, 309-316; **III.**, 477; **V.**, 418, 419; **VI.**, 165
- Moses, Law of, the Torah called, **II.**, 309; **III.**, 429
- Moses instructed in the Torah by God, **II.**, 315; **VI.**, 150
- Moses, the angels strive for the Torah with, **III.**, 109-114
- Moses read aloud to Israel the whole Torah, **III.**, 89; **VI.**, 34
- Moses awoke Israel on the day of revelation, **III.**, 92
- Moses made a covenant with Israel in the desert of Moab, **III.**, 89
- Moses forgot the Torah out of fear of the angels, **III.**, 114
- Moses and his companions observed the Torah, **III.**, 127, 440
- Moses broke the tables of the law, **I.**, 139; **III.**, 129, 429; **VI.**, 54, 307
- Moses made the second tables of the law, **VI.**, 59
- Moses, distinction of, due to the Torah, **III.**, 142
- Moses and his descendants, Torah intended originally for, **III.**, 141; **VI.**, 59
- Moses learned Torah by day and repeated it by night, **III.**, 143; **VI.**, 61
- Moses expounded the Torah in 70 languages, **III.**, 439
- Moses wrote 13 scrolls of the Torah, **III.**, 439
- Moses, the writing of the Torah by, **III.**, 143; **VI.**, 13, 47, 134, 443-444
- Moses made use of written and oral sources for the compilation of Genesis, **VI.**, 48
- Moses, God wrote the Torah at the request of, **III.**, 469

- Moses the interpreter of the sacred laws, VI., 47
- Moses spent a sleepless night pondering over a difficult passage in the Bible, VI., 111
- Moses, the Halakah revealed to, on Sinai, II., 326; VI., 284
- Moses, the law promulgated by, concerning spoils became obsolete in later times, V., 225
- Moses, three things done by, on his own authority, VI., 54
- Moses prophesied in 71 languages, II., 322; VI., 375
- Moses, prophetic faculty of, the nature of, III., 68, 107, 108, 289; VI., 44
- Moses, mouth of, Shekinah spoke through, VI., 36
- Moses extended his prophetic spirit over elders, III., 200
- Moses, prophecies of, confirmed by the prophets, VI., 45
- Moses and the other prophets, the differences between, III., 107-108; VI., 44-45
- Moses described as the greatest prophet, III., 356, 422, 424; V., 404; VI., 125, 164, 165, 245, 282, 317, 385
- Moses, shown the future history of Israel and of mankind, III., 127, 136, 398, 443; V., 82, 404; VI., 57, 141, 151, 155
- Moses, the doctrines of the future scholars revealed to, III., 116
- Moses, the number of cases that could not be decided by, VI., 140-141
- Moses, things not known to, revealed to Akiba, VI., 48
- Moses took especial delight in the doctrines of R. Eliezer, III., 116
- Moses possessed the book of Raziël, I., 157
- Moses read the Book of Adam, III., 154
- Moses, the heavenly secrets revealed to, III., 469; VI., 151
- Moses, revealer of mystic doctrines, V., 414
- Moses, 49 gates of wisdom open to, III., 141; IV., 130; VI., 284
- Moses could not follow Akiba's discussion, III., 115
- Moses, the things difficult for, to understand, II., 362; III., 160, 219; VI., 62, 65, 79, 165-166
- Moses instructed in the regulation of the calendar, V., 432; VI., 125
- Moses made a fence around the law, VI., 44
- Moses instituted the daily prayers, VI., 449
- Moses instituted the custom of two meals a day, III., 50
- Moses instituted preaching in the synagogues, III., 173; VI., 70
- Moses, the raising and lowering of the hands of, the explanation of, III., 61; VI., 25
- Moses burnt the Golden Calf, III., 129, 130, 427; VI., 55
- Moses, Spirit of, partly given to the elders of Israel, III., 251, 252; VI., 359
- Moses and the Tabernacle, III., 85, 153-154, 179, 182, 190, 210, 236, 250; VI., 63, 72, 75
- Moses allotted the tasks to the sons of Gershon and Merari, III., 230
- Moses, the camp started moving only by order of, III., 235-236
- Moses divided the priests and Levites into eight sections, III., 228
- Moses, Tent of, details concerning, III., 132; VI., 56, 59, 105
- Moses and the sending of the spies, III., 264, 266, 269; VI., 92, 93
- Moses, the census taken by, III., 193; IV., 112
- Moses, the bad effect of anger on, III., 51, 192, 311-414, 413; VI., 19, 145-146
- Moses and the striking of the rock in anger, III., 43, 52, 310, 312, 319; VI., 204
- Moses, the sins of, III., 417, 425, 444; VI., 109, 148, 149
- Moses, the daily reception given to, III., 322; VI., 111
- Moses, the serpent of brass made by, III., 336; VI., 115
- Moses, the song of, III., 31; VI., 25, 46, 155, 160

- Moses composed the song at the Red Sea, **III.**, 34, 338; **VI.**, 13, 116
- Moses had no part in the song to the well, **III.**, 339
- Moses, punishment of, **II.**, 292; **III.**, 314, 395; **VI.**, 140, 142
- Moses and the Sabbath law, **II.**, 278; **V.**, 405; **VI.**, 19, 85, 119
- Moses, prayer of, at the Red Sea, **III.**, 14, 15-16, 21; **VI.**, 5
- Moses, prayer of, in behalf of various individuals, **II.**, 351, 353, 357, 359, 360; **III.**, 192, 260, 265, 270, 297, 306, 327, 342, 454-6; **V.**, 429; **VI.**, 103, 105
- Moses drew a circle about himself in which he prayed, **III.**, 260, 418; **VI.**, 92, 147
- Moses, prayer of, for protection against the demons, **III.**, 186
- Moses, prayer of, the angels would not carry to heaven, **III.**, 418
- Moses, prayer of, to be spared from the angel of death, **II.**, 308-309
- Moses, prayer of, for the suspension of the divine judgment against him, **III.**, 419-428
- Moses, prayers of, the number of, **VI.**, 147
- Moses, prayers of, other details concerning, **II.**, 313; **III.**, 127, 139, 356, 419, 426, 472; **IV.**, 10; **VI.**, 53, 55, 149
- Moses intervenes in behalf of Israel, **III.**, 124, 133, 380, 381; **IV.**, 309, 416; **VI.**, 173
- Moses, Israel's affection for, **III.**, 408
- Moses, reluctance of, to be Israel's redeemer, **II.**, 316-320, 321, 326, 341; **III.**, 422-423, 425; **VI.**, 148
- Moses took the census of Israel, **III.**, 146, 226
- Moses obtained God's pardon for Israel, **III.**, 116, 292, 374, 417, 425, 428, 434
- Moses blamed for Israel's sin, **III.**, 124-128, 144, 247; **VI.**, 61, 86
- Moses the intermediary between God and Israel, **III.**, 106-109, 474; **VI.**, 165, 195
- Moses instructed Israel in the laws, **III.**, 67, 68, 173, 209, 218, 274, 350; **VI.**, 70
- Moses elevated for the sake of Israel, **III.**, 51, 125, 283, 403, 464; **VI.**, 53, 98
- Moses endangered his life for the sake of Israel, **II.**, 277, 278, 304-305; **III.**, 131, 141, 295, 407, 419, 455; **V.**, 405; **VI.**, 49, 55, 458
- Moses, the blessing of, bestowed upon Israel, **I.**, 335; **II.**, 147; **III.**, 69, 187, 198, 379, 452-462; **VI.**, 28, 74, 133, 153, 180
- Moses, leadership of, over Israel, **II.**, 61, 301; **III.**, 247, 248, 294, 397, 425; **VI.**, 141
- Moses rebuked Israel for their sins, **III.**, 183, 254, 311, 328, 348, 349, 350, 420, 425, 440, 452; **VI.**, 73, 90, 147
- Moses, Israel the people of, **VI.**, 49, 168
- Moses maltreated by Israel, **III.**, 38, 41-42, 51, 69, 176, 177, 292, 304, 313, 318, 327, 328, 334, 397; **V.**, 409; **VI.**, 5, 72, 115
- Moses, one of the seven shepherds of Israel, **II.**, 316
- Moses, prayers of, in behalf of Israel, **III.**, 39, 51, 59, 60, 61, 116, 124, 126, 131, 133, 138, 140, 244, 280-1, 296, 336, 374, 396-397, 417, 425, 427, 428; **IV.**, 432; **VI.**, 53, 55, 56, 61, 97, 141, 168
- Moses and Israel, other details concerning, **II.**, 277, 278, 318, 320, 321; **III.**, 14, 31, 42, 60, 69, 88, 311, 335, 336, 427, 441; **IV.**, 27; **VI.**, 4, 28, 115, 117
- Moses, the prayer learned by, from the angels, **V.**, 25, 366, 417
- Moses, victory of, over the angels, **III.**, 480; **VI.**, 166
- Moses refused the aid of the angel, **IV.**, 7; **VI.**, 173
- Moses learned from the angels about the destruction of the Temple, **IV.**, 306
- Moses, Michael's relations with, **V.**, 334-335, 415
- Moses, the angel in the guise of, **V.**, 406; **VI.**, 34
- Moses, Gabriel appeared to, **V.**, 415
- Moses protected by the angels, **II.**, 280, 283; **III.**, 26, 305, 435

- Moses, the angels inimical to, **II.**, 328;  
**III.**, 124, 125, 137, 138, 450; **V.**, 423,  
**VI.**, 46, 47, 50, 53, 57, 105
- Moses and Sanmael, **III.**, 466-471, 475-  
 479
- Moses attacked by Satan, **II.**, 295; **V.**,  
 423, 434
- Moses, Ariel's encounter with, **V.**, 310-  
 311
- Moses afraid of the angels, **V.**, 417
- Moses, the name of the teacher of, **II.**,  
 309; **III.**, 114, 232, 419, 467; **VI.**,  
 47, 158
- Moses, the angels slain by, **II.**, 328;  
**III.**, 110
- Moses slandered by Aaron and Miriam,  
**I.**, 66; **III.**, 214, 255-258; **VI.**, 90
- Moses, Abel's soul entered into, **V.**, 142
- Moses resembled Abraham, **VI.**, 47
- Moses tested Bezalel's wisdom, **III.**, 155
- Moses, Balak planned to seduce, by  
 Cozbi, **III.**, 383, 384
- Moses forgot the law concerning the case  
 of Zimri, **III.**, 385
- Moses eulogized by Caleb, **III.**, 273
- Moses killed Chanethotes in self defence,  
**V.**, 408
- Moses, Dathan and Abiram the enemies  
 of, **II.**, 279-280, 281, 295, 327; **III.**,  
 294, 296, 297; **V.**, 406; **VI.**, 102
- Moses symbolized by the pebbles of  
 David, **VI.**, 251
- Moses, disciple of, Elijah designated as,  
**IV.**, 233; **VI.**, 317
- Moses imitated by Esther, **IV.**, 430
- Moses, the contradictions between Isaiah  
 and, **IV.**, 279; **VI.**, 373-374
- Moses, Jannes and Jambres, the oppon-  
 ents of, **II.**, 335; **V.**, 425
- Moses summoned by Jeremiah, **IV.**, 306
- Moses, allusion of, to Jeremiah, **VI.**, 385
- Moses, dealings of, with Jethro, **II.**, 290,  
 292, 293, 294, 295, 300, 327; **III.**, 64,  
 65, 66-67, 310-311; **V.**, 300, 410,  
 421, 422, 423; **VI.**, 134, 232
- Moses, Job a contemporary of, **V.**, 381
- Moses attended to the burial of Joseph,  
**II.**, 19, 181, 182; **III.**, 5, 122, 141;  
**V.**, 376; **VI.**, 1, 209
- Moses and Joshua, the relations between,  
**III.**, 59, 61, 62, 265, 399, 400, 401,  
 436-439, 440, 451, 452, 466; **VI.**, 93,  
 141, 142, 150, 153, 158, 169
- Moses pleads in vain with Korah, **III.**,  
 292-8; **VI.**, 104
- Moses listened to the songs chanted by  
 Korah's sons, **III.**, 302
- Moses abused by Korah, **III.**, 289-292;  
**VI.**, 100
- Moses saved Micah by a miracle, **IV.**, 48
- Moses, the story of, the source for the  
 account of Nimrod's slaughter of the  
 innocents, **V.**, 209
- Moses and the Patriarchs, **III.**, 425;  
**IV.**, 309; **VI.**, 149, 162
- Moses, the infant, the story of, and  
 Pharaoh, **I.**, 422; **II.**, 272-274, 277,  
 278; **III.**, 239; **IV.**, 411; **V.**, 402, 404
- Moses and Pharaoh, **II.**, 278, 282, 361,  
 369; **V.**, 424, 431, 435
- Moses made Reuben whole, **II.**, 141;  
**V.**, 367
- Moses accompanied Samuel when he was  
 conjured up by the witch of En-dor,  
**IV.**, 70; **VI.**, 237
- Moses, soul of Seth entered into, **V.**, 149
- Moses, court of, the case of the son of  
 Shelomith came before, **III.**, 240;  
**VI.**, 84
- Moses unable to decide the case of the  
 daughters of Zelophehad, **III.**, 394-  
 395; **VI.**, 140
- Moses, the author of the book of Job,  
**V.**, 382, 405
- Moses, one of the 78 men who wrote  
 Haazinu, **VI.**, 87
- Moses, the author of Grace after meals,  
**III.**, 50; **IV.**, 450; **VI.**, 20
- Moses composed eleven psalms, **III.**, 462
- Moses, the author of the Amidah, **IV.**, 449
- Moses, Hallel composed by, **V.**, 435
- Moses greater than Adam, **III.**, 467
- Moses and Balaam, the contrast be-  
 tween, **III.**, 355, 356, 372; **VI.**, 125,  
 128, 130
- Moses compared with David, **VI.**, 245
- Moses compared with Elijah, **IV.**, 229
- Moses compared with Ezra, **VI.**, 443
- Moses, Isaiah compared with, **VI.**, 44,  
 375

- Moses, Jeremiah compared with, **VI.**, 385, 386
- Moses, Job contrasted with, **II.**, 226
- Moses compared with Joshua, **III.**, 407; **IV.**, 3, 4, 196
- Moses compared with Noah, **III.**, 427; **VI.**, 149
- Moses compared with the patriarchs, **III.**, 467; **V.**, 426; **VI.**, 166, 473
- Moses, Samuel compared with, **VI.**, 228, 229
- Moses inferior to Solomon in wisdom, **IV.**, 130
- Moses compared to the angels, **III.**, 124, 258, 403, 404, 436, 478; **VI.**, 91, 149
- Moses compared to a burning candle, **III.**, 251; **VI.**, 88
- Moses as great as the Cherubim, **VI.**, 167
- Moses compared to the sun, **III.**, 75; **IV.**, 4
- Moses compared with the Messiah, **VI.**, 142, 164
- Moses sent messengers to the king of Edom, **VI.**, 118
- Moses waged war against Sihon, **III.**, 340; **VI.**, 117
- Moses slew Og, **III.**, 343, 345, 346; **VI.**, 119
- Moses and the war against Amalek, **III.**, 57, 61, 63, 392; **VI.**, 25
- Moses, portrait of, painted for an Arabian king, **II.**, 275, 276
- Moses intended to invade Arabia, **V.**, 412
- Moses subdued Aram and the nations of the East, **II.**, 288
- Moses admonished Israel not to fear the Canaanites, **III.**, 277
- Moses sent ambassadors to the King of Edom, **III.**, 314, 315
- Moses, destruction of Hazor commanded by, **V.**, 317; **VI.**, 194
- Moses, the commander-in-chief of Kik-anos' forces, **II.**, 285
- Moses, the stay of, in Midian, **II.**, 289; **III.**, 408; **V.**, 406; **VI.**, 143
- Moses, last campaign of, against Midian, **III.**, 406
- Moses, the last campaign of, against Moab, **VI.**, 142
- Moses, precepts of, followed by Numa, **V.**, 402
- Moses beheld the terrestrial and celestial Temple, **VI.**, 152
- Moses, instructions about the Temple handed down from, **VI.**, 294
- Moses visited the Temple ruins, **IV.**, 306
- Moses, the leader of Israel in the world to come, **II.**, 302, 315; **III.**, 141, 430, 481; **IV.**, 234; **V.**, 96, 414-415; **VI.**, 149, 157, 340
- Moses, the Messianic activity of, **I.**, 23; **III.**, 35, 430, 447; **IV.**, 115; **V.**, 48, 96, 130; **VI.**, 142, 164, 167, 273, 397
- Moses, weeping of, **III.**, 110, 111, 139, 384, 401, 404, 433, 435, 450, 452, 464, 465; **VI.**, 162, 163
- Moses, weeping of, over the destruction of the Temple, **IV.**, 306, 309; **VI.**, 397
- Moses permitted to see Palestine from a distance, **III.**, 418, 442, 443; **IV.**, 320; **VI.**, 147, 164
- Moses not permitted to enter Palestine, **II.**, 226, 293; **III.**, 313, 320, 321, 419, 420; **IV.**, 115; **VI.**, 108-109, 147, 170
- Moses, desire of, to enter Palestine, the reason for, **III.**, 465; **VI.**, 158
- Moses had hoped to lead Israel into Palestine, **VI.**, 140
- Moses permitted to enter Trans-Jordan, **III.**, 417
- Moses, various details concerning God's revelations to, **II.**, 295, 305, 309, 325, 361; **III.**, 68, 93, 108, 158-9, 185, 215, 258, 282, 283, 356, 372, 424; **IV.**, 200; **V.**, 277-278, 415, 429; **VI.**, 44, 45, 65, 98, 159, 154
- Moses acknowledged the justice of God, **III.**, 135-136; **VI.**, 152, 160
- Moses, the names of God revealed to, **II.**, 318-319; **III.**, 114; **V.**, 420
- Moses, the Ineffable Name revealed to, **II.**, 320, 321, 340; **III.**, 55, 114, 137, 446; **V.**, 424, 426; **VI.**, 100, 120
- Moses covered his face in the presence of God, **II.**, 304; **III.**, 188; **V.**, 137; **VI.**, 32
- Moses saved himself by holding on to God's throne, **III.**, 112-113, 124; **V.**, 53; **VI.**, 46



- Moses protected by God, **II.**, 275; **III.**, 112
- Moses caused the Shekinah to descend on earth, **II.**, 260
- Moses, wishes of, fulfilled by God, **II.**, 326; **III.**, 134; **VI.**, 164, 166
- Moses, harsh expressions used by, in addressing God, **II.**, 339; **VI.**, 55, 108
- Moses at the right hand of God, **II.**, 362
- Moses found it difficult to appease God in His wrath, **III.**, 125
- Moses, aloofness of, God displeased with, **III.**, 132
- Moses consulted by God concerning the appointment of Bezalel, **III.**, 155
- Moses, altar erected by, dear to God, **III.**, 163, 371
- Moses implored God five times to give him an answer, **III.**, 397
- Moses absolved God from His vow, **III.**, 128; **VI.**, 54
- Moses, vow of, **III.**, 311
- Moses released by God from his vow, **III.**, 421; **VI.**, 148
- Moses, the oath taken by, **V.**, 409
- Moses, exculpation of, for doubting God's omnipotence, **III.**, 425; **VI.**, 90
- Moses began with the glorification of God's name before proceeding with his request, **III.**, 454; **VI.**, 153
- Moses went beyond God's command, **VI.**, 33-34
- Moses made God more compassionate than He intended to be, **VI.**, 48
- Moses assisted by God, **III.**, 19, 432
- Moses saw God's phylacteries, **VI.**, 58
- Moses, conception of, of God, **VI.**, 63
- Moses spent the years of God's displeasure in mourning Israel's punishment, **VI.**, 98
- Moses, God spoke to, only by day, **VI.**, 125
- Moses permitted to sit in the presence of God, **VI.**, 149
- Moses, the attributes given to God by, **VI.**, 447
- Moses, rod of, details concerning, **II.**, 321, 322, 325, 323, 334; **III.**, 19, 22, 52, 269, 310, 431, 469, 471, 475, 477; **V.**, 109, 411, 421, 428; **VI.**, 5, 14, 54, 106, 108, 116, 120, 149, 163, 165, 170
- Moses, lack of energy of, on certain occasions, **III.**, 385, 404; **VI.**, 136
- Moses, wealth of, the origin of, **III.**, 141
- Moses consecrated the ibis and the stork, **V.**, 407
- Moses, the cave of, the time of the creation of, **I.**, 83
- Moses met young girls on his arrival in a new place, **I.**, 355
- Moses changed into fire, **II.**, 306; **V.**, 416
- Moses, one of the seven pious men, **III.**, 134, 226; **IV.**, 158; **V.**, 12
- Moses, one of the five pious men, **VI.**, 360
- Moses, lack of faith of, **II.**, 321, 328, 339
- Moses, the lions friendly to, **II.**, 332
- Moses, the priestly activity of, **II.**, 326; **III.**, 179, 182; **V.**, 422; **VI.**, 73, 75
- Moses, desire of, to be a high priest, **III.**, 168, 293; **VI.**, 68
- Moses abode in the city of Mizraim, **II.**, 374
- Moses, the donkey employed by, **II.**, 327
- Moses had the power of restoring good weather, **II.**, 360
- Moses used holy oil for anointing sacred vessels, **III.**, 48
- Moses instructed the judges in legal procedure, **III.**, 72
- Moses, the importance of the number three in the life of, **III.**, 80; **V.**, 404; **VI.**, 151
- Moses spoke in Hebrew, **III.**, 87; **VI.**, 33
- Moses holds Haron in check by uttering God's name, **III.**, 125
- Moses, method of, of instruction, **III.**, 144
- Moses seized by fear on three occasions, **III.**, 150
- Moses quieted by a heavenly voice, **III.**, 179
- Moses extinguished the heavenly fire with bundles of wool, **III.**, 245
- Moses, trumpets used by, to call the assembly, **III.**, 251
- Moses the head of the Sanhedrin, **III.**, 251
- Moses had nothing to do with women, **III.**, 301

- Moses, the unusual distinctions bestowed upon, *III.*, 428-430; *VI.*, 33, 149, 164
- Moses received no pay for his work, *III.*, 295
- Moses, cause of, championed by the sun and moon, *III.*, 297, 298
- Moses founded cities of refuge in Transjordan, *III.*, 416
- Moses, divine honors paid to, *III.*, 427; *V.*, 403
- Moses did not acknowledge his origin, *III.*, 422
- Moses was regardful of what the future generations would think of him, *III.*, 424
- Moses, Fate in the power of, *III.*, 426
- Moses glorified with twenty two letters, *III.*, 429
- Moses learned that he had a place among the pious, *III.*, 330
- Moses feared by all peoples, *III.*, 340
- Moses, undertakings of, spoken of as those of the people, *VI.*, 118
- Moses, the fear of God, a second nature to, *V.*, 403
- Moses, floating coffin of, Satan conjured up the vision of, *III.*, 120
- Moses, the request of, for a sign, *IV.*, 40
- Moses blessed the judges, *III.*, 71
- Moses drawn by the holy Mount, *V.*, 415
- Moses, Hand of, the proclamation uttered by, *V.*, 421
- Moses as best man, *VI.*, 36
- Moses founded the course of the constellations, *VI.*, 24
- Moses, before going to war, was sprinkled with the waters of purification, *VI.*, 25
- Moses inspired by the Holy Spirit, *VI.*, 48
- Moses did not reveal family secrets, *VI.*, 84
- Moses, the name of the adversary of, *VI.*, 293
- Moses, one of the two witnesses in the time to come, *VI.*, 386
- Moses, the founder of the arts and sciences, *V.*, 403
- Moses learned how to calm the excitement of crowds, *III.*, 107; *VI.*, 44
- Moses, the miracles performed by, *II.*, 264, 330; *III.*, 469; *V.*, 424
- Moses, an arch-wizard, *IV.*, 411
- Moses, sword would not cut, *V.*, 202
- Moses caused the sun to stand still, *III.*, 340
- Moses, merits of, sun did not set on five occasions for the, *III.*, 109; *VI.*, 45-46
- Moses, merits of, Israel protected because of, *II.*, 138; *III.*, 49, 246, 347; *VI.*, 20, 173
- Moses, merits of, Noah saved on account of the, *V.*, 178
- Moses, the world created for the sake of, *V.*, 67; *VI.*, 272
- Moses, the water rose up of its own accord for, *II.*, 291
- Moses, merits of, details concerning, *I.*, 354; *II.*, 138, 316; *III.*, 49, 109, 246, 347; *V.*, 67, 178; *VI.*, 20, 45-46, 173
- Moses refuses to die, *V.*, 77; *VI.*, 46, 161
- Moses appealed to the different parts of the universe to pray for him, *III.*, 431, 435, 436, 450-1; *VI.*, 150, 152
- Moses cursed the sun, *IV.*, 309
- Moses, the date of the death of, *II.*, 269; *III.*, 317, 436-437, 439; *IV.*, 401; *V.*, 391, 397; *VI.*, 162, 167, 168, 464
- Moses, death of, irrevocably doomed, *III.*, 417-419; *VI.*, 140, 146, 150
- Moses, last hours of, a description of, *III.*, 472; *VI.*, 152
- Moses, burial of, the details concerning, *I.*, 83; *II.*, 302; *III.*, 125, 316, 330, 385, 422, 430, 473; *V.*, 90, 125; *VI.*, 53, 137, 151, 161, 162, 163, 164, 410
- Moses, the age of, at his death, *II.*, 304; *III.*, 208, 472; *V.*, 178; *VI.*, 167
- Moses, the death of, the cause of, *II.*, 269, 322; *III.*, 423, 448; *VI.*, 110, 148, 152, 167
- Moses, the place of the death of, *III.*, 13, 283, 376, 420, 445, 460; *VI.*, 147, 161, 356
- Moses, the angel of death had no power over, *III.*, 436, 448, 452; *VI.*, 150, 152, 160
- Moses died by a kiss from God, *II.*, 148; *III.*, 471-473

- Moses, death of, other details concerning, **III.**, 252, 253, 326, 402, 406, 407, 435, 445, 464-5; **IV.**, 7, 89, 113, 150, 152
- Moses, the mysteries revealed to, before his death, **III.**, 464; **VI.**, 158
- Moses entered paradise alive, **V.**, 96; **VI.**, 161, 162, 166
- Moses in the gold hall of Paradise, **V.**, 32
- Moses, corpse of, the powerful light emanating from the, **III.**, 93
- Moses, body of, never decayed, **II.**, 148; **III.**, 473; **VI.**, 412
- Moses will rise from the desert in the Messianic era, **II.**, 373; **V.**, 437-438
- Moses, mourning for, **III.**, 473-475; **VI.**, 113
- Moses, the two sons of, **II.**, 295; **III.**, 253, 398; **V.**, 423
- Moses, grandson of; the history of, **IV.**, 50-51; **VI.**, 210, 211, 148-149
- Moses, descendants of, details concerning, **II.**, 316, 326; **III.**, 326, 396; **IV.**, 50; **V.**, 30, 419; **VI.**, 97, 210
- Moses, sons of, the legend concerning the, **IV.**, 317-318; **VI.**, 407, 409
- Moses and Aaron, judgment pronounced against, at Kadesh, **I.**, 230
- Moses and Aaron, kindness the highest virtue of, **VI.**, 111
- Moses and Aaron, Samuel compared to, **III.**, 287; **IV.**, 69; **VI.**, 99, 234
- Moses and Aaron called the Israelites fools, **III.**, 320
- Moses and Aaron maltreated by Israel, **III.**, 14, 277, 291-2, 308, 309, 310, 311; **IV.**, 295; **VI.**, 96
- Moses and Aaron, God's messengers, **VI.**, 91
- Moses, hands of, supported by Aaron and Hur, **III.**, 60, 61
- Moses appointed Aaron as high priest, **III.**, 168
- Moses instructed Aaron and his sons in the priestly law, **III.**, 168, 180
- Moses consoled Aaron on his bereavement, **III.**, 190
- Moses rebuked Aaron and his sons for partaking of the sin offering, **III.**, 192
- Moses, relation of, to Aaron, **IV.**, 233
- Moses prepared Aaron for his death, **III.**, 321, 324, 326, 328; **VI.**, 111, 112
- Moses suspected of killing Aaron, **III.**, 327; **VI.**, 113
- Moses, prayer of, saved Aaron, **III.**, 326
- Moses buried Aaron, **III.**, 326
- Moses and Aaron died by a kiss from God, **I.**, 330; **III.**, 326; **VI.**, 112, 113
- Moses and Aaron, the law-givers of Israel, **III.**, 339
- Moses and Aaron prepared for impending death, **III.**, 320
- Moses and Aaron, the punishment of, the cause of, **III.**, 320, 321
- Moses and Aaron expelled from the place of Pharaoh, **II.**, 358
- Moses and Aaron, the appearance of, before Pharaoh, **II.**, 330, 331-336; **V.**, 426
- Moses and Aaron, the bodily features of, **II.**, 332
- Moses and Aaron resembled angels, **II.**, 332; **V.**, 425
- Moses and Aaron, the lions friendly to, **II.**, 335
- Moses and Aaron believed to be magicians, **II.**, 335
- Moses and Aaron insulted by Dathan and Abiram, **II.**, 337-338
- Moses and Aaron, produced the plague of boils, **II.**, 341, 354
- Moses and Aaron, Israel instructed by, **III.**, 214; **VI.**, 96
- Moses and Aaron, the census of Israel and the Levites conducted by, **III.**, 220, 229
- Moses and Aaron, half-brothers of Eldad and Medad, **III.**, 253; **VI.**, 89
- Moses and Aaron, merits of, the world saved on account of, **III.**, 255
- Moses and Aaron instructed the men, **III.**, 260
- Moses and Aaron protected by a cloud of glory, **III.**, 277; **VI.**, 96
- Moses and Aaron, leaders of Israel, **III.**, 308
- Moses and Aaron not allowed to enter Palestine, **III.**, 308, 417, 418, 421
- Moses and Aaron, prayer of, in behalf of Israel, **III.**, 310

- Moses and Aaron preside over the third division of Paradise, **I.**, 22
- Moses and Aaron will lead Israel to Palestine in the Messianic era, **I.**, 313; **III.**, 312; **VI.**, 108
- Moses and Aaron, the complete equality of, **V.**, 424
- Moses and Aaron, the assessors of God, **V.**, 432
- Moses and Aaron, the Egyptians deposited treasures with, **V.**, 436
- Moses and Aaron, descendants of, contrasted, **VI.**, 210
- Moses and Aaron, names of, written by David on stones, **VI.**, 251
- Moses and Aaron, the corpses of, not touched by worms, **VI.**, 272
- Moses, Aaron, and Miriam, Israel proved too great a burden for, **VI.**, 153.
- Moses Hamon, the physician of Sultan Sulaiman I, **VI.**, 334.
- Moses Krämmer, the grandfather of Elijah Wilna, the temptation of, **VI.**, 339.
- Mosul, Cyrus' war with the king of, **IV.**, 345; **VI.**, 431
- Mosul identical with Babylon, **VI.**, 431.
- Mother earth, conception of, **V.**, 72
- Mother, the first, Sophia-Prunicus, **V.**, 138
- Mother, love of a, the strength of, **IV.**, 97-98
- Mothers, see Matriarchs.
- Moths, garments eaten by, **IV.**, 45.
- Motion of celestial bodies, **V.**, 35, 37
- Motion of the demons, **V.**, 108.
- Mount of Olives, dove returned with a leaf from the, **I.**, 164; **V.**, 185
- Mount of Olives, the ascent of the Messiah upon the, **VI.**, 438
- Mount of Olives, the Shekinah's proclamation from, **VI.**, 393
- Mount of the Kings, the name of Horeb, **V.**, 415.
- Mountain of Moriah, see Moriah
- Mountain of the brook of Jabbok, Laban and Jacob parted at, **I.**, 376
- Mountain, Levi beheld in his dream, **II.**, 194
- Mountain, Og lifted up, over Israel, **III.**, 345; **VI.**, 120
- Mountain, Joshua buried in a, **IV.**, 17
- Mountain, altar built on a, **IV.**, 23
- Mountain, Asmodeus dwelt upon a, **IV.**, 166
- Mountain in the desert, the flight of the prophets to, **IV.**, 278
- Mountain of Lebiah, **V.**, 105
- Mountain where silver is found on the Sabbath, **VI.**, 408
- Mountain-mouse, the wild boar springs forth from the remains of, **V.**, 58
- Mountain, man of, see Man of the mountain
- Mountains, the supports for the, **I.**, 14; **V.**, 12
- Mountain of fire, **I.**, 17
- Mountains, the origin of, **I.**, 18, 79-80, 123, 140; **V.**, 26, 102, 142, 152
- Mountains, angels appointed over, **I.**, 83; **V.**, 110
- Mountains near Paradise, the family of Seth reside upon, **I.**, 152
- Mountains were seen sixty days after the waters of the flood began to abate, **I.**, 163
- Mountains, the 11 pious men carried away to the, **I.**, 175-6
- Mountains, Abraham refused to flee to, to save himself, **I.**, 176
- Mountains, caused to tremble as an admonition to the cities of sin, **I.**, 253
- Mountains, the dwellers of the, **III.**, 272
- Mountains, Eliphaz was instructed to slay Jacob in the, **I.**, 345
- Mountains, Reuben hid in the, **II.**, 12
- Mountains, Jacob hewed 12 stones out of the, **II.**, 29
- Mountains broken by the voice of God, **II.**, 333
- Mountains, made low by the clouds of glory, **II.**, 375; **III.**, 316, 338; **VI.**, 116
- Mountains employed as sanctuaries, **III.**, 84
- Mountains fought for the honor of being the spot for the revelation, **III.**, 82-83
- Mountains, Tabor the highest of the, **III.**, 83

- Mountains, covered with water in the time of the flood, **III.**, 83
- Mountains, three, in the desert, **III.**, 317
- Mountains meeting persons, **III.**, 338; **VI.**, 116
- Mountains, impermanence of, **III.**, 432
- Mountains, Moses appealed to the, to pray for him, **III.**, 432
- Mountains, Samuel inquired of the, concerning Moses, **III.**, 477
- Mountains, uprooted by Samson, **IV.**, 47-48
- Mountains will perish in the time to come, **IV.**, 234; **VI.**, 35, 340, 341
- Mountains, 1,000, grass grows anew every night on, **V.**, 49
- Mountains praise God, **V.**, 62
- Mountains, the generation of the Deluge tried to save themselves on the, **V.**, 181
- Mountains, the cause of thunderstorms on, **V.**, 415
- Mountains, offered by Israel as guarantors, **VI.**, 35
- Mountains of darkness, details concerning, **IV.**, 149; **V.**, 19, 170; **VI.**, 291, 408, 409.
- Mourner, Joseph would not appear before Pharaoh as a, **II.**, 151
- Mourner, meal of, lentils served at the, the reason why, **I.**, 319; **V.**, 277
- Mourners for Zion, **VI.**, 359
- Mourners, 900 rows of, in heaven for Methuselah, **I.**, 141
- Mourners, naturally consoled after the lapse of a year, **II.**, 29.
- Mourning, the observance of, over various persons in the Bible, Aaron, **III.**, 328, 329, 334; **VI.**, 113, 114; Abel, **I.**, 113; Abraham, **V.**, 267, 277; Adam, **V.**, 125; Ahab, **IV.**, 188; Bethuel, **V.**, 296; David, **VI.**, 271; Deborah, **I.**, 413; **IV.**, 39; Isaac, **I.**, 417-418; Jacob, **II.**, 149, 150, 155; Joseph, **II.**, 25, 26, 27, 29, 30, 31, 44, 181; **VI.**, 2; Job's wife, **II.**, 239; Joshua, **IV.**, 17; Methuselah, **I.**, 141, 142, 154; **V.**, 166, 175; Miriam, **III.**, 317; Moses, **III.**, 473, 475; **VI.**, 113; Samuel, **IV.**, 169; Sarah, **I.**, 286, 287, 288, 290, 297; **V.**, 255
- Mourning over R. Hanina's parents, **I.**, 118
- Mourning of the trees and plants over Abel, **I.**, 112
- Mourning, immoderate, unfit for the wise, **I.**, 118, 288; **V.**, 255
- Mourning, the duration of, **I.**, 102, 154, 290, 297; **II.**, 150, 155; **V.**, 125, 127, 128, 166, 175, 255, 267, 296
- Mourning, the signs of, **II.**, 31, 153; **III.**, 465; **IV.**, 7, 188; **VI.**, 313
- Mourning for the Temple, observed by the Rechabites, **III.**, 76
- Mourning of Baruch over the destruction of the Temple, **IV.**, 322
- Mourning, seven days of, observed by God for bringing on the flood, **III.**, 181
- Mourning clothes, put on by the spies, **III.**, 275
- Mourning of the soul over the corpse, **V.**, 78
- Mourning over Israel's suffering by the patriarchs and the Messiah, **V.**, 33
- Mourning, first introduced upon the death of Adam, **V.**, 128
- Mourning, house of, the rule in regard to a, **V.**, 387
- Mourning, houses of, dancing in, **VI.**, 343.
- Mouse and the cat, the origin of the enmity between, **I.**, 35, 37-38
- Mouse praises God, **I.**, 46; **V.**, 62
- Mouse, the mountain-, see Mountain-mouse
- Mouse, see also Mice.
- Mouth of the earth, see Earth, mouth of
- Mouth of the serpent, see Serpent, mouth of
- Mouth of mouse different at creation, **I.**, 37
- Mouth of man corresponds to the ocean, **I.**, 49
- Mouth of Adam, the soul not breathed into, reason why, **I.**, 60
- Mouth, Eve not formed out of, reason why, **I.**, 66
- Mouth of Cain, the blood of Abel flowed into, **I.**, 107
- Mouth of Michael, a devouring spirit consumed the food through the, **I.**, 301

- Mouth, precious stones carried in the, I., 356
- Mouth, fish are caught by their, II., 138
- Mouth of the silk worm, II., 188
- Mouth, the function of, II., 215; III., 208
- Mouth of each Israelite on Sinai, kissed by the word of God, III., 96
- Mouth of Isaiah, the only vulnerable part of his body, IV., 279; VI., 374
- Mouth of the Golden Calf, Sammael roared out of, V., 150
- Mouth, the Persians do not kiss on the, V., 301
- Mouth, Michael intended to consume Moses with the breath of his, V., 334-335
- Mouth of the magic bird made of silver, III., 353
- Mouth of man in the hand of God, III., 366
- Mouth, power of the, given to Jacob, III., 366, 367
- Mouth, the names of the animals which conceive and give birth through the, V., 55, 56, 58
- Mouth of Balaam's ass, the creation of, I., 83; VI., 126
- Mouths, 70,000, possessed by the tall angels, II., 307
- Mouths, 70,000, possessed by the infernal scorpions, II., 312
- Mouths of Aaron and Moses emitted flames, II., 332.
- Moy, water in Egyptian, V., 401.
- Moyes, Moses called, V., 402.
- Mud, the wicked stand in, II., 312.
- Mulberry trees, the rustling of, the sign given to David to begin fighting, IV., 92.
- Mule could not carry Joshua, I., 40
- Mule, proverb in regard to the, I., 208; V., 216
- Mule, Abraham journeyed on a, I., 210
- Mule, sterile, Abraham called a, I., 263; II., 123
- Mule, produced by crossing the horse and the donkey, I., 424; V., 322
- Mule, bridle of a, given as a pledge, IV., 94
- Mule, worshiped by the Sepharvites, IV., 266
- Mule, the time of the creation of, V., 109
- Mules, the twelve pious men rescued by means of, I., 175
- Mules, 300, carried the keys of Korah's treasures, III., 286.
- Multipede springs forth from the backbone of the fish, V., 58.
- Muppim, a son of Benjamin, the beauty of, II., 97
- Muppim, changed to Shephupham, II., 189.
- Murder, prohibition of, one of the Noachian laws, I., 71, 167
- Murder, the punishment for, I., 112, 167; II., 313; III., 101, 213; VI., 11, 42
- Murder, committed by the fallen angels, I., 149
- Murder, the names of the persons who committed, I., 107, 185, 248, 318, 412; III., 58; IV., 277; V., 152, 246; VI., 372
- Murder, Noah warned his children not to commit, I., 171
- Murder, Jacob prayed to God to guard him against, I., 353
- Murder, people preparing to commit, swallowed up by the earth, I., 303-304
- Murder, one of the three cardinal sins, I., 411
- Murder, one of the eight grievous sins, VI., 364
- Murder, the children of Esau would not accept the Torah because it forbade, III., 81
- Murder, Judah observed the prohibition against, III., 82
- Murder, prohibited in the Decalogue, III., 101, 105, 113
- Murder, the gravity of the sin of, III., 104; V., 328; VI., 42
- Murder, the coat of the priest atoned for, III., 169
- Murder, first committed by the eagle, V., 187
- Murder, the Egyptians would rather commit, than adultery, V., 221
- Murder, stain of, will be removed from Israel in the time to come, VI., 79



- Murder, common among the Ephraimites, VI., 204
- Murder, the consequence of a husband's severity, VI., 212
- Murder, the sin of, the cause of Israel's exile, VI., 420
- Murder, unintentional, the law concerning, III., 416; V., 312
- Murder, in self-defence, requires atonement, VI., 145.
- Murderers, future, the punishment of Cain a warning to, V., 141.
- Murex, given as a gift to Joseph, II., 91.
- Mursa, Meres the prince of, IV., 377.
- Musaeus, identified with Moses, V., 401, 402
- Musaeus, the relation of, to Orpheus, V., 402.
- Musaf prayer on the day of the New Moon, IV., 219
- Musaf for the New Year, the Akedah in, V., 249.
- Mushrooms, the tribe of Naphtali had an abundance of, III., 461.
- Music of the spheres, Oriental origin of, I., 24; V., 36, 37, 38-39
- Music, Jubal the inventor of, I., 117
- Music, the Egyptians repaired to the Nile accompanied by, II., 53
- Music, played after meals in Job's house, II., 229
- Music, Job's daughters welcomed the angels with, II., 242
- Music, Moses ascended heaven amidst the sounds of, II., 306; V., 416
- Music accompanied the song at the Red Sea, III., 36
- Music, Nebuchadnezzar celebrated his victory with, IV., 313
- Music, idols honored with, IV., 338
- Music of Naamah corrupted humanity, V., 148
- Music, the psalm for the Sabbath sung to the accompaniment of, V., 112
- Music, the ascension of the Shekinah amidst the sounds of, V., 416
- Music, heavenly, at the revelation on Sinai, VI., 32
- Music, produced by trumpets, a description of, VI., 88
- Music, production of, on the Sabbath forbidden, VI., 174
- Music, the psalms composed with, VI., 262
- Music, at the erection and destruction of the Temple, VI., 398.
- Musical instruments, angels played on, at the wedding of Adam and Eve, I., 68
- Musical instruments, angels praise God with, I., 84
- Musical instruments, used by the Levites, II., 149
- Musical instruments, the number of, used at Solomon's wedding, IV., 128
- Musical instruments of the Temple, the hiding of the, IV., 321
- Musical instruments, made by David, VI., 263.
- Musicians at the installation of Joseph, II., 74.
- Mustard, served by Abraham to his guests, I., 243.
- Myrrh, Zuleika perfumed her house with, II., 53
- Myrrh, strewn in the path of Joseph, II., 74
- Myrrh, given to Dinah by Joseph, II., 114
- Myrrh, strewn before Joseph's bier, II., 153
- Myrrh, fragrance of, III., 158
- Myrrh, winds filled with, III., 235
- Myrrh, use of, as perfume, IV., 45.
- Myrtle and thorn-bush look alike in the early stages of their growth, I., 315-316
- Myrtle, symbolism of the, IV., 384
- Myrtle produces salamander, I., 33 V., 52
- Myrtles in Paradise, I., 19, 20
- Myrtles, fragrance of, I., 315; IV., 384.
- Mysteries, contained in the Book of Raziël, I., 92, 156 V., 177
- Mysteries, the fallen angels revealed, to women, I., 127
- Mysteries, God revealed, to Enoch, I., 135
- Mysteries of Creation, I., 140
- Mysteries, the ten, learnt by Moses, II., 309

- Mysteries, heavenly, revealed to Solomon, **IV.**, 150
- Mysteries of nature, little understood by Job, **V.**, 389.
- Mystic literature, see also Kabbalah
- Mystic literature, the angels in, **V.**, 20, 22, 23
- Mystic literature, the heavenly Hazzan in, **V.**, 25
- Mystic theory of letters, **V.**, 6
- Mystic doctrines, revealed by Moses, **V.**, 414.
- Mystical conception of the Sabbath, **V.**, 111
- Mystical book of Shem in Geonic times **V.**, 197
- Mystical doctrine that God desires the prayers of the pious, **V.**, 231.
- Mysticism in geonic literature, **V.**, 5, 161, 307
- Mysticism in rabbinic literature, **V.**, 5
- Mysticism, speculative, **V.**, 32.
- Mystics, the theory of light of the, **V.**, 9
- Mystics, the theory of the dew of light of the, **V.**, 11
- Mystics, Jewish, presuppose many heavens, **V.**, 11
- Mystics, praying at midnight among the, **VI.**, 262.

## N

- Naamah, wife of Noah, the parentage of, **I.**, 117, 150, 159; **V.**, 147, 172
- Naamah, the meaning of the name of, **I.**, 118; **V.**, 147
- Naamah played the cymbals to the idols, **I.**, 118
- Naamah led the angels astray by her beauty, **I.**, 150; **V.**, 147, 171
- Naamah, sister of Tubal Cain, **I.**, 150
- Naamah, the relationship of, to Shamdan, **I.**, 150; **V.**, 147
- Naamah, the mother of Asmodeus, **I.**, 150
- Naamah, considered pious, **I.**, 159; **V.**, 179
- Naamah appears to men in sleep, **V.**, 143, 148
- Naamah, the musician and her sensual music, **V.**, 148
- Naamah, identified with Lilith, **V.**, 143; **VI.**, 284
- Naamah, wife of Solomon, **IV.**, 170, 171; **V.**, 243; **VI.**, 300
- Naamah, the daughter of the Ammonite king, **I.**, 257; **IV.**, 170, 171 **V.**, 243; **VI.**, 300
- Naamah misled her son Rehoboam into idolatry, **I.**, 257; **VI.**, 300, 301
- Naamah, the ancestress of the Messiah, **IV.**, 170; **V.**, 243; **VI.**, 300
- Naamah, Ammon saved on account of, **VI.**, 300.
- Naaman, a son of Benjamin, **II.**, 97
- Naaman, a Syrian captain, **IV.**, 244; **VI.**, 346
- Naaman, Elisha declined gifts from, **V.**, 374
- Naaman, conversion of, **VI.**, 346
- Naaman, afflicted with leprosy, **III.**, 214; **IV.**, 244; **VI.**, 346
- Naaman, Ahab slain by, **IV.**, 188; **VI.**, 313
- Naaman, the virtues of, **VI.**, 346.
- Naamat, the son of Buz, **II.**, 236.
- Naamites, a subdivision of the family of Bela, **II.**, 189.
- Naasenians, view of, concerning nature's endowment with sensation, **V.**, 61.
- Nabal, husband of Abigail, details concerning, **IV.**, 70, 117; **VI.**, 235, 275.
- Nabar, identical with Belshazzar, **VI.**, 430.
- Nabatean, one of the angels that appeared to Abraham disguised as a, **V.**, 235.
- Nabiah, king of Transjordan, killed Shobach, **IV.**, 15.
- Naboandelus, son of Labosordacus, identical with Belshazzar, **VI.**, 430.
- Nabopolassar participated in the building of Esagila, **V.**, 392.

- Naboth and Ahab, the story of, **IV.**, 187-188; **VI.**, 311-312.
- Nacheros, the superintendent of the building of the temple of Divlspolis, **V.**, 407.
- Nadab, Jethro welcomed by, **III.**, 64
- Nadab and Abihu assisted Moses in judging Israel, **III.**, 68
- Nadab and Abihu acted as priests, **III.**, 93; **VI.**, 37
- Nadab and Abihu, the riddle concerning, **IV.**, 147
- Nadab and Abihu, the image of, above Solomon's throne, **IV.**, 158
- Nadab and Abihu, the piety of, **III.**, 187, 189; **VI.**, 75
- Nadab and Abihu, the sins of, **III.**, 93, 187-189, 248, 388-389
- Nadab and Abihu, pushed out of the Holy of Holies, **III.**, 191; **VI.**, 75
- Nadab and Abihu, the death of, the details concerning, **III.**, 181, 187-189, 190, 191, 244, 245, 248, 293, 303, 305; **V.**, 135; **VI.**, 74, 75, 110
- Nadab and Abihu, the burial of, **III.**, 190-191, 214.
- Nahash, king of the Ammonites, details concerning, **III.**, 146, 336; **IV.**, 66, 106
- Nahash, Jesse known by the name of, **VI.**, 245.
- Nahbi, son of Vophsi one of the 12 spies, **III.**, 265.
- Nahmanides, the view of, concerning the anointing of the Messiah, **VI.**, 340.
- Nahor, the father of Terah, **I.**, 186
- Nahor learned the art of magic, **I.**, 186
- Nahor, the idol of, **I.**, 209, 212, 375
- Nahor present at the circumcision of Isaac, **I.**, 262
- Nahor, the Gentile prophets descended from, **III.**, 356; **VI.**, 125
- Nahor, one of the 12 pious men, **V.**, 197
- Nahor, Abraham entrusted to the care of, **V.**, 216
- Nahor, the wickedness of, **V.**, 217
- Nahor, a grandfather of Amorah, **II.**, 39
- Nahor, the brother of Abraham, the age of, at his death, **I.**, 291
- Nahor, the brother of Abraham, the family of, **I.**, 293, 299; **III.**, 256; **V.**, 214, 300, 384.
- Nahshon, prince of the tribe of Judah, the offering of, **III.**, 187, 188, 195, 196, 197, 220, 221; **VI.**, 80, 210
- Nahshon, the first to plunge into the Red Sea, **III.**, 195, 221 **VI.**, 75-76
- Nahshon, the temporal king, **III.**, 198
- Nahshon, one of the 70 elders, **III.**, 250
- Nahshon, grandfather of Boaz, **VI.**, 187
- Nahshon, the four sons of, **VI.**, 188.
- Nahum, the prophet, the time of the activity of, **VI.**, 314, 373
- Nahum of Gamzu, the journey of, to Rome, **IV.**, 203., **VI.**, 326
- Nahum of Gamzu, rescued by Elijah, **IV.**, 203.
- Nail, Jacob did not take from Laban even a, **I.**, 374.
- Nails, see also Finger nails
- Nails, Job lost his, **II.**, 235
- Nails of the child come from the father, **III.**, 100
- Nails, straw mixed with, the Dragon fed by Daniel with, **IV.**, 338.
- Naked, the Cainite men and women walked, **I.**, 151
- Naked, the descendants of Canaan go about, **I.**, 169
- Naked, the descendants of Ham led away into exile, **I.**, 169
- Naked, a deceased stranger in the cities of sin buried, **I.**, 247
- Naked, a miracle happened to Jacob so that he did not have to be, **I.**, 348
- Naked, Joseph thrown into the pit, **II.**, 17
- Naked, Jewish captives compelled to march, **IV.**, 314
- Naked, interpreted as bare of good deeds, **V.**, 121-2
- Naked, punishment of the wicked while they are, **VI.**, 11.
- Nakedness of Adam and Eve, **I.**, 74, 80, 96
- Nakedness of Noah, Shem and Japheth covered the, **I.**, 169
- Nakedness, the antediluvians exhibited, in public, **V.**, 173
- Nakedness, the prohibition of exhibiting one's, **V.**, 173.

- Name of God, see God, Name of
- Name, possessed by soul in Paradise, I., 56
- Name of an impure spirit, written on a tablet of copper, I., 371; V., 301
- Names, the change of, I., 54; II., 189; V., 232, 233, 280, 341; VI., 308
- Names, given to the pious by God, I., 239; V., 232, 233
- Names, Israelites in Egypt did not change their, II., 300; III., 200
- Names of the women of ancient times, a specialty of the heretics, V., 145
- Names, theophorous, of the angels, V., 146, 160
- Names, opprobrious, the punishment for giving one's fellow, VI., 42.
- Naomi, wife of Elimelech, details concerning, III., 351; IV., 31, 32, 86; V., 258; VI., 188-189, 190, 192, 194, 250.
- Naphtali, named by Rachel, I., 365
- Naphtali, the meaning of the name of, I., 365; II., 209; V., 297
- Naphtali, the swiftness of, I., 371; II., 109, 145, 154, 209; III., 171, 237-238; V., 301, 315, 316, 331, 354, 369; VI., 77, 239, 298
- Naphtali, the participation of, in various wars, I., 407, 308, 410, 411, 419, 420; V., 316
- Naphtali and Joseph, II., 25, 145, 176-177; V., 331
- Naphtali married Merimit, II., 39
- Naphtali, ordered to count the streets of Egypt, II., 108
- Naphtali, the descendant of, II., 145; VI., 196, 295
- Naphtali, the blessing bestowed upon, II., 145, 209; V., 297, 369
- Naphtali went to Egypt to fetch the bill of sale, II., 154
- Naphtali, compared to a hind, II., 209
- Naphtali, the age of, at his death, II., 209
- Naphtali, loved by Rachel, II., 209
- Naphtali, the messenger of Jacob, II., 209
- Naphtali, the possessions of, II., 210
- Naphtali taught his sons the golden rule, II., 189, 210
- Naphtali, a shepherd, II., 211
- Naphtali, the dreams of, II., 211-214
- Naphtali urged his sons to join the sons of Levi and Judah, II., 214
- Naphtali, buried in Hebron, II., 216
- Naphtali, an affectionate son, III., 206; VI., 196
- Naphtali, one of the weak sons of Jacob, V., 359
- Naphtali, tribe of, the prayer of, I., 365
- Naphtali, the tribe of, the scholars of, I., 365; V., 297, 368, 369
- Naphtali, tribe of, the piety of, II., 189, V., 379
- Naphtali, tribe of, the stone of the, III., 171, 234; IV., 24
- Naphtali, tribe of, gifts of, the symbolical meaning of, III., 206
- Naphtali, tribe of, belonged to the fourth group of the 12 tribes, III., 223
- Naphtali, tribe of, the number of the females of, III., 224
- Naphtali, tribe of, flag of, the color and emblem of, III., 237
- Naphtali, tribe of, the blessing bestowed upon, III., 461
- Naphtali, tribe of, sin of, IV., 22; VI., 182
- Naphtali, tribe of, took part in Solomon's horse races, IV., 161
- Naphtali, tribe of, exile of, IV., 265
- Naphtali, tribe of, belonged to the second division at the Red Sea, VI., 4
- Naphtali, tribe of, consisted of males only, VI., 80
- Naphtali, tribe of, the victory over Sisera won by, VI., 196
- Naphtali, territory of, the fertility of the, II., 214; III., 222, 233
- Naphtali, territory of, the fruits ripened quickly in the, II., 145
- Naphtali, territory of, the location of, III., 461; IV., 317
- Naphtali, territory of, Tiberias situated in, V., 297.
- Naphtali, hot, the use of, in war, II., 342
- Naphtali, the riddle concerning, IV., 148
- Naphtali, used to make a furnace hot, VI., 416.
- Naracho, Rakyon connected with, V., 223.
- Narbonne, R. Makir a scholar of, V., 196.
- Nard, gathered by Adam in Paradise, I., 82.

- Nasargiel, the angel of Hell called, **II.**, 310; **V.**, 418.
- Nathan, the prophet, message of, to David regarding the building of the Temple, **IV.**, 102; **VI.**, 264
- Nathan, one of the first prophets, **VI.**, 250
- Nathan, the prophet, a nephew of David, **VI.**, 264
- Nathan, the prophet, watched by David's spies, **VI.**, 265
- Nathan, the prophet, one of the members of the board of intercalation, **VI.**, 271
- Nathan, the prophet, Solomon's teacher, **VI.**, 279
- Nathan, the prophet, identical with Jonathan, **VI.**, 280
- Nathan, R., the relation of Elijah to, **IV.**, 219
- Nathan, Official, polemics of, **VI.**, 115-116.
- Nathaniel, angel of fire, **IV.**, 42; **VI.**, 202
- Nathaniel rescued the seven pious men from fire, **IV.**, 42; **VI.**, 202
- Nathaniel, the name given to Moses, **V.**, 400.
- Nation, the guardian angel of each, **I.**, 181; **V.**, 205
- Nation, each, receives a language from an angel, **I.**, 181; **V.**, 205
- Nation, Israel became a, after crossing the Jordan, **IV.**, 8.
- Nations, see also Gentiles
- Nations, the number of, **I.**, 173, 314; **III.**, 205, 207; **V.**, 194, 195, 203; **VI.**, 76, 77
- Nations, God and the angels cast lots upon the, **I.**, 181; **V.**, 204
- Nations of the world, admonished by two prophets, **I.**, 260
- Nations of the world, admonished by Shem and Eber, **I.**, 260
- Nations of the world will be blessed in Israel, **I.**, 282
- Nations, two, destined to be hated by the world, **I.**, 314
- Nations will serve Israel in the future, **I.**, 335, 385; **V.**, 257
- Nations, Israel will survive all, **I.**, 351
- Nations changed their dwelling places at the time of the Exodus, **II.**, 127
- Nations, intoxication the ruin of, **V.**, 106
- Nations, the biblical table of, **V.**, 194, 195
- Nations, 30, perished after the Deluge, **V.**, 203
- Nations, seventy, participated in the building of the Tower of Babel, **V.**, 203
- Nations, distribution of, between God and the angels took place at the time of revelation, **V.**, 204, 205
- Nations ruling over Israel will be punished in Gehenna, **V.**, 265.
- Natural phenomena, created by means of the letters in Enoch's crown, **I.**, 140.
- Nature, laws of, world order maintained by, **VI.**, 5
- Nature, laws of, see also Laws of nature
- Nature, course of, Adam learned the, by the setting and rising of the sun, **I.**, 89
- Nature, modified by the burial of Abel, **I.**, 113
- Nature, rebellion of, after the fall, **I.**, 147
- Nature, Abraham's reasons for not worshipping, **I.**, 212-213
- Nature, mysteries of, little understood by Job, **V.**, 389
- Nature, mysteries of, Elihu revealed, to Job, **I.**, 326
- Nature, man's mastery over, acquired by knowledge of the Ineffable Name, **I.**, 352
- Nature, the crime of Cain had baneful consequences for the whole of, **I.**, 112
- Nature, the commotion of, at the approaching death of Moses, **III.**, 418
- Nature, elements of, the impermanence of, **III.**, 432
- Nature, elements of, Moses appealed to the, to pray for him, **III.**, 432
- Nature, standstill of, at the time of revelation, **III.**, 97
- Nature, standstill of, at the birth of Jesus, **VI.**, 39
- Nature, silence of, **IV.**, 198; **VI.**, 319
- Nature, importance of seven in, **V.**, 9
- Nature, description of its orderliness, **V.**, 35
- Nature, transformed once in seven years, **V.**, 58

- Nature, morals may be derived from, V., 60
- Nature, splendor in, the revelation of God's majesty, V., 60
- Nature, endowed with sensation, V., 61
- Nature, the praise of God chanted by, V., 61; VI., 178
- Nature of man, V., 75
- Nature, powers of, allowed to work on the Sabbath, V., 111
- Nature, the products of, imperfect, V., 269
- Nature, man expected to improve upon, V., 269
- Nature, a fixed order of, the twelve tribes, V., 290
- Nature, whole of, recognized the power of God, VI., 38
- Nature, changes in, foreseen at the time of creation, VI., 350
- Nature, deterioration of, since the destruction of the Temple, VI., 398
- Nature, mourning of, over Israel, VI., 398.
- Navel, man of the mountain fastened to the earth by its, I., 31; V., 50
- Navel-string, the antediluvian babe helped its mother to cut its, I., 152
- Navel, the tongues of the spies lengthened until they reached the, III., 283
- Naves, the wicked stand in mud up to their, II., 312.
- Navigation, Zebulun, tribe of, devoted to, III., 237.
- Nazbat, the wife of Jesse, IV., 82; VI., 246.
- Nazirite, ten laws imposed upon the, III., 204; VI., 233
- Nazirites, the names of persons who were, II., 97; III., 204; IV., 48, 105; VI., 208, 228, 229, 233.
- Nebaioth, son of Ishmael, details concerning, I., 344-345; V., 320.
- Nebelah, Isaac ordered Esau not to give him, I., 330.
- Nebez, Nethez a corruption of, VI., 218.
- Neblata, house of, the proselytes of the, VI., 441.
- Nebo, the heavenly scribe of the Babylonians, V., 163
- Nebo, one of the seven princes, V., 164
- Nebo, the father of Barnabas, V., 208-209
- Nebo, Mt., name of, changed by the Israelites, III., 416, 444
- Nebo, Mt., burial place of Moses, III., 316, 445, 460
- Nebo, Mt., Moses viewed Palestine from, III., 443; IV., 320
- Nebo, Mt., the location of, III., 460
- Nebo, Mt., the Temple vessels carried away to, IV., 320
- Nebo, Mt., identified with Mt. Abarim, VI., 162
- Nebo, Mt., the graves of the Patriarchs on, VI., 162.
- Nebuchadnezzar, attempt of, to burn the three children, shown to Jacob, I., 351
- Nebuchadnezzar, Daniel's speech to, II., 69-70
- Nebuchadnezzar ordered the three holy children to worship his idols, II., 350
- Nebuchadnezzar and the destruction of the Temple, III., 158, 161; IV., 300, 327, 332, 347, 355; VI., 371, 394
- Nebuchadnezzar ordered the rebuilding of the Temple, VI., 395
- Nebuchadnezzar and the destruction of Jerusalem, IV., 314, 315, 333; VI., 405, 422
- Nebuchadnezzar, Luz not molested by, IV., 30
- Nebuchadnezzar, injured when trying to ascend Solomon's throne, IV., 160, 297; VI., 415, 433, 453, 454
- Nebuchadnezzar, the conqueror of Egypt, IV., 160
- Nebuchadnezzar and Nebuzaradan, IV., 259; VI., 396
- Nebuchadnezzar survived the destruction of the Assyrian army, IV., 269, 300
- Nebuchadnezzar and the Sanhedrin, IV., 282, 286, 292; VI., 382
- Nebuchadnezzar and Jehoiakim, IV., 285; VI., 439
- Nebuchadnezzar, the deportation of the Jews by, IV., 286, 411
- Nebuchadnezzar, wife of, IV., 287, 426; VI., 380, 390



- Nebuchadnezzar and Zedekiah, IV., 291; VI., 428
- Nebuchadnezzar and Jeremiah, IV., 296, 299, 310-311; VI., 395
- Nebuchadnezzar, rebuked by a heavenly voice, IV., 300, 334; VI., 390
- Nebuchadnezzar feared God, IV., 300, 315
- Nebuchadnezzar, called the servant of God, V., 381
- Nebuchadnezzar, prevented from continuing his praise of God, IV., 330; VI., 418
- Nebuchadnezzar, cruelty of, towards Israel's prisoners, IV., 310-311, 313, 314, 339, 376, 408; VI., 383, 429, 456
- Nebuchadnezzar, dream of, interpreted by Daniel, IV., 327
- Nebuchadnezzar offered Daniel divine honors, IV., 328; VI., 337, 338, 415
- Nebuchadnezzar, Daniel's companions left the furnace only with the consent of, IV., 330; VI., 419
- Nebuchadnezzar, Daniel's prayer in behalf of, IV., 334; VI., 424
- Nebuchadnezzar consulted Daniel's companions about the false prophets, IV., 337
- Nebuchadnezzar wanted to make Daniel his heir, IV., 339
- Nebuchadnezzar heeded Daniel's advice for a year, IV., 390; VI., 423
- Nebuchadnezzar tried to persuade Daniel to worship an idol, VI., 338
- Nebuchadnezzar, Daniel the faithful servant of, VI., 414
- Nebuchadnezzar, cured of his injury by Daniel, VI., 415
- Nebuchadnezzar, half-burnt on the occasion of the rescue of Daniel's companions, VI., 417, 418
- Nebuchadnezzar paid divine honors to Daniel, VI., 435
- Nebuchadnezzar, the great power of, over Israel, IV., 300
- Nebuchadnezzar, celebration of, of his victory over Israel, IV., 313
- Nebuchadnezzar, ruler of the whole world, III., 355; IV., 275-276, 333; V., 199; VI., 297, 395, 422
- Nebuchadnezzar, daughter of, IV., 336; VI., 401, 426
- Nebuchadnezzar, father-in-law of, the name of, IV., 269, 300; VI., 363, 390
- Nebuchadnezzar, son-in-law of, a viceroy of Mesene, VI., 390
- Nebuchadnezzar, descendants of, originally intended by God to become proselytes, VI., 397
- Nebuchadnezzar, the genealogy of, IV., 275, 300, 301, 334, 336; V., 392; VI., 368, 389, 390, 425, 426, 430
- Nebuchadnezzar ate live hares, IV., 291, 292; VI., 382
- Nebuchadnezzar, a secretary to Merodach-baladan, IV., 300; VI., 368
- Nebuchadnezzar, the refusal of the Levites to sing for, IV., 316
- Nebuchadnezzar recognized Gabriel, IV., 330
- Nebuchadnezzar, drinking vessel of, IV., 330; VI., 418
- Nebuchadnezzar, transformed into an animal, IV., 334, 339; VI., 423, 428
- Nebuchadnezzar, weeping of, IV., 334
- Nebuchadnezzar committed sodomy, IV., 336; VI., 423, 426
- Nebuchadnezzar killed Hiram, IV., 336; VI., 426
- Nebuchadnezzar, reign of, the duration of, IV., 339, 344; VI., 427
- Nebuchadnezzar and Evil-merodach, IV., 339; VI., 427, 428, 430
- Nebuchadnezzar, no one dared to smile during the lifetime of, IV., 339; VI., 429
- Nebuchadnezzar, corpse of, the treatment accorded to, IV., 339; VI., 428
- Nebuchadnezzar claimed to be a god, IV., 334; V., 130; VI., 355, 422, 423
- Nebuchadnezzar, the death of, IV., 339
- Nebuchadnezzar, repentance of, IV., 339
- Nebuchadnezzar descended to Sheol, IV., 339
- Nebuchadnezzar, treasures of, sunk in the Euphrates, IV., 367
- Nebuchadnezzar compelled Israel to worship the idol, IV., 417; VI., 467
- Nebuchadnezzar, the avenger of Zechariah, VI., 396

- Nebuchadnezzar, compared to a lion, **IV.**, 409
- Nebuchadnezzar, Haman compared with, **IV.**, 410
- Nebuchadnezzar, body of, dishonored, **VI.**, 380
- Nebuchadnezzar in Arabic legend, **VI.**, 402
- Nebuchadnezzar, the menu of the table of, **VI.**, 414
- Nebuchadnezzar, the folly of, **VI.**, 416
- Nebuchadnezzar, the etymology of the name of, **VI.**, 416
- Nebuchadnezzar, the dwarfish nature of, **VI.**, 422
- Nebuchadnezzar, stripped of his garments, **VI.**, 424
- Nebuchadnezzar, house of, pointed out by the Babylonian Jews, **VI.**, 424
- Nebuchadnezzar, the guardian angel of, **VI.**, 424
- Nebuchadnezzar, palace of, **IV.**, 300; **VI.**, 390, 425
- Nebuchadnezzar, the prayers offered in behalf of, **IV.**, 323
- Nebuchadnezzar, the eight sins of, **VI.**, 10-11, 364, 424
- Nebuchadnezzar committed blasphemy, **III.**, 355; **VI.**, 419.
- Nebuzaradan, captain of Nebuchadnezzar's guard, **IV.**, 259
- Nebuzaradan survived the destruction of the Assyrian army, **IV.**, 269
- Nebuzaradan, one of the proselytes, **IV.**, 304; **VI.**, 397
- Nebuzaradan, the number of Jews slain by, **IV.**, 304
- Nebuzaradan, the general of Nebuchadnezzar, **IV.**, 310
- Nebuzaradan, the avenger of Zechariah, **IV.**, 304; **VI.**, 396
- Nebuzaradan, called also Arioch, **VI.**, 404
- Nebuzaradan, the conqueror of Jerusalem, **VI.**, 396.
- Necho, the surname of Pharaoh, **IV.**, 160; **VI.**, 297, 378.
- Neck of Abel, the stone striking the, caused his death, **I.**, 109
- Neck, Abraham and Isaac entered into a brook up to their, **I.**, 277
- Neck of Abraham, a precious stone suspended from, **I.**, 292
- Neck of Adam, possessed by Saul, **I.**, 59
- Neck, Adam and Eve stood in the waters of the Jordan up to their neck, **I.**, 87; **V.**, 115
- Neck, the Anakim touch the sun with their, **I.**, 151
- Neck of Asenath, an amulet suspended from the, **II.**, 38, 76
- Neck, Eve not formed out of the, **I.**, 66
- Neck of Jacob, hard as ivory, **I.**, 391
- Neck of Jacob, Joseph wept on the, **II.**, 121
- Neck of Joseph, a gold chain put on the, **II.**, 73
- Neck of Joseph, an amulet hanging from, **II.**, 17
- Neck of Joseph, Benjamin wept on, **II.**, 113
- Neck of Joshua, Moses wept on the, **III.**, 452
- Neck, Manasseh dealt Simon a blow upon the, **II.**, 87
- Neck of Moses became as hard as ivory, **II.**, 282
- Neck of Pharaoh, iron chain put on the, **III.**, 29
- Neck, Saul killed himself by cutting the, **I.**, 59
- Neck of a saint, the sword refusing to cut the, **V.**, 406.
- Necromancy, the peculiar phenomena in, **IV.**, 70
- Necromancy, a grievous sin, **IV.**, 71
- Necromancy, Onkelos spoke with Balaam by means of, **VI.**, 145
- Necromancy can only be performed by day, **VI.**, 236
- Necromancy, the rationalistic view of, **VI.**, 237
- Necromancy, the failure of, on the Sabbath day, **V.**, 111.
- Needle, Jacob did not take from Laban even a, **I.**, 374
- Needle, point of, an opening in the cave where Moses stood, the size of, would have been dangerous to him, **III.**, 137
- Needle of gold, the tongue of the magic bird pricked by a, **III.**, 353

- Needles, Egyptians stung by the lice as by, **V.**, 430.
- Neelatamauk, the name of Ham's wife, **I.**, 171
- Neelatamauk, the city of Ham, **I.**, 171.
- Nehardea, immorality of, **VI.**, 335
- Nehardea, synagogue erected in, by Jehoiachin, **VI.**, 380.
- Nehemiah, details concerning, **IV.**, 352; **V.**, 107; **VI.**, 381, 437-438, 439, 440, 447.
- Nehorai, R., the pupil of Elijah, **IV.**, 217-218; **VI.**, 332.
- Nehorita, one of Esther's maids, **IV.**, 387.
- Nehoshet, the meaning of, **III.**, 336.
- Nemuel, one of the 70 elders, **III.**, 250
- Nemuel, son of Eliab, details concerning, **III.**, 302.
- Neo-Pythagorean view of creation of the world, **V.**, 5.
- Nephilim, see also Giants
- Nephilim, details concerning, **I.**, 151, 152; **V.**, 202.
- Nergal, the Babylonian god of Hell, **V.**, 70, 418.
- Neriah, father of Baruch, details concerning, **VI.**, 171, 411, 445.
- Nero mentioned in the genealogy of Ahasuerus, **VI.**, 462.
- Neshiah, the fifth earth, **I.**, 114-115.
- Nest with birds, the law concerning, transgressed by Eli's sons, **VI.**, 226, 227.
- Nethanel, the son of Zuar, the prince of his tribe, **III.**, 198, 221
- Nethanel, one of the 70 elders, **III.**, 250
- Nethanel, the name given to Moses, **V.**, 400.
- Nethaniah, the father of Ishmael, **VI.**, 407.
- Nethez, the advice given by, **VI.**, 218.
- Nets, made of flax, **VI.**, 291.
- New Covenant, the men of, the 8 princes represent the, **V.**, 130
- New moon, determination of, God taught Moses, **II.**, 362; **VI.**, 62
- New moon, holiday for women, **III.**, 122; **VI.**, 51, 70, 71
- New moon of Elul, the blowing of the trumpet on, **III.**, 139
- New moon of Elul, Moses ascended to heaven on the, **III.**, 140
- New moon, the longer service on the, **IV.**, 219
- New moon, the sacrifice of atonement on, meaning of, **V.**, 34
- New moon, prayer on the appearance of, **V.**, 35
- New moon of the Adar in which Moses was born, **V.**, 397
- New moon of Siwan, the covenant of the pieces took place on, **V.**, 231
- New moon, Egyptians offered sacrifices on the day of, **V.**, 430
- New Year, the blowing of the ram's horn on, **I.**, 285; **V.**, 252, 255; **VI.**, 199
- New Year, the sins of Israel forgiven on, **I.**, 285; **V.**, 252
- New Year, Israel accused by Satan on, **V.**, 38
- New Year, moon invisible on, **V.**, 38
- New Year, significance of, **V.**, 112
- New Year, Cain and Abel offered their sacrifices on, **V.**, 136
- New Year, the Musaf for, the Akedah in, **V.**, 249
- New Year, Elisha promised the Shunammite a child on the, **VI.**, 346
- New Year's Day, Adam judged and absolved on, **I.**, 82
- New Year's Day, God sits in judgment on, **I.**, 82, 261, 285, 368; **II.**, 233; **V.**, 38; **VI.**, 346
- New Year's Day, the angels prayed for Sarah on, **I.**, 261
- New Year's Day, Satan accused Job on, **II.**, 233
- New Year's Day, one of the 70 Jewish holidays, **III.**, 166
- New Year's Day, the date of, **IV.**, 404; **V.**, 317
- New Year's Day, Adam created on, **V.**, 107
- New Year's Day, the Akedah took place on, **V.**, 252
- New Year's Day, Jacob erected an altar on, **V.**, 317.
- Niblos, the captain of the army of Lucus, **II.**, 158, 159.
- Nicknames, the punishment for calling one's neighbors by unseemly, **II.**, 311.

- Night, duration of, created on the first day, **I.**, 8
- Night, light covered up by the first heaven during the, **I.**, 9
- Night, the shining of the sun at, **I.**, 25; **IV.**, 39; **V.**, 34
- Night, the soul leaves body during, **I.**, 56
- Night, used by God to strengthen man by means of sleep, **I.**, 65
- Night, baby boys injured by Lilith at, **I.**, 65
- Night, Adam and Eve, weeping of, during the, **I.**, 89
- Night, events of each, foreknowledge of, given to Adam, **I.**, 91
- Night, 1,000 angels attend the sun during the, **I.**, 132
- Night, animals in the ark of Noah fed at, **I.**, 161
- Night of Abraham's birth, a feast in Terah's house, **I.**, 207
- Night, made bright by Jupiter for Abraham, **I.**, 232
- Night, angels invited by Lot at, **I.**, 253
- Night, the fate of Sodom sealed at, **I.**, 253; **V.**, 240
- Night, the cities of sin not destroyed by, **I.**, 256
- Night, Sarah detained at Pharaoh's palace for a, **I.**, 258; **II.**, 104
- Night, the weeping of Sarah during the whole, **I.**, 275
- Night, Isaac awoke at the seventh hour of the, **I.**, 301
- Night, the Jews of Hebron searched for Abraham all, **I.**, 307
- Night, Abimelech's house robbed at, **I.**, 324
- Night, Ishmael died at, **I.**, 344
- Night, Jacob passed a, at the site of the Temple, **I.**, 349, 350; **V.**, 289
- Night, Jacob returned from work at, **I.**, 367
- Night, a laborer is required to work until, **I.**, 367
- Night, Jacob crossed the Jabok at, **I.**, 384; **V.**, 437
- Night, enchantment does not succeed by, **I.**, 384; **V.**, 305
- Night, Jacob left alone by his children at, **I.**, 389; **V.**, 308
- Night, the burial of Rebekah took place at, **I.**, 414
- Night of the marriage, Jacob would recognize Rachel by a sign on the, **I.**, 357
- Night, Gad guarded the cattle by, **II.**, 6
- Night, the twelve hours of the, **II.**, 31, 168
- Night, Joseph would not let his brethren depart at, **II.**, 99
- Night, the sons of Jacob had the upper hand at, **II.**, 99
- Night divided itself for Abraham, **II.**, 347
- Night, the future redemption of Israel will take place at, **II.**, 373
- Night, sun worships God by, **III.**, 116; **VI.**, 49
- Night, angels sent the manna down by, **III.**, 117
- Night, Moses' weeping at, **III.**, 322
- Night, the judgment of the Gentiles by, **III.**, 375; **V.**, 240; **VI.**, 131
- Night, angels of the, **III.**, 378; **V.**, 75, 153
- Night of miracles, **II.**, 347, 373; **IV.**, 431; **VI.**, 362, 475
- Night belongs to the following day, **V.**, 39, 106
- Night, grass of a 1,000 mountains grows anew during, **V.**, 49
- Night spirits, Liliths regarded as, **V.**, 88
- Night, nothing created at, **V.**, 106
- Night in Paradise, Adam spent a, **V.**, 112
- Night, Paradise revealed to Abraham at, **V.**, 229
- Night, the wicked punished at, **V.**, 240, 434
- Night, the wicked sin at, **V.**, 240
- Night, Isaac returned at, **V.**, 253
- Night, the angels attacked Esau at, **V.**, 304
- Night, propitious for magic, **V.**, 305
- Night, demons try to attack scholars at, **V.**, 308
- Night, Benjamin born at, **V.**, 319
- Night, Reuben hoped to enable Joseph to escape by, **V.**, 328
- Night, the Egyptians were punished at, **V.**, 434
- Night of weeping by Israel, **VI.**, 96
- Night, the time when the wicked desist from evil, **VI.**, 131

- Night, Achan buried at, **VI.**, 176
- Night, the right ear hears the voice of God by, **VI.**, 226
- Night, the time for divine revelations, **II.**, 49; **V.**, 339
- Night, Gentile prophets receive revelations only at, **I.**, 350, 372; **III.**, 358; **V.**, 302; **VI.**, 125
- Night, God reveals Himself to the pious at, **I.**, 350
- Night, the names of persons God revealed Himself to at, **I.**, 264; **III.**, 358; **IV.**, 44-45, 130
- Night, Gabriel appeared to Joseph at, **II.**, 72
- Night, Michael appeared to Laban in the, **I.**, 372
- Night, the best time for study and prayer, **VI.**, 48, 262
- Night, angels chant the praise of God by, **III.**, 116
- Night, Jacob studied at, **I.**, 350
- Night, Jacob recited the Psalms at, **I.**, 351
- Night, Moses repeated the Torah by, **III.**, 116, 143; **VI.**, 48, 61
- Nights of summer, the brevity of, **III.**, 92
- Nights, four, inscribed by God in the Book of Memorial, **II.**, 372
- Nights, thirty, Enoch receives instruction from the archangel, **I.**, 135
- Nights, Zebulun spent the, in commercial adventures, **III.**, 171.
- Niglissar, son of Evil-merodach, **VI.**, 430.
- Nile, a river of Paradise, **I.**, 70; **II.**, 333
- Nile, the overflowing of, **II.**, 53, 124; **V.**, 360, 428
- Nile, the festival of, **II.**, 53, 55, 56; **V.**, 341
- Nile, seven cows of Pharaoh's dream came up from the, **II.**, 64
- Nile, Pharaoh omitted the mention of the, **II.**, 70
- Nile, worshiped by the Egyptians, **II.**, 70, 348; **V.**, 428
- Nile, a representation of the, upon Joseph's throne, **II.**, 75
- Nile, Joseph's coffin sunk into the, **II.**, 181; **III.**, 122; **V.**, 376
- Nile, Pharaoh pretended to have made the, **II.**, 245; **III.**, 24
- Nile, Thermutis bathed in the, **II.**, 266; **V.**, 398
- Nile, Pharaoh's custom to walk along the, **II.**, 355
- Nile, Moses thrown into the, **III.**, 200
- Nile, water of, turned to blood, **III.**, 474
- Nile, identified with Pishon, **V.**, 92
- Nile, the small, contrasted with the great Euphrates, **V.**, 92; **VI.**, 80
- Nile, Moses sailed across the, **V.**, 408
- Nile encompassed Saba, **V.**, 409
- Nile, the water of the, rose up for Jacob, **V.**, 411
- Nile, the crocodiles of, the origin of, **V.**, 429
- Nile, bank of, Egyptians offered sacrifices on the, **V.**, 430.
- Nimrah, the meaning of the name of, **III.**, 415.
- Nimrod, the chief of the Hamites, **I.**, 175; **V.**, 199
- Nimrod resolved to burn the 12 pious men; **I.**, 175
- Nimrod inculcated disbelief in God, **I.**, 177, 178, 209, 215; **V.**, 198, 199, 200, 201
- Nimrod, the parents of, **I.**, 177, 187, 190, 191, 314; **V.**, 272
- Nimrod, the war enterprises of, **I.**, 177, 229; **V.**, 199
- Nimrod, garments of, the magic effect of, **I.**, 177, 319; **II.**, 139; **V.**, 199, 276
- Nimrod, king of Babel, **I.**, 177; **II.**, 273; **V.**, 198
- Nimrod ruled over man and beast, **I.**, 177, 178, 319
- Nimrod, the ruler of the world, **I.**, 177-178; **V.**, 199, 200
- Nimrod, worshiped by the populace, **I.**, 178; **V.**, 200
- Nimrod, an idolater, **I.**, 178
- Nimrod, the children of, **I.**, 178, 229; **V.**, 231, 276
- Nimrod claimed to be a god, **I.**, 178, 196; **II.**, 213; **V.**, 200, 201
- Nimrod, the throne of, **I.**, 178, 179
- Nimrod and the building of the Tower of Babel, **I.**, 179; **V.**, 198, 201, 213

- Nimrod, a cunning astrologer, **I.**, 186, 204, 207
- Nimrod and Satan, **I.**, 192, 200
- Nimrod and Abraham, **II.**, 86, 187, 191–192, 193–194, 197, 198, 199, 200, 201, 203, 204, 205, 206, 207, 209, 215, 216, 217, 223, 252, 349; **V.**, 209, 211, 212, 218, 252, 276
- Nimrod slaughtered innocent babes, **I.**, 187; **V.**, 209
- Nimrod and Terah, **I.**, 188, 191, 193, 194, 197, 200, 205, 207, 208, 209, 216; **V.**, 218
- Nimrod, the palace of, formality in the, **I.**, 191
- Nimrod, the founder of cities, **I.**, 192; **V.**, 198, 199, 211
- Nimrod, the seven day festival of, **I.**, 197
- Nimrod, the wickedness of, **I.**, 199; **V.**, 198, 214
- Nimrod, the dream of, **I.**, 204
- Nimrod, three companions of, resembled him, **I.**, 204
- Nimrod, the persons identified with, **I.**, 229; **V.**, 150, 199, 201, 216, 223
- Nimrod, a hunter, **I.**, 318
- Nimrod, slain by Esau, **I.**, 318; **II.**, 139; **V.**, 216, 276, 277
- Nimrod worshiped an angel, **II.**, 215
- Nimrod and Og, **III.**, 344; **VI.**, 119
- Nimrod, the descendants of, **IV.**, 334; **V.**, 223; **VI.**, 390
- Nimrod, one of the seven sinners, **IV.**, 22; **VI.**, 182
- Nimrod, one of the five wicked men, **VI.**, 360
- Nimrod, death and burial of, **V.**, 150, 276
- Nimrod emigrated to Assyria, **V.**, 198, 213
- Nimrod, the meaning of the name of, **V.**, 198, 199
- Nimrod, called Ninus by the Greeks, **V.**, 200, 201
- Nimrod taught the Persians to worship fire, **V.**, 200
- Nimrod, the monarchy begins with, **V.**, 208
- Nimrod, rewarded for a pious act, **V.**, 213
- Nimrod, Eliezer the slave of, **V.**, 231; **VI.**, 119
- Nimrod, Asshur would not associate with, **VI.**, 349.
- Nimshi, one of the 70 elders, **III.**, 250.
- Nine days, after a search of, Adam and Eve find no food like that of Paradise, **I.**, 87
- Nine months, the duration of pregnancy, **I.**, 58; **IV.**, 146
- Nine months, Pharaoh's edict to throw the male children in the water in force for, **II.**, 269
- Nine months, spent by Jacob in taking the census of Israel, **IV.**, 112
- Nine years, the city of Ethiopia besieged for, **II.**, 285
- Nine of Jashub's followers pursued Judah, **I.**, 409
- Nine measures of magic taken by the Egyptians, **II.**, 28
- Nine kings of Elan killed by Abraham, **II.**, 92
- Nine tribes, each of the, rode upon his star or planet, **II.**, 211
- Nine divisions of the funeral cortège of Jacob, **II.**, 152; **V.**, 371
- Nine songs, sung by the Israelites in the course of history, **III.**, 31
- Nine censuses taken of Israel, **III.**, 146
- Nine spans, the length of the wooden casket, **III.**, 157
- Nine arms' length, the size of Og's bed, **III.**, 348
- Nine hosts of angels, **V.**, 23
- Nine times, the expression "and God said" occurs in the beginning of Genesis, **V.**, 63
- Nine punishments for Adam, Eve, and the serpent, **V.**, 100
- Nine generations, Cain would not die before he had begotten, **V.**, 141
- Nine archangels, **V.**, 153
- Nine entered Paradise alive, **V.**, 163
- Nine red heifers were furnished from the time of Moses until the destruction of the second Temple, **VI.**, 79
- Nine measures of beauty given to Jerusalem, **VI.**, 404
- Nine midrashic books, **VI.**, 446.
- Nine-tenths of the demons banished from the earth by Raphael, **I.**, 173



- Nine-tenths of the Egyptians died during the last plague, **II.**, 369.
- Nine hundred measures, size of the phoenix, **I.**, 33
- Nine hundred orders of the Mishna studied by Methuselah, **I.**, 141
- Nine hundred rows of mourners for Methuselah, **I.**, 141
- Nine hundred years, Cain perished at the age of, **II.**, 222; **V.**, 144
- Nine hundred years, the age of an eagle, **IV.**, 163
- Nine hundred chariots of Sisera, **IV.**, 422; **VI.**, 197
- Nine hundred horses required to draw Sisera's chariot, **IV.**, 35
- Nine hundred and three kinds of death, **V.**, 123.
- Nine hundred twenty-six varieties of fruit originally borne by the vine, **I.**, 112.
- Nine hundred and thirty years, the life of Adam, **I.**, 61, 76, 93; **III.**, 207.
- Nine hundred and sixty-five parasangs, Jonah spewn out at a distance of, **IV.**, 250.
- Nine hundred and seventy-four generations elapsed before Adam's creation, **I.**, 105; **V.**, 3, 4, 132-133; **VI.**, 30.
- Nine hundred thousand men came to see the burning of Abraham, **I.**, 216.
- Nine thousand myriads, the size of the Egyptian army, **V.**, 9
- Nine thousand myriads of angels, God attended by, **II.**, 366
- Nine thousand myriads of angels accompanied God at the Red Sea, **VI.**, 9.
- Nineteen years, Israel remained in Kadesh Barnea for, **III.**, 307
- Nineteen benedictions of the Amidah, **VI.**, 13
- Nineteen verses of the Song of Israel at the Red Sea, **VI.**, 13
- Nineteen men killed by Abner, **VI.**, 239.
- Ninety years, the age of Sarah at the birth of Isaac, **I.**, 286
- Ninety ass-loads of Egyptian goods carried away by each Israelite at the Exodus, **IV.**, 411
- Ninety years, Hosea prophesied for, **VI.**, 355
- Ninety years before the exile, two prophets exhorted Israel for, **VI.**, 386.
- Ninety-first year of the sojourning of Israel in Egypt, Benjamin buried in the, **II.**, 222.
- Ninety-two names of Metatron, **V.**, 162.
- Ninety-four years, the age of Levi at the marriage of Amram, **II.**, 197
- Ninety-four, years the length of Pharaoh's reign, **II.**, 298
- Ninety-four books written by Ezra, **IV.**, 357
- Ninety-four myriads of demons slain, by Methuselah, **I.**, 141.
- Ninety-six angels accompany the sun, **I.**, 24.
- Ninety-nine islands allotted to Noah's sons, **I.**, 173.
- Ninety thousand Angels supervise each compartment of Hell, **I.**, 16
- Ninety thousand Ninevites surprised Jacob, **I.**, 406
- Ninety thousand functionaries appointed by David, **IV.**, 95; **VI.**, 257.
- Nineveh, prophecy of Jonah against, **III.**, 29; **VI.**, 348, 349
- Nineveh, the area and population of, **IV.**, 250; **VI.**, 350-351
- Nineveh, the destruction of, **II.**, 150; **IV.**, 253; **VI.**, 252
- Nineveh, king of, the name of, **III.**, 29; **IV.**, 250; **VI.**, 351
- Nineveh, inhabitants of, the repentance of, **IV.**, 418; **VI.**, 349, 350, 468
- Nineveh, named after Ninus, **V.**, 200
- Nineveh, founded by Asshur, **VI.**, 349
- Nineveh, Jonah's refusal to go to, **VI.**, 349
- Nineveh, the twelve districts of, **VI.**, 351.
- Ninevites, Jacob's war with the, **I.**, 404-408.
- Ninus, the parentage of, **V.**, 151, 223
- Ninus, victorious against Zoroaster, **V.**, 151
- Ninus, identity of, **V.**, 200, 201, 223.
- Nisan, the beginning of rain-fall in Joel's time, **IV.**, 191
- Nisan, the world created in, **V.**, 107, 136
- Nisan, the first month of the year, **V.**, 161, 184

- Nisan, the importance of, in Jewish legend, V., 245, 253
- Nisan, second month of, inserted by Hezekiah, VI., 369
- Nisan, first of, the important events that occurred on the, III., 176, 181, 317; V., 161, 432; VI., 71
- Nisan, tenth of, Israelites attacked by the Egyptians on the, V., 433
- Nisan, the thirteenth of, the date of Haman's edict, II., 150
- Nisan, the thirteenth of, Abraham circumcised on the, V., 233
- Nisan, fourteenth day of, Cain and Abel brought their sacrifices on, I., 107
- Nisan, the fourteenth day of, Israel offers sacrifices on, I., 107
- Nisan, fourteenth of, a festival day, VI., 473
- Nisan, fourteenth of, the recitation of Psalm 22 on the, VI., 473
- Nisan, fourteenth to the sixteenth of, Mastemah bound on, VI., 5
- Nisan, 14th to 16th day of, the date of the fast of Esther, VI., 471-472, 473
- Nisan, the fifteenth of, the important events in the history of the Patriarchs and Israel that took place on, I., 224, 231; II., 179, 362, 373; III., 47; IV., 400, 404; V., 221, 233, 427; VI., 16, 474
- Nisan, fifteenth of, the date of Israel's future redemption, II., 373
- Nisan, the sixteenth of, the cities of sin destroyed on, I., 256
- Nisan, sixteenth of, the date of Haman's fall, VI., 476
- Nisan, the twenty-first of, Moses put into the ark on the, II., 265
- Nisan, the twenty-first of, the song of Moses and Israel recited on, II., 266.
- Nisibis, the Ezra synagogue located near, VI., 447.
- Nissim, R., a responsum of, VI., 87.
- No, a city in Egypt, II., 104.
- Noachian Laws, the details concerning, I., 70-71, 167, 171, 270, 325, 397, 401; V., 93, 173, 187, 189, 193, 247, 259; VI., 31, 420.
- Noah and the raven, I., 38, 163, 164; V., 185
- Noah, the epithets given to, I., 38, 167; V., 178, 179
- Noah, permitted to eat flesh of animals, I., 71, 166
- Noah, in the time of, the rainbow first became visible, I., 83; V., 189
- Noah, the tenth after Adam, I., 105, 185; V., 132, 207
- Noah, the birth of, I., 145-147; V., 102, 168, 169
- Noah, born circumcised, I., 146-147; V., 273
- Noah, the different views concerning the piety and merits of, I., 147, 159, 160, 165, 201, 209, 252; III., 207, 427, 479; V., 175, 178, 179, 180, 185, 186; VI., 31
- Noah, name of, details concerning the, I., 146, 163, 165; V., 167, 168, 183, 186
- Noah, devoted to husbandry, I., 147, 167; V., 190; VI., 338
- Noah, the things traced back to, I., 147, 167
- Noah, the famine ceased in the time of, I., 147
- Noah preached repentance, I., 153, 178; V., 174, 177, 178
- Noah, the books given to, I., 154, 156, 157, 173-174; V., 118, 177, 197
- Noah, considered a prophet, I., 156, 165; V., 167, 177, 178, 185
- Noah, the blessing of, the prophecy contained in the, I., 170; III., 452; V., 193
- Noah, prophecy of, concerning the Greek translation of the Bible, V., 193
- Noah, the wife of, the name of, I., 159; V., 146, 147, 172, 179, 258
- Noah, sons of, details concerning the, I., 159-160, 166, 168, 170-171, 172, 219-220; II., 288; V., 179, 180, 188, 191, 193
- Noah, marriage of, I., 159; V., 179, 180
- Noah fed Og daily through a hole, I., 160
- Noah blessed Urshana with immortality, I., 161
- Noah, sacrifice of, I., 165, 166; III., 480; V., 116, 135, 168, 186, 187
- Noah confessed his sin, I., 165

- Noah, injury inflicted by the lion upon, I., 165; V., 182, 187, 191
- Noah, disqualified to act as a priest, I., 166
- Noah, the altar of, I., 166, 285; III., 371; V., 188, 253
- Noah, blessed by God, I., 166, 169, 172, 317; III., 453
- Noah, vine of, I., 167, 168, 201; V., 190
- Noah, the intoxication of, I., 167-170; V., 191, 290
- Noah cursed Canaan, I., 168-169
- Noah could not curse Ham, I., 168-169; V., 191
- Noah, the castration of, I., 168; V., 191-192
- Noah received ordinances from Lamech, I., 171
- Noah rejoiced at the allotment of Shem, I., 172
- Noah, descendants of, details concerning, I., 172, 173, 174-177, 185-186; V., 195, 265
- Noah, prayer of, for relief from the demons, I., 173
- Noah, priestly garments of, I., 177, 332
- Noah and Abraham, I., 201, 205; V., 157, 179
- Noah and Moses, III., 427, 479; V., 178-179; VI., 149
- Noah and the angels, I., 148, 156; V., 177
- Noah, the oath taken before, at the allotment of the earth, I., 220
- Noah, the world raised anew through, I., 320
- Noah, the resurrection of, II., 222
- Noah, God promised, never to bring a flood again, II., 256; III., 91, 333; V., 394
- Noah possessed the heavenly rod, II., 291
- Noah, seventy nations spring from, III., 207
- Noah, one of the seven pious men, III., 226; IV., 158; V., 12, 150, 274
- Noah, the trees planted in the time of, III., 285
- Noah, boundaries fixed by, III., 368; VI., 129
- Noah, not admitted to God's presence, III., 480
- Noah stole hair from a sleeping swine, V., 54
- Noah alone took care of his grandparents, V., 132
- Noah, mother of, the name of, V., 146
- Noah, daughters-in-law of, the names of, V., 146, 193
- Noah received instruction from Enoch after his translation, V., 158
- Noah, the new form of the hand of, V., 168
- Noah lived in Palestine, V., 178
- Noah, the nephew of Bakiel, V., 179
- Noah suffered from the cold, V., 182
- Noah fetched the precious stone from Pishon, V., 183
- Noah commanded the animals to lead a monogamous life, V., 187
- Noah, abstinence of, V., 191
- Noah practiced charity, V., 325
- Noah lived to see a new world, V., 388
- Noah, longevity of, VI., 305
- Noah, the cause of the downfall of, VI., 358
- Noah, time of, a list of healing springs transmitted from the, VI., 369
- Noah, ark of, the story of the cat and the mouse in the, I., 37-38
- Noah, ark of, the inmates and contents of, I., 157-161; V., 190
- Noah, ark of, the construction of, I., 157; V., 177; VI., 479
- Noah, ark of, see also *Ark of Noah*
- Noah, the experiences of, while in the ark, I., 37, 161, 162, 163, 164; V., 181-188, 197
- Noah enters the ark, I., 159, 164; III., 445; V., 179, 182; VI., 62
- Noah could have been saved without the ark, V., 174
- Noah feared another deluge, I., 165; V., 188
- Noah, saved from the flood, the reason why, I., 159, 422; V., 179
- Noah, departure of, from the ark, I., 164-167; V., 188
- Noah refused protection to the sinners when the flood came, I., 158
- Noah and his sons alone escaped the Deluge, I., 150, 159.

- Noamzara, the name of Noah's wife, V., 179.
- Nob, the sanctuary of, destroyed by Esau, I., 329
- Nob, sanctuary of, located in the territory of Benjamin, VI., 156
- Nob, priests of, the destruction of, IV., 67, 72, 107; VI., 238, 253, 268, 269
- Nob, priests of, the sins of, IV., 75; VI., 240
- Nob, priests of, the Gibeonites were servants of, VI., 269
- Nob, David's sin in connection with, IV., 258
- Nob, the atonement for the sin against, IV., 268
- Nob, the crime committed at, VI., 211
- Nob, Sennacherib's arrival in, IV., 268.
- Nobah named the city of Kenath after himself, III., 416
- Nobah died childless, III., 416.
- Noise makers, use of, in war, II., 342; III., 15; VI., 4
- Noise, caused by the wings of Gabriel, VI., 363
- Noises, different kinds of, III., 128.
- Nomads, Ishmael and his wife lived as, I., 266.
- Non-priest, not permitted to burn incense, III., 303
- Non-priest, permitted to slaughter a sacrifice, IV., 60; VI., 219
- Non-priest, the performance of sacrificial rites by a, VI., 228
- Non-priests, not permitted to touch the ark, VI., 225.
- Noon, the angels left Abraham at, I., 253
- Noon, Abraham reached the tent of Ishmael at, I., 266, 268
- Noon, Eliezer left Haran at, I., 296
- Noon, the setting of the sun at, I., 349
- Noon hour, the time of Jethro's arrival at camp, III., 73
- Noon, revelation took place at, III., 92
- Noon of the fortieth day after revelation, Satan appeared before Israel, III., 120
- Noon, Israel worshiped the Golden Calf at, III., 147
- Noon, the heat of, III., 287
- Noon, Israel's exodus from Egypt took place at, III., 444
- Noon, Moses ascended Mt. Nebo at noon, III., 444
- Noon, Noah entered the ark at, III., 445
- Noon, Baladan dined at, IV., 275
- Noon, Isaac born at, V., 245.
- North, the things located in the, I., 12
- North, left unfinished as a test, I., 12
- North of Paradise, assigned to Adam, I., 95
- North fell to the lot of Japheth, I., 172
- North, qualities of, III., 65
- North side of the Tabernacle, the number of boards used on, III., 150
- North, evil comes from, III., 160
- North, five tables of the Temple placed to the, III., 160
- North, table of the showbread on the, III., 161; VI., 65
- North, Paradise lies in the, III., 161; VI., 66
- North of the Tabernacle, the location of the tribe of Dan, III., 233
- North, the seat of darkness, III., 233
- North, Paran located in the, III., 454
- North, Mesopotamia in the, V., 319
- North wind tempers the fury of the other winds, I., 12
- North wind swept the desert, III., 44
- North wind, the most beneficial of all winds, VI., 65
- North wind, the absence of, causes high temperature, III., 282
- North wind did not blow during Israel's march in the desert, III., 282; VI., 98
- North wind, the blowing of, a sign of God's grace, VI., 98.
- North-west, Paradise located in the, V., 13.
- Northern part of the third heaven, the location of Hell, I., 132
- Northern part of the Tabernacle, the occupants of, III., 236
- Northern side of the tent, 30 elders stationed at, III., 250
- Northern side of the camp, the quails settled down upon, III., 254.
- Nose of steer has no hair, I., 39

- Nose of the embryo struck by the angel, **I.**, 58
- Nose, the function of, **II.**, 215
- Nose of Titus, gnat crept through, **V.**, 60
- Nose, spirit remains on, after death, until the corpse becomes petrified, **V.**, 78
- Nose, Rebekah continually wiped her, because of her incessant weeping, **V.**, 287
- Noses, dwarfs without, **I.**, 114
- Nose ring of Rebekah, a precious stone in the, **I.**, 295
- Nose ring of gold given to Moses, **II.**, 286.
- Nostrils of Josiah possessed by Adam, **I.**, 59; **V.**, 80
- Nostrils, Josiah killed by a dart that entered into his, **I.**, 60
- Nostrils reject the unclean and take in the fragrant, **I.**, 60
- Nostrils, the soul breathed into, **I.**, 60
- Nostrils of Nadab and Abihu, pierced by flames of fire, **III.**, 187.
- Notarikon, the system of, **II.**, 76; **V.**, 366
- Notarikon, see also Numerical value.
- Notary, Job's documents drawn up by a, **II.**, 230.
- Numa, the king of the Romans, details concerning, **V.**, 402.
- Numbers, Book of, identified with the Book of Yashar, **VI.**, 178
- Numenius, the Pythagorean, **V.**, 402.
- Numerical value of the names of the Patriarchs, **I.**, 315; **V.**, 233, 281
- Numerical value of the names of the tribes, **III.**, 145; **VI.**, 61-62
- Numerical value of Seneh, **II.**, 304
- Numerical value of Kesef and Ets, **VI.**, 467
- Numerical value of "Kaat Kesef," **III.**, 207
- Numerical value, see also Notarikon.
- Nun, the initial letter of *ner*, the lamp of the Lord, **I.**, 7
- Nun in Zaphenath Paneah, the meaning of, **II.**, 76
- Nun in Asenath, the meaning of, **II.**, 76
- Nun, suspended, the explanation of, **VI.**, 210
- Nun, the father of Joshua, **III.**, 252; **VI.**, 89, 169.
- Nuptial chamber, the candles of the, **I.**, 360
- Nuptial night, the sign of identification agreed upon between Jacob and Rachel for the, **V.**, 299-300.
- Nurah, a depilatory, **VI.**, 289.
- Nuriel, stationed in the second heaven, **II.**, 306; **V.**, 416
- Nuriel, the height of, **II.**, 306.
- Nurse of Jacob, Asenath acted as, **II.**, 132
- Nurse of Rebekah, the name of, **II.**, 209
- Nurse of Moses called him Abi Soco, **II.**, 270
- Nurses, Egyptian, Moses refused to take milk from, **II.**, 267; **V.**, 399.
- Nursing, the time of, fixed for 24 months, **II.**, 295; **V.**, 401.
- Nut, the forbidden fruit of Paradise, **V.**, 97, 98
- Nut tree, symbolic of Israel, **IV.**, 443
- Nut tree wanted to furnish the cross for Haman, **IV.**, 443.
- Nuts, used in a test by Solomon, **IV.**, 146
- Nymphs, holy, of the Amorites, **IV.**, 22, 25.

## O

- Oak tree, Absalom caught in the branches of an, **I.**, 60; **IV.**, 106
- Oak, Terah made idols of, **I.**, 211
- Oak of Mamre, Abraham washed the feet of Michael at the, **I.**, 302, 305
- Oak, the idols were burned by Jacob under an, **I.**, 412
- Oak, planted and uprooted by Jacob with one hand, **I.**, 412
- Oak, Deborah buried under an, **V.**, 317-318
- Oak of Abraham, details concerning, **V.**, 235.
- Oars of the ship held by Jacob's sons, **II.**, 213.

- Oath, taken by the cat and the dog, **I.**, 36, 37
- Oath, the formula of the, **I.**, 96; **IV.**, 331
- Oath of the woman at the time of childbirth, **I.**, 98; **V.**, 122
- Oath of the fallen angels, **I.**, 124
- Oath taken by the genital organ, **I.**, 294; **V.**, 260
- Oath taken by the life of a person, **I.**, 321; **II.**, 183
- Oath taken by the wolf, **II.**, 28, 29
- Oath of the pious at the time of temptation, **II.**, 50
- Oath, testimony given under, **II.**, 76
- Oath, absolution from an, **II.**, 151, 152; **V.**, 422
- Oath, the inviolability of an, **IV.**, 10; **VI.**, 178
- Oath taken by the moorhen, **IV.**, 168
- Oath taken by the Babylonians, **IV.**, 286
- Oath taken by the Torah, **IV.**, 291; **VI.**, 382
- Oath, never taken by the sons of Moses, **IV.**, 317
- Oath, chief of the, Kaspiel, **V.**, 169
- Oath, rejection of the, **V.**, 160
- Oath, taken by Israel on Sinai without mental reservation, **VI.**, 35
- Oath in vain, prohibited in the Decalogue, **VI.**, 40
- Oath taken by David by his sword, **VI.**, 256
- Oaths, the names of the persons who took, Abraham, **I.**, 176, 233, 276, 284; **III.**, 7; Ahasuerus, **IV.**, 378, 429; Benjamin, **II.**, 110, 111; Danites, **IV.**, 182; David, **VI.**, 277; Eliezer, **II.**, 130, 287; **V.**, 363; Elijah, **I.**, 221; **IV.**, 208; Eliphaz, **VI.**, 23; Esau, **I.**, 321, 418; **V.**, 320; Ethiopians, **II.**, 289; Isaac, **I.**, 279, 280; Jacob, **I.**, 379; Jacob's sons, **II.**, 19, 50, 84, 130, 151, 152, 183; **V.**, 347; Joseph's brethren, **II.**, 24, 179; Levi, **I.**, 399; Moses, **II.**, 300, 327; **V.**, 409, 422, 423; Naomi, **VI.**, 192; Noah's sons, **I.**, 220; On, **III.**, 301; Patriarchs, **II.**, 130; Pharaoh, **V.**, 408; Philistines, **I.**, 325; Spies in Jericho, **VI.**, 174; Simon, **I.**, 399; **II.**, 38; Zedekiah, **IV.**, 291; **VI.**, 382; Zuleika, **II.**, 52, 54
- Oaths, the number of, taken by Israel, **VI.**, 399
- Oaths, the punishment for taking, **IV.**, 317
- Oath, God absolved from His, **IV.**, 287
- Oaths, the words of God are, **V.**, 251
- Oaths taken by God, **I.**, 165, 250-251, 270; **II.**, 76, 187, 256, 257, 317, 340; **III.**, 31, 62, 139; **IV.**, 469; **V.**, 189, 394, 396
- Oath of God, see also God, oath of
- Oath, see also Vow.
- Oats grew from wheat before Noah's time, **I.**, 147.
- Obadiah, the overseer of the first division of Paradise, **I.**, 21
- Obadiah, a descendant of Eliphaz, **I.**, 422
- Obadiah prophesied against the Edomites, **I.**, 422; **IV.**, 240; **VI.**, 344
- Obadiah, described as a God-fearing man, **II.**, 124; **IV.**, 241; **V.**, 361; **VI.**, 344-345
- Obadiah, the protector of the prophets in hiding, **IV.**, 189, 241; **VI.**, 321
- Obadiah, an official at Ahab's court, **IV.**, 240; **VI.**, 345, 355
- Obadiah the proselyte, **V.**, 31
- Obadiah, the most insignificant of the prophets, **V.**, 195; **VI.**, 375
- Obadiah uttered his prophecies in 71 languages, **V.**, 195
- Obadiah, the time of the activity of, **VI.**, 355, 356
- Obadiah and Elijah, **VI.**, 310, 343
- Obadiah, the wife of, **IV.**, 240, 241; **V.**, 258; **VI.**, 345.
- Obed, son of Boaz and Ruth, details concerning, **IV.**, 34, 81; **VI.**, 194.
- Obed Edom, the legend about, **VI.**, 275.
- Obboth, hostile actions of Israel against God at, **III.**, 337.
- Obscenity, the punishment for, **VI.**, 11
- Obscenity, use of, one of the eight grievous sins, **VI.**, 364.
- Ocean is west of the inhabited part of the world, **I.**, 11
- Ocean, dotted with islands, **I.**, 11
- Ocean, beyond it steppes full of serpents and scorpions, **I.**, 11
- Ocean, sun takes bath in the, **I.**, 25
- Ocean, depth of, **I.**, 29



- Ocean, the part of man that corresponds to the, **I.**, 49, 50
- Ocean, demons hid themselves in the, **I.**, 141
- Ocean, treasures of the, **III.**, 53
- Ocean, about to flood the world at the breaking of the Tables of the Law, **III.**, 129
- Ocean, pearls drawn from, **III.**, 171
- Ocean, the color of the, **IV.**, 161
- Ocean, the sea of death, **V.**, 26, 27
- Ocean, all waters enter into, **V.**, 27
- Ocean, derivation of the name of, **V.**, 27
- Ocean spits out water or aquatic animals, **V.**, 27
- Ocean, reason for its not overflowing, **V.**, 27
- Ocean surrounds the earth, **V.**, 27
- Ocean is the Great Sea, **V.**, 27, 43
- Ocean, clouds draw water from, **V.**, 28
- Ocean water is salty, **V.**, 49
- Ocean, overflowing of, in the time of Enosh, **V.**, 152
- Ocean, fish escaped from Noah's ark into, **V.**, 183
- Ocean, see also Sea.
- Ochran, the meaning of the name of, **III.**, 222.
- Odihel, the husband of Pheila, **IV.**, 28.
- Odor, see also Fragrance
- Odor of Leviathan, **I.**, 27; **V.**, 42, 43
- Odor of Enoch noticed by the celestial beings, **I.**, 138
- Odor, emanating from Job, **II.**, 237
- Odor of Pharaoh's body, **II.**, 298
- Odor of the dead frogs filled Egypt, **II.**, 351
- Odor of the sea, the origin of, **III.**, 25; **V.**, 43
- Odor of the devil, **V.**, 43
- Odor of the demons in Noah's ark, **V.**, 197
- Odor of the dead bones, **V.**, 330
- Odor of the wicked, **V.**, 330
- Odor of the Gentile, **V.**, 330
- Odor of woman, **V.**, 330.
- Oedipus legend in Jewish sources, **VI.**, 169.
- Ofan, head of, reaches the Holy Hayyot, **V.**, 48.
- Ofanim, the abode of the, **I.**, 10; **III.**, 165, 472; **V.**, 48, 417
- Ofanim, angel of the, **I.**, 84
- Ofanim noticed Enoch at a great distance, **I.**, 138
- Ofanim perform the errands of God, **II.**, 323
- Ofanim did not fly during the time of revelation, **III.**, 97.
- Offerings, Adam took spices from Paradise for, **I.**, 81-82.
- Offices, number of, appointed over Israel, **III.**, 70; **VI.**, 28.
- Og, see also Sihon and Og
- Og sat on the ark, **I.**, 160
- Og, promise of, to Noah, **I.**, 160
- Og, the gigantic strength and size of, **I.**, 160, 263; **III.**, 343, 344, 345; **V.**, 181, 309; **VI.**, 119, 120
- Og, present at Isaac's circumcision, **I.**, 263
- Og, longevity of, **I.**, 263; **III.**, 343; **VI.**, 119
- Og and Abraham, **I.**, 263; **II.**, 123, 263, 360; **III.**, 343; **V.**, 224, 360; **VI.**, 119
- Og, Israel's victory over, **I.**, 263; **III.**, 343, 346, 347, 349, 352, 357; **VI.**, 119, 120, 121
- Og and Jacob, **II.**, 123; **III.**, 345; **V.**, 360
- Og, the parents of, **III.**, 340, 348; **V.**, 170, 188; **VI.**, 117
- Og, the king of the Amorites, **III.**, 340, 346
- Og, guardian angel of, put in chains, **III.**, 340
- Og, Canaanites pay tribute to, **III.**, 341
- Og, identity of, **III.**, 341, 343, 344; **V.**, 215, 264
- Og, punishment of, **III.**, 343
- Og wanted to marry Sarah, **III.**, 343
- Og and Moses, **III.**, 343, 345, 346; **VI.**, 120
- Og, the death of, **III.**, 343, 346; **VI.**, 119, 120
- Og, the daily food of, **III.**, 344
- Og, bed of, **III.**, 344, 348
- Og, meritorious deeds of, **III.**, 345
- Og, the only giant that escaped Amraphel, **III.**, 345; **VI.**, 120
- Og, God's special favor toward, **III.**, 345

- Og lifted up a mountain over Israel, **III.**, 345; **VI.**, 120
- Og, the last and least of the giants, **III.**, 346; **VI.**, 120
- Og, beauty of, **III.**, 348
- Og captured part of Amnon's lands, **III.**, 352
- Og, heat had no effect on, **V.**, 181
- Og, a bastard, **V.**, 188
- Og, called also Ogi, **V.**, 215
- Og, the sun stood still on the day of battle with, **VI.**, 46
- Og, born before the flood, **VI.**, 117, 119
- Og, circumcision of, **VI.**, 119
- Og and Sihon, the sentinels of Palestine, **VI.**, 122.
- Ogi, the name of Abraham's slave, **I.**, 203; **V.**, 215
- Ogi, identified with Og, **V.**, 215.
- Ohad, one of the 70 elders, **III.**, 250.
- Oholiab, one of the 70 elders, **III.**, 250
- Oholiab, the assistant of Bezalel, details concerning, **III.**, 156, 177, 178; **VI.**, 63, 295.
- Oholibamah, the second name of Judith, **V.**, 288.
- Oil of life, **I.**, 93, 94; **V.**, 119
- Oil, poured on Adam's shrouds, **I.**, 100
- Oil, stream of, in Paradise, **I.**, 132; **V.**, 29, 158-159
- Oil, the use of, by the Sodomites to rob the property of others, **I.**, 248-249
- Oil, used at the wedding feast of Jacob, **I.**, 360
- Oil, used for anointing, **I.**, 371; **IV.**, 45, 257; **VI.**, 353
- Oil of almond and pistachio given to Joseph as a gift, **II.**, 91
- Oil of holiness, **II.**, 172, 173
- Oil, lamp of, **II.**, 356
- Oil, barley steeped in the manna tasted like, **III.**, 44
- Oil, Rechabites abstained from the use of, **III.**, 76
- Oil, used in the Tabernacle, **III.**, 152
- Oil, the symbolical meaning of, **III.**, 153, 197, 201, 206
- Oil, used in a meat offering, **III.**, 195, 199
- Oil, Asher's territory rich in, **III.**, 223, 461
- Oil, carried by Eleazar, **III.**, 230
- Oil, not used by the Canaanites, **III.**, 285
- Oil, drops of, changed to diamonds and pearls, **IV.**, 84
- Oil, flowing of the, of its own accord, **IV.**, 84
- Oil, cruse of, the miracle performed by Elisha with, **IV.**, 241-242; **VI.**, 345
- Oil, use of, for illumination, **IV.**, 267
- Oil of Gentiles, Daniel would not partake of, **IV.**, 326; **VI.**, 414
- Oil, spring of, was the heavenly fire, **IV.**, 353
- Oil, kings and priests of the second commonwealth not anointed with, **VI.**, 72
- Oil, the effect of, on the anointed oven, **VI.**, 251
- Oil of anointing present only in the first Temple, **VI.**, 442
- Oil, holy, Enoch anointed with, **I.**, 135
- Oil, holy, the compounding of, Moses found difficult, **II.**, 362; **V.**, 432
- Oil, holy, the Tabernacle and the vessels were anointed with, **III.**, 48, 179; **VI.**, 72
- Oil, holy, concealed by King Josiah, **III.**, 48, 179; **VI.**, 72, 377
- Oil, holy, will be restored by Elijah, **III.**, 48; **IV.**, 234; **VI.**, 19
- Oil, holy, Saul anointed with, **IV.**, 110
- Oil, the heavenly, used by Jacob, **I.**, 352; **V.**, 119
- Oil, heavenly, Luz anointed with, **V.**, 119.
- Ointment for Jacob's herds in Shechem, **II.**, 192
- Ointments, given by Joseph to his brothers' children, **II.**, 114.
- Old age, Abraham the first to show signs of, **I.**, 291; **V.**, 258, 259
- Old age, Terah married Pelilah in his, **I.**, 298
- Old man, Satan in the guise of an, **I.**, 276, 278, 286, 287.
- Olive leaf of the dove came from Paradise, **I.**, 164; **V.**, 185, 186
- Olive oil, used in the candlestick, **IV.**, 158
- Olive oil, the tribe of Asher rich in, **III.**, 238, 461
- Olive tree, the emblem on Asher's flag, **III.**, 238

- Olive trees, Joshua's ordinance concerning, **IV.**, 16
- Olive tree, Othniel compared to, **IV.**, 41; **VI.**, 201
- Olive tree, the tree of life identified with, **V.**, 119
- Olive tree, Israel compared to an, **VI.**, 398
- Olive wood, fourth division of Paradise made of, **I.**, 22
- Olives, bitterness of, the symbolism of, **I.**, 22, 164
- Olives, children compared to, **VI.**, 216
- Olives, mount of, see Mount of Olives.
- Omen by which Eliezer recognized the wife appointed for Isaac, **I.**, 294
- Omen, a good, to meet young girls on entering a place, **I.**, 354, 355; **V.**, 261
- Omen, evil, Shechem a place of, for Israel, **II.**, 10
- Omen, in Pharaoh's dream of the vine, **V.**, 342
- Omen at Noah's birth explained by Enoch, **I.**, 146, 147
- Omens, Gentiles attach great importance to, **III.**, 13.
- Omer, the amount of manna that fell daily for each individual, **III.**, 46
- Omer, the cake of barley bread brought as an, **IV.**, 41
- Omer, Israel's reward for observing the, **IV.**, 41; **VI.**, 200
- Omer, the date of bringing the, **IV.**, 191, 345; **VI.**, 190
- Omer, Haman instructed in regard to the laws concerning, **IV.**, 437-438
- Omer, counting of, the origin of the custom of, **VI.**, 29.
- Omri, Asa related to the house of, **IV.**, 184-185
- Omri, house of, Jehoshaphat's friendship with, **VI.**, 310.
- On, Potiphar the priest of, **II.**, 76
- On, son of Peleth, details concerning, **III.**, 300-1, 302; **VI.**, 100, 102.
- Onan, details concerning, **II.**, 33; **V.**, 334,
- Onanism, practiced by the generation of the Deluge, **V.**, 178
- Onanism, severely condemned in rabbinic sources, **V.**, 333
- Onanism, committed by the Ephraimites, **VI.**, 400
- Onanism, Jeremiah forced to commit, **VI.**, 401.
- One-horned ox, see Unicorn
- One-eyed, regarded as keen-sighted by the blind, **V.**, 178.
- Onias, the story of, **VI.**, 409-410.
- Oniel, the supervisor of the fifth division of Hell, **IV.**, 188.
- Onions, eaten by the Jews in Egypt, **III.**, 245.
- Onkelos, nephew of Titus, **VI.**, 145
- Onkelos spoke with Balaam by means of necromancy, **VI.**, 145
- Onkelos, advised by Balaam not to adopt Judaism, **VI.**, 145.
- Onoskelis, a demon, with the skin of a woman, **IV.**, 151.
- Onyx stones, used by Zuleika, **II.**, 53
- Onyx stones, Pharaoh's throne covered with, **II.**, 68
- Onyx stones, given to Joseph by Pharaoh, **II.**, 75
- Onyx, the border of Jacob's bier inlaid with, **II.**, 152
- Onyx stones, given to Moses, **II.**, 274, 286
- Onyx stones, used in the Tabernacle, **III.**, 152
- Onyx, the qualities of, **III.**, 171
- Onyx, the stone of the tribe of Joseph, **III.**, 171
- Onyx, the stone of Benjamin, **IV.**, 24.
- Ophir, gold of, Solomon's throne covered with, **IV.**, 157
- Ophir, gold came from, **IV.**, 424.
- Ophitic writings, **V.**, 119.
- Oracles, rendered by the Urim and Thummim, **IV.**, 94
- Oracles, consulted by the Egyptians, **V.**, 408.
- Orah, the mother of Serug, **V.**, 207.
- Oral law consists of three parts, **III.**, 79
- Oral law, Moses studied the, **III.**, 116.
- Oranges, eaten at the banquet of Zuleika, **II.**, 50, 51; **V.**, 339, 340.
- Orchard of all sorts of trees indicated in a dream by a carpet, **I.**, 246.
- Ordeal in Christian legend, **VI.**, 55
- Ordeal, performed by Samuel, **VI.**, 55
- Ordeal of water, **I.**, 270; **IV.**, 64; **V.**, 247; **VI.**, 225-226

- Ordeal of water, the adulterous woman subjected to, **III.**, 130.
- Oreb, inhabitants of, fed Ahab, **VI.**, 317.
- Organs of man doubled, **I.**, 10
- Organs of animals changed after creation, **I.**, 33
- Organs of the body, the fable about, **IV.**, 174
- Organs, an armed host worshiped God with, **I.**, 133.
- Origen defends the Christians against the attacks of exclusiveness, **V.**, 68
- Origen, a supposed quotation from, **V.**, 405.
- Original sin, **V.**, 129, 133, 134.
- Oriokh, see Ariuk.
- Orion, Angel of, **I.**, 84.
- Orlah, Noah commanded his children to obey the law of, **I.**, 171
- Orlah, laws of, Moses and Aaron instructed the people in, **VI.**, 96
- Orlah, laws of, are to be observed only in Palestine, **VI.**, 96.
- Ornaments by which women allure men devised by Azazel, **I.**, 149.
- Ornias, the vampire spirit, details concerning, **IV.**, 151, 152-153; **VI.**, 292-293.
- Orpah, sister in law of Ruth, details concerning, **IV.**, 31, 85, 108, 422; **VI.**, 188, 189, 250, 252, 268.
- Orphan, the cruel treatment of an, in Sodom, **I.**, 249
- Orphan, the punishment for wronging, **II.**, 311.
- Orpheus, the relation of Musaeus to, **V.**, 402-403.
- Orthography of Jacob and Elijah, **V.**, 276.
- Osnappar, one of the names of Sennacherib, **IV.**, 250; **VI.**, 370.
- Osorchan I, the identity of, **VI.**, 309.
- Ostrich does not care for its young, **V.**, 59
- Ostriches, body of Agag thrown to, **VI.**, 233.
- Otah, wife of Levi, **III.**, 393; **VI.**, 139
- Otah, the name of Jochebed's mother, **V.**, 396.
- Othniel, one of the 70 elders, **III.**, 250
- Othniel, the first judge of Israel, details concerning, **III.**, 398; **IV.**, 29, 30, 41, 50, 81; **VI.**, 181, 184, 185, 186, 187, 201
- Othniel, generation of, devoted to the Torah, **VI.**, 186.
- Outlawing of David, **IV.**, 76; **VI.**, 239.
- Oven, Manasseh put into an, **IV.**, 279; **VI.**, 375, 383
- Ovens, the frogs of Egypt entered the, **II.**, 350.
- Ownership, the sign of, **I.**, 270.
- Ox, one-horned, see Unicorn
- Ox, head of, with human body, **I.**, 10
- Ox with human head, **I.**, 10
- Ox, Satan unable to name, **I.**, 63
- Ox and cow, first two animals that presented themselves for names, **I.**, 63
- Ox, used as a sacrifice by Noah, **I.**, 166
- Ox, the owner of, in Sodom, the taxes paid by, **I.**, 249
- Ox of Abraham ran into the Cave of Machpelah, **I.**, 289
- Ox, Joseph compared to an, **II.**, 105
- Ox, Zepho's search for his, **II.**, 160
- Ox goad, snatched by Levi, **II.**, 211
- Ox, the cloven feet of, **II.**, 226
- Ox and donkey, the plowing with an, forbidden, **III.**, 290
- Ox and the donkey, the story about, **IV.**, 140
- Ox, one, slain by Balaam for Balak, **III.**, 369, 370
- Ox of gold on the step of Solomon's throne, **IV.**, 157, 158
- Ox, carcass of an, Solomon's son-in-law slept in the, **IV.**, 176
- Ox, roasted, the daily meal of Abika, **IV.**, 302
- Ox, Nebuchadnezzar partly transformed into an, **IV.**, 334
- Ox, the wild, the name of Behemoth, **V.**, 47
- Ox, wild, the emblem on Joshua's corn, **VI.**, 180
- Ox sports in paradise daily, **V.**, 49
- Ox uproots 1,000 mountains daily, **V.**, 49
- Ox, domesticating of, Adam was taught, by an angel, **V.**, 83

- Ox, fabulous, of the Persians, not identical with the unicorn, *V.*, 116
- Ox of the Merkabah, changed to a cherub, *VI.*, 52-53.
- Oxen, two, the owner of, in Sodom, the taxes paid by, *I.*, 249
- Oxen, Abraham sitting before, when Michael came to him, *I.*, 299
- Oxen, the number of, possessed by Job, *II.*, 229; *V.*, 383
- Oxen of Job slain by Lilith, *II.*, 233
- Oxen of the Egyptians, *II.*, 258
- Oxen, lowing of, ceased during the time of revelation, *III.*, 97
- Oxen of the Tabernacle, the immortality of, *III.*, 194; *VI.*, 76
- Oxen, two, offered as a peace offering by each of the princes of the tribes, *III.*, 196, 197, 198, 199, 200
- Oxen, seven, sacrifice of, advised by Balaam, *III.*, 368
- Oxen, seven, offered thrice annually by Abraham, *III.*, 369
- Oxen, cherubim have the form of, *V.*, 104
- Oxen, brazen, images of, made by Solomon, *VI.*, 280.
- Ozi, one of the high priests, *VI.*, 220.
- Ozni, the son of Gad, *II.*, 188.

## P

- Padan-Aram, the residence of Laban, *II.*, 273
- Padan-Aram, Jacob's return from, *III.*, 89.
- Pagan temple, the commotion produced in the womb of Rebekah when she passed a, *I.*, 313.
- Pagiel, the prince of the tribe of Asher, *III.*, 222.
- Pain, suffered by the serpent in sloughing his skin, *I.*, 77
- Pain, a punishment for sin, *I.*, 93
- Pain, the family of Adam did not know, *I.*, 93; *V.*, 119
- Pain, the antediluvians did not suffer, *V.*, 119
- Pain, suffered by Adam, *I.*, 93, 94.
- Paints, Azazel taught men how to ornament themselves with, *I.*, 125.
- Pairs, everything created in, *III.*, 99; *VI.*, 41.
- Paitanim, the night of miracles the favorite topic of, *V.*, 221.
- Pakod, the word, used by the Redeemer of Israel, *II.*, 139, 179.
- Palace of Hiram, see Hiram, palace of
- Palace of Nimrod, formalities in the, *I.*, 191
- Palace, Isaac and Rebekah lived in the outer court of the royal, *I.*, 322
- Palace of Bela, *II.*, 156
- Palace of Vaniah, *II.*, 160-161
- Palace of Zepho, *II.*, 161
- Palace, Joseph lived in a, *II.*, 75, 82, 90, 94, 183
- Palace, Joseph buried in a, *II.*, 194; *V.*, 376
- Palace, Asenath lived in a, *II.*, 170
- Palace of Potiphar, Joseph's visit to, *II.*, 170
- Palace of Pharaoh, details concerning, *II.*, 104, 322, 331, 334, 355, 358, 361; *V.*, 424, 429
- Palace of the eagles, encountered by Solomon, *IV.*, 163-164
- Palace, erected miraculously by Elijah, *IV.*, 206
- Palaces in Arabot, Metatron the guardian of, *I.*, 139
- Palaces of marble, Egyptian nobles resided in, *II.*, 349
- Palaces of Egypt, Simon wanted to destroy, *II.*, 106
- Palaces of kings, the contents of, *III.*, 148
- Palaces of Midian fell into the possession of Israel, *III.*, 410
- Palaces of ivory, possessed by Ahab's children, *IV.*, 186
- Palaces of four kings, erected over the water, *VI.*, 426.
- Palate, function of, *III.*, 208.
- Palestine, see also Canaan

- Palestine, Israel's right to, **I.**, 228; **III.**, 47, 65; **IV.**, 6; **V.**, 193, 320, 321; **VI.**, 29
- Palestine will be given to Israel in the Messianic era, **I.**, 322; **III.**, 312, 313; **V.**, 363; **VI.**, 108
- Palestine, the resurrection of the dead of, the time of, **II.**, 129; **V.**, 362, 363
- Palestine, Shekinah dwells only in, **I.**, 322, 371; **II.**, 117, 128; **V.**, 291, 301
- Palestine, Israel's arrival in, evidence of God's power, **V.**, 13, 275
- Palestine, God's favorite land, **V.**, 14
- Palestine, the tribe of Gad the first to enter, **I.**, 365
- Palestine, the fertile portion of Asher in, **I.**, 366
- Palestine, the inheritance of Naphtali in the best of, **II.**, 214
- Palestine, southern part of, the poorest part of, **III.**, 267
- Palestine, southern part of, the dwelling place of Amalek, **III.**, 272
- Palestine, the portion of the tribes of Zebulun, Manasseh and Ephraim in, **I.**, 367; **II.**, 135
- Palestine and Egypt, reminiscences of political relations between, **V.**, 343; **VI.**, 169, 177
- Palestine, the claim of the Canaanites to, **I.**, 173, 220, 228; **V.**, 196, 223
- Palestine, Jethro had no claim to, **III.**, 73
- Palestine remained in the possession of strangers, **V.**, 223
- Palestine, proselytes had no claim on, **III.**, 74
- Palestine, foreign kings owned possessions in, **IV.**, 9; **VI.**, 177
- Palestine, Amorites of, killed by one kind of hornet, **III.**, 347
- Palestine and Babylon, the relations between, **VI.**, 177
- Palestine, destroyed by the Canaanites on hearing of Israel's design to conquer it, **VI.**, 99
- Palestine, Hadrian's travels through, **VI.**, 410
- Palestine, the relation of the land of the Philistines to, **V.**, 278, 289
- Palestine, angels of, **I.**, 376; **V.**, 290, 309
- Palestine, products of, **I.**, 230; **III.**, 270, 271; **IV.**, 149; **VI.**, 404
- Palestine, fruits of, fatal to the generation of the desert, **III.**, 334-335
- Palestine, soil of, not tillable for seven years, **VI.**, 390
- Palestine, many commandments may be observed only in, **III.**, 436; **VI.**, 158
- Palestine, laws of, the revelation of the, **III.**, 285
- Palestine, Noah lived in, **V.**, 178
- Palestine, allotted to Shem and his descendants, **I.**, 220
- Palestine, promised to the Patriarchs, **I.**, 294, 351; **II.**, 233; **III.**, 272, 334, 377, 443; **VI.**, 420
- Palestine, the punishment of Abraham for living outside of, **I.**, 237; **V.**, 228
- Palestine, the departure of Isaac from, the consequences of, **I.**, 322; **V.**, 260
- Palestine, 31 kings of, present at Isaac's circumcision, **I.**, 263
- Palestine, the whole of, folded together under Jacob, **I.**, 351
- Palestine, Jacob endowed with strength on leaving, **I.**, 354
- Palestine, Jacob's claim to, **I.**, 417; **V.**, 320
- Palestine, outside of, Jacob unhappy while, **II.**, 3
- Palestine, Jacob did not attach value to possessions acquired outside of, **V.**, 311
- Palestine, Jacob buried in, **II.**, 4, 5, 129, 179
- Palestine, Esau's emigration from, **V.**, 324
- Palestine, Bilhah died in, **V.**, 375
- Palestine, Joseph buried in, **II.**, 130, 179, 180-181, 293; **III.**, 392
- Palestine, Dinah buried in, **II.**, 38; **V.**, 336, 375
- Palestine, Amram died in, **I.**, 2
- Palestine, Joseph the first to appear in, in the world to come, **III.**, 459; **VI.**, 156-157
- Palestine, Benjamin born in, **V.**, 319
- Palestine, Job lived in, **V.**, 381
- Palestine, Moses not permitted to enter, **II.**, 226, 326, 339; **III.**, 320, 421
- Palestine, praised by Moses, **III.**, 421
- Palestine, Sammael sought Moses in, **III.**, 475-476



- Palestine, history of, shown to Moses, **III.**, 443
- Palestine, surveyed by Moses in the twinkling of an eye, **V.**, 397
- Palestine, 31 kings of, conquered by Joshua, **I.**, 263; **VI.**, 9
- Palestine, 62 kings of, **IV.**, 36
- Palestine, distribution of, under Joshua, **II.**, 137; **III.**, 451
- Palestine, the basis for the allotment of, **III.**, 391; **VI.**, 139
- Palestine, conquest and division of, **IV.**, 9, 15, 16; **VI.**, 173, 179
- Palestine, reconquest of, by force is forbidden, **VI.**, 399
- Palestine, David's attachment to, **VI.**, 254
- Palestine, resettlement of, under Ezra, **IV.**, 354
- Palestine, Daniel the governor of, **VI.**, 437
- Palestine, Daniel's companions settled in, **IV.**, 330; **VI.**, 419
- Palestine, the condition of, at the time of the Exodus, **III.**, 285
- Palestine, the condition of, at the time of Israel's conquest, **III.**, 285; **VI.**, 99
- Palestine, the complete desolation of, during the exile, **VI.**, 390
- Palestine, Israel not permitted to dwell in any land but, **III.**, 356
- Palestine, pierced by the first ray of light, **I.**, 12
- Palestine, center of, Jerusalem is the, **I.**, 12; **V.**, 14, 15
- Palestine is at the center of the earth, **I.**, 12; **II.**, 214; **V.**, 14
- Palestine, serpent will vanish from, **I.**, 78
- Palestine, effect of the Deluge on, **I.**, 164; **V.**, 185, 186
- Palestine, the cities of sin form part of, **I.**, 250
- Palestine, the duty of every Jew to buy a parcel of land in, **I.**, 395
- Palestine, sacrifice may not be eaten outside of, **II.**, 365
- Palestine, destroyed by the Canaanites, **III.**, 7
- Palestine, the sentinels of, **III.**, 122
- Palestine, the destruction of the army of Magog in, **III.**, 252
- Palestine, plague raged in, during the visit of the spies, **III.**, 267
- Palestine, three giants of, **III.**, 268, 269
- Palestine, destructive character of, feared by the spies, **III.**, 274, 278; **VI.**, 93
- Palestine, the land of the living, **III.**, 476; **VI.**, 165
- Palestine, boundaries of, **IV.**, 15
- Palestine, created before other parts of the world, **V.**, 14
- Palestine, earth of, taken for Adam's head, **V.**, 72
- Palestine, watered by Gihon, **V.**, 114
- Palestine, antediluvian patriarchs lived in, **V.**, 178
- Palestine in the south, **V.**, 319
- Palestine, three hot springs remained open in, **V.**, 186
- Palestine, the Roman legion in, the emblem of, **V.**, 294
- Palestine, Tiberias the center of Jewish learning in, **V.**, 297, 368
- Palestine, possessions acquired outside of, bring no blessings, **V.**, 301
- Palestine, divine revelations take place only in, **V.**, 301; **VI.**, 411
- Palestine, the custom of greeting in, **VI.**, 48
- Palestine, one of the seven parts of the world, **VI.**, 81
- Palestine, visited in the twelfth century by R. Hillel, **VI.**, 89
- Palestine, area of, **VI.**, 95, 326, 442
- Palestine, mountains of, the time of the creation of, **VI.**, 157
- Palestine, slandered by the spies, **VI.**, 171
- Palestine, departing from, considered equivalent to idolatry, **VI.**, 254
- Palestine, sacrifices may not be offered outside of, **VI.**, 347
- Palestine, materials of, used in the building of the synagogue of Nehardea, **VI.**, 380.
- Palestinian dishes served at Ahasuerus' feast, **IV.**, 372
- Palestinian Judaism attached great importance to the Akedah, **V.**, 254
- Palestinian Syrians, Tamar was of the race of, **V.**, 334

- Palestinian custom of saying the Amidah, VI., 217
- Palestinian Haggadah, the preference given to Michael in the, VI., 362
- Palestinian Jews, the conditions of the, reflected in their attitude towards Cyrus, VI., 433.
- Palit, the name of Michael, I., 231; V., 224.
- Pall-bearers of Jacob, II., 148, 152.
- Pallu had a wife chosen for him when he was two years old, II., 122
- Pallu, the sons of, II., 281
- Pallu, one of the 70 elders, III., 250.
- Palm branches, beards of Aaron and Moses compared to, II., 332
- Palm branches, used on Sukkot, IV., 405
- Palm tree, Deborah judged Israel under a, I., 413
- Palm tree, Deborah buried under a, I., 413
- Palm tree, Moses as slender as a, II., 285
- Palm trees of Elim made at the time of creation, III., 40, 41
- Palm tree, the qualities of, III., 41
- Palm tree, symbolical meaning of the, III., 41; IV., 444; V., 98; VI., 15
- Palm tree, given as a reward, IV., 134
- Palm tree, uprooted by Asmodeus, IV., 167
- Palm trees, the use of, in Jewish ritual, IV., 399
- Palm tree wanted to furnish the cross for Haman, IV., 444
- Palm tree misled Adam, V., 98, 119
- Palm tree, the significance of, seen in a dream, VI., 231
- Palm tree, brought to Babylon, VI., 391
- Palm of a hand, Joseph's coat could be concealed in, II., 7.
- Palmyra, the location of, IV., 149
- Palmyra, called Tadmor, IV., 149
- Palmyra, the trysting place of demons, IV., 149
- Palmyra, the burial place of the Queen of Sheba, VI., 291
- Palmyra, city of magic, VI., 291
- Palmyra, Zenobia, queen of, VI., 404.
- Palmyrenes aided Titus in his war against Jerusalem, VI., 406
- Palmyrenes, hostility of, towards Israel, IV., 316; VI., 406.
- Palnesser, one of the names of Sen-nacherib, VI., 370.
- Palti, one of the 70 elders, III., 250
- Palti, son of Raphu, one of the 12 spies, III., 264
- Palti, the husband of Michal, details concerning, VI., 192, 198, 220, 273, 274.
- Paltiel, the prince of the people, VI., 383.
- Paltit, the daughter of Lot, the story of, I., 249.
- Paneas Grotto, Moses not permitted to enter Palestine via the, III., 422.
- Panther stone, the stone of Naphtali, III., 234.
- Panthers, Egyptians overrun by, II., 343, 352; V., 430.
- Paper, used by Pharaoh's secretaries, II., 332
- Paper, the Ineffable Name written by Jesus on, V., 16
- Paper, clothes of, worn by the inhabitants of Hazarmaveth, V., 193.
- Parable about the water, II., 206
- Parable concerning the donkey, II., 374
- Parable concerning the shepherd, III., 15, 16
- Parable concerning a king, III., 34, 77, 140, 188, 339
- Parable of the father, son and dog, III., 54
- Parable of the hot tub, III., 62
- Parable concerning one who received many fields, III., 86
- Parable of the king and his home-coming son, III., 94
- Parable of the father and son, III., 149
- Parable concerning the leprous beggar, III., 372
- Parable of the king and his servant, III., 426; VI., 149
- Parable of Jotham, IV., 41; VI., 201
- Parable used by Joash, IV., 259
- Parable of God and Israel, IV., 305
- Parable concerning the body of man, V., 82
- Parable of the shepherd, VI., 383
- Parables, 230, composed by Methuselah, I., 141

- Parables, I., 392; II., 341-342; III., 275, 296, 370, 373, 400; V., 160
- Parables, number of, that accompanied the psalms composed by the frogs, IV., 102; VI., 262.
- Paradise, purpose of, I., 3
- Paradise, location of, I., 3, 21, 69, 100, 131, 132; III., 161; V., 13, 19, 44, 91, 105, 117, 127, 374; VI., 66, 323
- Paradise, the number of divisions of, I., 11, 21-23; IV., 118; V., 32
- Paradise, the classes of dwellers in, I., 11, 21-23, 74; V., 30-33, 49
- Paradise, the products of, I., 18, 20, 25, 88, 93, 131-132, 334; II., 68, 173; V., 28, 37, 98, 186, 190, 235, 374
- Paradise, fruit of, see Fruit of Paradise
- Paradise, angels of, I., 19, 84, 132; II., 312; V., 71
- Paradise, gates of, the height of, I., 19, 69, 76, 81, 93, 94, 96, 123; III., 477; V., 104, 117, 126, 186, 377
- Paradise, the creation of, I., 19, 82; II., 226; V., 107; VI., 460
- Paradise, rivers of, details concerning, I., 20, 30, 70, 91, 92, 132; II., 315; V., 29, 42, 91-92, 125, 159, 191, 419
- Paradise, tree of, size of, I., 30, 96, 131; V., 29-30, 159
- Paradise, shamir brought from, I., 34; VI., 299
- Paradise, visited by God, I., 44; V., 61, 62
- Paradise, hymn of, I., 44
- Paradise, unborn souls in, I., 56, 57; V., 75
- Paradise, the serpent in, the description of, I., 63, 95; V., 95, 121, 124
- Paradise, pillars of, identical with the celestial ladder, I., 69; V., 91
- Paradise, terrestrial, description and location of, I., 69, 100; V., 29, 30, 91
- Paradise, persons and things in the vicinity of, I., 81, 152, 289; V., 44, 49, 263
- Paradise, delights of, dispensed at the resurrection, I., 94
- Paradise, the fragrance of, I., 100, 131, 289, 334; II., 364; IV., 205; V., 30, 42, 263, 267, 372; VI., 39, 71, 326
- Paradise, reward of the pious in, I., 132, 306; II., 313; III., 161, 443, 477; IV., 211; V., 46, 377, 417
- Paradise, entering, alive, the names of the pious who are included among those, I., 297; II., 116, 271; IV., 30, 118, 155, 201, 253, 323, 351, 358; V., 31, 95-96, 129, 163, 165, 263, 264, 356, 435; VI., 104, 187, 351, 400, 409, 412, 425, 446
- Paradise, the soul carried by an angel to, I., 304; V., 78
- Paradise, the narrow gate of heaven leads to, I., 304
- Paradise, the size of, II., 314; V., 31
- Paradise, God's throne in, II., 315
- Paradise, the banquet for the pious in, III., 135; IV., 115
- Paradise, ice of, IV., 23; VI., 182
- Paradise, garlands of, worn by the inhabitants of Kitor, IV., 143
- Paradise, candidates for, IV., 226
- Paradise, materials for the Temple came from, IV., 321; V., 105; VI., 66
- Paradise, preëxistence of, V., 3, 13, 29, 107
- Paradise, identified with celestial Jerusalem and Temple, V., 29, 71
- Paradise, the relation of, to the garden of Eden, V., 30, 33
- Paradise, rôle of the Messiah in, V., 33
- Paradise, sun passes, in the morning, V., 37
- Paradise, a description of, I., 21-23; II., 314; V., 31, 32, 33-4, 91
- Paradise, each of the 48 prophets receives a drop of water from, V., 83
- Paradise, allegorical interpretation of, V., 91, 105
- Paradise, the road to, V., 105
- Paradise, plants of, the Macedonian sages sought to acquire, V., 196
- Paradise, dwellers of, walked on their heads, V., 263
- Paradise, Isaac walked on his head after leaving, V., 263
- Paradise, pious Gentiles enter, V., 418; VI., 53
- Paradise, the pious pass through Gehenna before entering, V., 418
- Paradise, Aaron entered, III., 327

- Paradise, Abigail's position in, **IV.**, 118  
 Paradise, Absalom brought into, **VI.**, 267  
 Paradise, the experiences of Adam and Eve in, **I.**, 69-71, 91, 94-95, 102, 105, 154-155; **V.**, 93, 117, 134, 284  
 Paradise, the length of Adam and Eve's stay in, **I.**, 82; **V.**, 106, 112, 117, 118, 134  
 Paradise, Adam banished from, on account of sin, **I.**, 80, 81, 88, 90, 95; **II.**, 49, 293; **V.**, 105, 113, 127  
 Paradise, Adam's expulsion from, the time of, **I.**, 82, 85; **V.**, 112  
 Paradise, the things taken by Adam out of, **I.**, 81-82, 167; **V.**, 83, 105, 106, 190  
 Paradise, age of Adam when he entered, **I.**, 82; **V.**, 106  
 Paradise, Adam's grave in, **I.**, 101; **V.**, 126, 127  
 Paradise, revealed to Abraham, **I.**, 306; **V.**, 229, 230  
 Paradise, Aesculapius traveled in the direction of, **I.**, 174  
 Paradise, David's position in, **VI.**, 114  
 Paradise, Elijah stands at the cross ways of, **IV.**, 201; **VI.**, 324  
 Paradise, Elijah led Rabba bar Abbahu into, **IV.**, 205  
 Paradise, Elijah the companion of the Messiah in, **V.**, 96  
 Paradise, Elijah's abode in, **VI.**, 323  
 Paradise, Eliezer changed places with Isaac in, **V.**, 263  
 Paradise, the abode of Enoch, **I.**, 132; **V.**, 156, 157, 164  
 Paradise, Gehazi has no share in, **IV.**, 245; **VI.**, 347  
 Paradise, Hiram remained a thousand years in, **VI.**, 425  
 Paradise, the purpose of Isaac's stay in, **I.**, 286; **V.**, 254  
 Paradise, Ishmael entered, **V.**, 267  
 Paradise, Joshua ben Levi's entrance into, **IV.**, 223  
 Paradise and Hell, legends of, attributed to R. Joshua b. Levi, **V.**, 31  
 Paradise, the position of the Matriarchs in, **IV.**, 118  
 Paradise, visited by Moses, **II.**, 313; **III.**, 430, 477; **VI.**, 165  
 Paradise, Samuel's dwelling in, **IV.**, 71  
 Paradise, Saul the companion of Samuel in, **IV.**, 110; **VI.**, 269  
 Paradise, Seth on the way to, attacked by a wild beast, **I.**, 93  
 Paradise, Shem brought to, by an angel, **V.**, 197  
 Paradise, Terah entered, **I.**, 206; **V.**, 419  
 Paradise, see also Eden, garden of.  
 Paralysis of Joab's right hand, **IV.**, 100.  
 Paran, desert of, the victory of Esau in the, **II.**, 156  
 Paran, the meaning of the name of, **III.**, 80  
 Paran, one of the names for Sinai, **III.**, 80; **V.**, 415  
 Paran, Kadesh Barnea located in, **III.**, 267; **VI.**, 93  
 Paran, Israel wanted to make an idol in, **III.**, 350  
 Paran, the language of, **III.**, 454  
 Paran, Mt., location of, **III.**, 454.  
 Parasang and a half, length of the head of the Re'em, **I.**, 31  
 Parasang, the teeth of the wicked grow at night to the length of a, **II.**, 312.  
 Pardon, see Forgiveness.  
 Parents, honor done to, **III.**, 100, 101, 105, 113; **VI.**, 41, 42, 70  
 Parents, contribution of the, to the formation of the child, **III.**, 100; **VI.**, 42  
 Parents, dishonoring of, brought about by covetousness, **III.**, 104  
 Parents, compared to lights, **III.**, 105  
 Parents, the consequences of the failure to honor, **VI.**, 41-42.  
 Parnach, father of Elizaphan, **VI.**, 89.  
 Parody of the doctrine of the virgin birth, **VI.**, 401.  
 Parshandatha, son of Haman, governor of Kardunia, **VI.**, 479  
 Parshandatha brought the cedar wood of Noah's ark to Shushan, **VI.**, 479.  
 Parsimony of women, **I.**, 243; **V.**, 236  
 Parsimony of the Sodomites, **I.**, 248, 254; **V.**, 238.  
 Parthia, kings of, the burial place of, **VI.**, 437.  
 Parukh guarded the books of the antediluvian patriarchs, **V.**, 150.

- Parvaim, gold of, details concerning, I., 19; IV., 284; V., 29, 32.
- Paschal lamb, laws and ceremonies in connection with, II., 362-363, 364, 368; III., 129, 215, 242, 282; V., 431, 432, 435
- Paschal lamb of Moses, the fragrance of Paradise attached to, II., 364
- Paschal lamb, symbolical meaning of, II., 364.
- Pashhur, one of the 70 elders of Israel, III., 250
- Pashhur announced the birth of Jeremiah, VI., 384.
- Passim, the Hebrew name for Joseph's coat, II., 7
- Passim, the significance of the letters of the word, II., 7.
- Passion, sun and moon endowed with, V., 35
- Passions, the pious are masters of their, V., 286
- Passions, the wicked are slaves to their, V., 286
- Passions, see also Evil desires.
- Passover, see also Nisan, the fifteenth
- Passover, Abraham ate unleavened bread on, I., 231
- Passover, Hallel chanted on, I., 330, 331; IV., 268; V., 435; VI., 12
- Passover meal, prepared by Jacob for Isaac, I., 331
- Passover sacrifice, a goat for the, brought by Jacob, I., 331
- Passover, the date of, II., 362
- Passover, the commandment concerning, given in Egypt, III., 77
- Passover, the fast of Esther first observed on, IV., 423; VI., 471-472
- Passover in the Messianic era, V., 438
- Passover, pious Egyptians celebrated, with the Israelites, V., 439
- Passover, Benjamites captured wives on, VI., 213
- Passover, Hannah's prayer took place on, VI., 216, 217
- Passover, the poor provided with necessities on, VI., 327
- Passover, seven days of, III., 165
- Passover, eight days of, the manner of celebrating, IV., 404; VI., 465
- Passover, first, the special laws concerning, V., 432
- Passover feast, the second, the celebration of, III., 214
- Passover, on the first night of, herbs eaten, I., 52
- Passover, first night of, mourning for the parents of R. Hanina ended on the, I., 118
- Passover, the first night of, Lot captured on, I., 231
- Passover, first night of, Esau requested by Isaac to prepare dainties for him, I., 330
- Passover, first night of, Israel's deliverance from Egypt occurred on, I., 331
- Passover, first night of, Gideon complained to God about the Midianites on the, IV., 40
- Passover, night of, the destruction of Sennacherib's army on, IV., 268
- Passover, the first night of, the night of miracles, IV., 431; VI., 362, 475
- Passover, the first night of, the covenant of pieces took place on, V., 230-1
- Passover, first night of, the victory over Sisera took place on, VI., 197
- Passover, first night of, the victory over the Midianites took place on, VI., 200
- Passover, the first day of, Isaac born on, I., 261
- Passover, the first day of, the quantity of dew for the year fixed on, I., 330, 331; V., 283
- Passover, first day of, Naomi arrived at the end of, VI., 190
- Passover, second night of, the victory over the Midianites occurred on, IV., 41; VI., 199
- Passover, second night of, the disturbed night of Ahasuerus, VI., 475
- Passover, second day of, the offering of the Omer on, IV., 191, 345
- Passover, second day of, Belshazzar's banquet took place on, IV., 344
- Passover, seventh day of, Jericho fell on, VI., 174
- Passover, seventh day of, the Egyptians drowned on, VI., 12.

- Pastry, used at Belshazzar's banquet, **IV.**, 344
- Pastry, see also Cakes.
- Pasturing, Zebulun devoted himself to, in the winter, **II.**, 206.
- Pasusi, the king of Sartan, slain by Jacob, **I.**, 410; **V.**, 315.
- Paternal descent decides a man's admission to a tribe, **III.**, 240.
- Pathros, valley of, the battle in the, **II.**, 163
- Pathros, the proclamation concerning the building of Pithou and Raamses sent to, **II.**, 247
- Pathros, the migration of Israel to, **III.**, 448.
- Patriarchs, the names of, details concerning, **I.**, 414; **II.**, 225; **III.**, 19, 169, 234; **V.**, 318; **VI.**, 69, 251
- Patriarchs in the world to come, **I.**, 22; **II.**, 314-315; **III.**, 124; **IV.**, 115; **V.**, 32; **VI.**, 273
- Patriarchs comfort the Messiah, **I.**, 23
- Patriarchs, a spring accompanied the, **I.**, 349
- Patriarchs, Eliphaz drew admonitions from the lives of the, **I.**, 421
- Patriarchs refused to admit Timna into their faith, **I.**, 422, 423
- Patriarchs, the missionary activity of, **II.**, 3; **V.**, 324
- Patriarchs, the philanthropy of the, **II.**, 13-14
- Patriarchs, tested by God, **II.**, 44; **V.**, 231
- Patriarchs, God's revelation to the, **II.**, 49; **III.**, 95; **V.**, 426; **VI.**, 38
- Patriarchs, the things that are symbolical of the, **II.**, 61; **III.**, 196, 201, 216; **IV.**, 87; **VI.**, 251
- Patriarchs, the oath taken by, **II.**, 130
- Patriarchs, blessings of, bestowed upon Joseph, **II.**, 146; **III.**, 459
- Patriarchs enjoyed a foretaste of the world to come, **II.**, 149
- Patriarchs of Israel, Jacob's sons designated as the, **II.**, 187; **V.**, 378
- Patriarchs, God's covenant with the, **II.**, 187, 300, 339, 340; **III.**, 201, 272, 284, 334, 376-377, 402, 403, 441, 443; **V.**, 378; **VI.**, 271
- Patriarchs, the merits of the, **I.**, 382; **II.**, 220, 304, 319; **III.**, 43, 59, 124, 133, 134, 149, 310, 312, 319, 367, 374, 454; **IV.**, 199, 422, 425, 426, 427; **V.**, 179, 248, 351, 411, 413, 414, 419; **VI.**, 5, 33, 53, 199, 245, 320, 321
- Patriarchs, writings of, possessed by Zebulun, **II.**, 206
- Patriarchs, the virtues of, **II.**, 225, 339-340; **III.**, 308; **IV.**, 219; **VI.**, 111
- Patriarchs, God designated as the God of the, **II.**, 225, 320; **IV.**, 104; **V.**, 382; **VI.**, 265
- Patriarchs, the miracles performed for the, **II.**, 255
- Patriarchs possessed the heavenly rod, **II.**, 291
- Patriarchs, God appeared as El Shaddai to the, **II.**, 339
- Patriarchs, blood of the Paschal lamb reminded Israel of the, **II.**, 364
- Patriarchs, present at Israel's passage through the Red Sea, **III.**, 22
- Patriarchs, not accepted by God as guarantors that Israel would observe the Torah, **III.**, 89
- Patriarchs, though dead, considered as living, **III.**, 134
- Patriarchs, the election of, **III.**, 206; **IV.**, 261
- Patriarchs, informed by the Shekinah that Israel was about to enter Palestine, **III.**, 272
- Patriarchs, the example of, not followed by Israel, **III.**, 279
- Patriarchs, the well of, **III.**, 339
- Patriarchs protect Israel, **III.**, 364
- Patriarchs, the altar erected by, **III.**, 371, 372
- Patriarchs, insulted by Moses, **III.**, 425; **VI.**, 149
- Patriarchs, Elijah the attendant upon the, **IV.**, 218
- Patriarchs, tomb of, Elkanah visited the, **IV.**, 230
- Patriarchs, summoned by Jeremiah, **IV.**, 305
- Patriarchs, weeping of, over the destruction of the Temple, **IV.**, 306
- Patriarchs visited the Temple ruins, **IV.**, 306



- Patriarchs, informed by Moses concerning the exiled Jews, **IV.**, 309
- Patriarchs arose out of their graves in the time of Esther, **IV.**, 424
- Patriarchs and Adam constitute the four pious men, **V.**, 126
- Patriarchs, the wives of, called the four mothers, **V.**, 126
- Patriarchs, the three, married their kin, **V.**, 179
- Patriarchs, important events in the history of the, took place on the 15th of Nisan, **V.**, 221
- Patriarchs from Adam to Jacob observed the laws of the Torah, **V.**, 259
- Patriarchs, history of, the great importance of, **V.**, 262
- Patriarchs, the bosom of, **V.**, 268
- Patriarchs, endowed with the gift of prophecy, **V.**, 281
- Patriarchs, the cedars at Magdala planted by the, **V.**, 358
- Patriarchs refused to offer the righteous a heavenly welcome, **V.**, 377
- Patriarchs, Israel's great men in post-biblical times designated as, **V.**, 378
- Patriarchs, designated as Fathers, **V.**, 378
- Patriarchs are the Merkabah, **V.**, 426
- Patriarchs, present at Israel's redemption from Egypt, **VI.**, 7
- Patriarchs, in possession of shittim wood, **VI.**, 66-67
- Patriarchs, the three pillars of the world, **VI.**, 104, 420
- Patriarchs, benedictions of the, will be fulfilled in the world to come, **VI.**, 133
- Patriarchs beheld the terrestrial and celestial Temple, **VI.**, 152
- Patriarchs, informed by Moses of God's fulfillment of His promise to them, **VI.**, 162
- Patriarchs instituted the daily prayers, **VI.**, 449
- Patriarchs, the evil desire had no power over, **I.**, 292; **II.**, 149
- Patriarchs were sinless mortals, **V.**, 129
- Patriarchs, not free from sin, **V.**, 304; **VI.**, 53
- Patriarchs mourn over Israel's suffering, **III.**, 315; **V.**, 33; **VI.**, 109
- Patriarchs, the efficacy of the prayers of, **IV.**, 219
- Patriarchs, prayer of, in behalf of Israel, **III.**, 124; **IV.**, 432; **V.**, 33; **VI.**, 467-468
- Patriarchs died through a kiss from God, **II.**, 148; **VI.**, 112
- Patriarchs, corpses of, not touched by worms, **II.**, 148; **VI.**, 272
- Patriarchs, grave of the, the location of, **II.**, 179; **III.**, 270, 272, 310; **V.**, 115, 372, 375; **VI.**, 162, 473
- Patriarchs, the resurrection of the, **II.**, 222; **III.**, 133
- Patriarchs, the death of, the cause of, **VI.**, 110
- Patriarchs, the name of the greatest of the, **V.**, 207, 239, 275
- Patriarchs, Job contrasted with the, **II.**, 225-6; **V.**, 382
- Patriarchs, compared with Moses, **III.**, 256, 467, 479-480; **V.**, 426; **VI.**, 91, 166, 473
- Patriarchs, Messiah greater than the, **VI.**, 142
- Patriarchs, the seven, the names of, **IV.**, 158; **V.**, 378; **VI.**, 297
- Patriarchs form part of the seven shepherds, **V.**, 130
- Patriarchs, Moses the seventh among the, **III.**, 226
- Patriarchs, David the head of, **VI.**, 265
- Patriarchs, antediluvian, details concerning, **V.**, 145-146, 167
- Patriarchs of the second century, the self-sacrificing character of, **VI.**, 76
- Patricide, Esau would not shrink from, **I.**, 344.
- Patriotism of Moses, **V.**, 412.
- Patristic literature, pedagogic haggadot of, **V.**, 6.
- Paul, identified with Saul, **V.**, 370.
- Pauline Christianity responsible for the destruction of the second Temple, **VI.**, 391
- Pauline doctrine, **V.**, 259.
- Paws, young bears draw nourishment from their, **V.**, 56.
- Pe, initial word of Podeh, redeemer, **I.**, 6
- Pe, in Passim, stands for Potiphar, **II.**, 7

- Pe, the initial word of Peshah, transgression, **I.**, 6
- Pe, in Zaphenath-paneah, the meaning of, **II.**, 76.
- Peace, stored in the seventh heaven, **I.**, 10
- Peace, window of, in the first heaven, **II.**, 306
- Peace, established between Adam and angels by God, **I.**, 62
- Peace, taken away from the fallen angels, **I.**, 126, 127
- Peace reigned during Enoch's rule, **I.**, 128
- Peace, God sets a high value upon, **I.**, 180
- Peace reigned among the builders of the Tower of Babel, **I.**, 180; **V.**, 204
- Peace of the family preserved by God at the expense of truth, **I.**, 244-245
- Peace can not exist without correction, **I.**, 269-270
- Peace in Paradise, **I.**, 306
- Peace precedes the praise of God, **III.**, 65
- Peace depends upon justice, **III.**, 72
- Peace between fire and water in heaven, **III.**, 162
- Peace, study of the Torah brings, **III.**, 198; **VI.**, 129-130
- Peace overtures should precede a declaration of war, **III.**, 341
- Peace between God and Israel established by Phinehas, **III.**, 389
- Peace between God and Israel since the erection of the Tabernacle, **III.**, 186, 389
- Peace prevailed during the reign of Solomon, **IV.**, 125; **VI.**, 277
- Peace will be established by Elijah, **IV.**, 233; **VI.**, 339
- Peace, lost by the generation of the Deluge, **V.**, 113
- Peace, Jacob rebuked Joseph for the sake of, **V.**, 327
- Peace, importance of, **VI.**, 27, 249, 353
- Peace, Aaron's love of, **VI.**, 97
- Peace, the purpose of sacrifices is to establish, **VI.**, 129
- Peace, the greatest gift granted to man, **VI.**, 138
- Peace, angel of, see also Angel of Peace
- Peace, angels of, **I.**, 353; **II.**, 219, 221
- Peace offering, not sacrificed by Abraham when Isaac was weaned, **I.**, 273
- Peace offering, brought by Moses on Sinai, **III.**, 89
- Peace offering, sacrificed by each of the princes of the tribes, symbolical meaning of, **III.**, 196, 197-198, 199, 200, 201, 202, 203, 204, 205, 206, 207
- Peace offering, consumed mostly by the one who brings it, **V.**, 137
- Peace offering, offered by Abel, **V.**, 137.
- Peacock of gold on the step of Solomon's throne, **IV.**, 157, 158.
- Pea-fowl united with cock in Noah's time, **I.**, 160.
- Pearl, white, the stone of Zebulun, **III.**, 170
- Pearl, symbolical meaning of, **III.**, 171
- Pearl, the qualities of, **III.**, 171
- Pearl, drawn from the ocean, **III.**, 171
- Pearls for the pious in Paradise, **I.**, 19-20
- Pearls, ten bridal chambers of, of Adam and Eve, **I.**, 68
- Pearls, one pair of serpents would have supplied man with, **I.**, 71
- Pearls, idols made of, in the time of Enosh, **I.**, 123
- Pearls, Hagar's sons provided with, **I.**, 298
- Pearls, to be used in the Messianic era, **I.**, 298
- Pearls, the luster of, **I.**, 298
- Pearls, presented by Jacob to Esau, **I.**, 391
- Pearls, Bath-shua had many, **II.**, 199
- Pearls, given to Moses, **II.**, 286
- Pearls, the thrones of Paradise made of, **II.**, 314
- Pearls, cast up by the Red Sea, **III.**, 37
- Pearls rained down from heaven, **III.**, 169
- Pearls, crown of, worn by Joshua, **III.**, 437, 440
- Pearls, worn in a royal crown, **III.**, 441
- Pearls, the heavenly Temple built of, **III.**, 446, 447
- Pearls, weapons ornamented with, **IV.**, 119
- Pearls, tapestries covered with, **IV.**, 128
- Pearls, given to Solomon as a gift, **IV.**, 144

- Pearls, Solomon's throne jeweled with, **IV.**, 157
- Pearls, Hiram's seventh heaven contained, **IV.**, 335
- Pearls, displayed by Ahasuerus, **IV.**, 367
- Pearls, worn by Esther, **IV.**, 424
- Pearls, drops of oil changed to, **IV.**, 84
- Pearls, palace of, **IV.**, 164
- Pearls, the number of, in the Temple candlestick, **IV.**, 321
- Pearls, tears changed into, **V.**, 266; **VI.**, 398
- Pearls, Pharaoh presented, to his chiefs, **VI.**, 3
- Pearls, grains of manna looked like, **VI.**, 17
- Pearls, island of, belonged to Persia, **VI.**, 434.
- Pebble in the bread set before Pharaoh, **II.**, 60, 63; **V.**, 342
- Pebble, Goliath killed by a, **IV.**, 87; **VI.**, 252
- Pebbles, Israelitish infants suckled milk and honey from, **II.**, 258
- Pebbles, used in the first census taken by Saul, **III.**, 146
- Pebbles, five, transformed miraculously into one pebble, **IV.**, 87
- Pebbles, five, came to David of their own accord, **IV.**, 87.
- Pedagogic Haggadot, see Haggadot, pedagogic.
- Pedahzur, the father of Gamaliel, **III.**, 221; **VI.**, 80.
- Pekah, king of Israel, details concerning, **IV.**, 264-265, 271; **VI.**, 365.
- Pelatiah, son of Benaiah, remonstrated with Nebuchadnezzar, **VI.**, 383.
- Peleg received his name from his father, **I.**, 172; **V.**, 193
- Peleg, the division of the land in the time of, **I.**, 172; **II.**, 214; **V.**, 193.
- Peleth, father of On, **III.**, 300, 302.
- Pelethites formed the Sanhedrin, **VI.**, 302.
- Peliah, Book of, ascribed to Elkanah, **IV.**, 229-230; **VI.**, 337.
- Pelilah, Terah married, in his old age, **I.**, 298.
- Pen of flaming fire engraved letters of the the celestial alphabet, **I.**, 5
- Pen with which the tables of the law were written, the time of the creation of the, **I.**, 83
- Pen, Moses wiped his, on his forehead, **III.**, 143; **VI.**, 61
- Pen, see also Pens.
- Penance of Adam and Eve, **I.**, 88, 105-106, 113; **V.**, 134
- Penance of Shemhazai, **I.**, 150; **V.**, 170
- Penance of Asenath, **II.**, 173
- Penance of the Ninevites, the description of, **IV.**, 250-251; **VI.**, 351.
- Pencils, 70. Yaasriel has charge of, **III.**, 99
- Pencils, used for the two tables of heavenly origin, **III.**, 119; **VI.**, 49.
- Penemre, name of an angel, **V.**, 169.
- Peninnah, details concerning, **IV.**, 58, 60; **VI.**, 216, 217, 218, 220.
- Penitence, done before entering a tomb, **IV.**, 324
- Penitence, ten days of, **VI.**, 235
- Penitence, ten days of, see also Ten days of penitence
- Penitence, see also Repentance.
- Penitents in the fifth division of Eden, **I.**, 21
- Penitents, Reuben the type of the, **II.**, 24; **V.**, 331
- Penitents, compared with the pious, **I.**, 21; **V.**, 31-32.
- Pens, used by Pharaoh's secretaries, **II.**, 332.
- Pentalpha, engraved on the seal of Solomon's ring, **IV.**, 150; **VI.**, 292.
- Pentameters, psalms composed in, **VI.**, 263.
- Pentateuch, one of the three parts of the Torah, **III.**, 79
- Pentateuch, Moses' name omitted from one section of the, **III.**, 131; **VI.**, 55
- Pentateuch, only given in writing, the reason why, **III.**, 142
- Pentateuch, written by Moses, **VI.**, 134
- Pentateuch, identified with the Book of Yashar, **VI.**, 178
- Pentateuch, the sources used by Moses for the, **VI.**, 448.
- Pentecost, Feast of, Abraham received a meal from Isaac on the, **I.**, 317

- Pentecost, Feast of, one of the seventy holidays, **III.**, 166
- Pentecost, Feast of, the auspiciousness of the, falling on a sunny day, **IV.**, 97
- Pentecost, Feast of, David died on the, **IV.**, 114; **VI.**, 271
- Pentecost, the Torah revealed on, **IV.**, 404; **V.**, 161
- Pentecost, two days of, the manner of celebrating the, **IV.**, 405; **VI.**, 465
- Pentecost, Cain and Abel offered their sacrifices on, **V.**, 136
- Pentecost, Noah offered sacrifices on, **V.**, 187
- Pentecost, Hannah's prayer took place on, **VI.**, 216-217.
- Pentophoe, the identity of, **V.**, 339.
- Penuel, the place where Jacob wrestled with the angel, **I.**, 388.
- People and not the individual decide the current of history, **VI.**, 158.
- Peor, frightened by Moses' grave, **III.**, 125
- Peor, Balaam brought by Balak to, **III.**, 378; **VI.**, 132
- Peor, the god of the Moabites, **III.**, 382, 383
- Peor, other names of, **III.**, 125, **VI.**, 132
- Peor, the description of the worship of, **III.**, 208, 382; **VI.**, 135
- Peor, worship of, the cause of Israel's subjection to the four kingdoms, **III.**, 378-379; **VI.**, 135.
- Pepper, Abraham ready to pay the tax on, **I.**, 222.
- Pered, the father of Haddakum, **I.**, 396.
- Perez, son of Judah, details concerning, **II.**, 36; **III.**, 196; **V.**, 336; **VI.**, 171.
- Perfection of the angels, **V.**, 25.
- Perfume of Paradise, **I.**, 22, 100
- Perfume, manna served as, **III.**, 49; **VI.**, 22
- Perfume, fragrant herbs served as, in the desert, **III.**, 53
- Perfume, the fruits of Sebam had a fragrance like, **III.**, 415-416
- Perfume of the incense used in the Temple, **V.**, 284
- Perfume, the wood of Jerusalem used as, **VI.**, 404
- Perfumes, different kinds of, emitted by the tree of life, **I.**, 21
- Perfumes, needed by women, **I.**, 67
- Perfumes, carried by the Ishmaelites, **II.**, 19
- Perfumes, given to Dinah by Joseph, **II.**, 114
- Perfumes, strewn before Jacob's bier, **II.**, 153
- Perfumes, scattered around Job's body, **II.**, 237
- Perfumes, soul delights in, **III.**, 163; **VI.**, 66
- Perfumes, use of, **IV.**, 45
- Perfumes, exhalation of, from the golden lions, **IV.**, 159
- Perfumes, offered to the people at the games, **IV.**, 161
- Perfumes, brought from Paradise by the clouds, **VI.**, 71.
- Peri, a female jinn, **VI.**, 292.
- Perizzites, the legitimate claim of the, to Palestine, **I.**, 228.
- Perjury, the punishment for, **IV.**, 121, 293, 294, 327; **VI.**, 279, 327, 383.
- Persecution of the Jews in the time of Ben Sira, **VI.**, 403.
- Persia, the possessions of Joseph buried in the desert near, **II.**, 125
- Persia, the treasure came to, from the Chaldeans, **II.**, 126
- Persia, king of, Satan disguised as the, **II.**, 234
- Persia, silver symbolical of, **III.**, 153
- Persia and Media, 45 kings of, fought against Joshua, **IV.**, 13
- Persia, king of, the story of the, **IV.**, 173-175
- Persia, the jurisdiction of Jewish law in, **IV.**, 204
- Persia, Cyrus the king of, **IV.**, 343, 344
- Persia, Sanjar the king of, **IV.**, 350
- Persia, seven princes of, **IV.**, 377; **VI.**, 456
- Persia, one of the eight kingdoms, **V.**, 223
- Persia stands for Chaldea, **V.**, 386
- Persia, the guardian angel of, **VI.**, 434
- Persia, 21 kingdoms subject to, **VI.**, 434
- Persia, kings of, the burial place of, **VI.**, 437

- Persia, chronicles of, read to Ahasuerus, VI., 476.
- Persian, see also Medo-Persian
- Persian officers required for a Median king, IV., 367
- Persian custom of compulsory drinking at feasts, IV., 371-372; VI., 455-456
- Persian, Elijah in the guise of a, IV., 204
- Persian and Jewish legends, V., 20, 35, 48, 106, 160, 166; VI., 300
- Persian beliefs, polemics against, V., 60
- Persian theory of spirits, V., 148
- Persian alphabet, employed by Japheth, V., 194
- Persian worship of fire, derived from Nimrod, V., 200
- Persian origin of the name of Zuleika, V., 339
- Persian origin of Rigion, VI., 46
- Persian, Darius' mother was a, VI., 431
- Persian kings, Artaxerxes a title of the, VI., 433, 451
- Persian laws irrevocable, IV., 412
- Persian law concerning the covering of faces of married women, VI., 456
- Persian law of procedure in cases involving capital punishment, IV., 377; VI., 456
- Persians, destroyed the city of Babylon, IV., 358; VI., 447
- Persians worshiped Zoroaster as the celestial fire, V., 200
- Persians, the modesty of, V., 295
- Persians do not kiss on the mouth, V., 301
- Persians, rule of, over Israel, VI., 433-434
- Persians levied taxes on the Jews, VI., 434
- Persians, descended from Japheth, VI., 459.
- Perspiration of the Holy Hayyot, III., 112; V., 24.
- Peshitta, the Jewish origin of, V., 272-273.
- Pest broke out among Laban's cattle, I., 354, 369.
- Pestilence, Judah could bring about a, by his voice, II., 104
- Pestilence, window of, in the first heaven, II., 306
- Pestilence, Moses feared the punishment of, II., 332
- Pestilence, Egyptians afflicted with, II., 342, 344, 346, 354
- Pestilence did not harm cattle owned by Israelites, II., 354.
- Peter and the smith, the tale of, V., 267
- Peter, seat of, on the river Chebar, VI., 421.
- Pethathiah, one of the names of Mordecai, VI., 459.
- Pethor, founded by a son of Kemuel, I., 299; V., 266
- Pethor, the residence of Saul, II., 165
- Pethor, Balaam's city, V., 266.
- Pethuel, father of Joel, VI., 314.
- Phadihel, the angel sent to Manoah's wife, VI., 205.
- Phallic images of Beelzebub, VI., 201.
- Phallus, worship of, see also Priapus, worship of
- Phallus, worship of, in Egypt, VI., 308.
- Phanuel, V., 23.
- Pharaoh, the story of Abraham and Sarah and, I., 222, 223, 224, 237, 259, 260; II., 54, 92, 104, 123, 360; IV., 427; V., 221, 222
- Pharaoh, bedroom of, the likeness of Sarah hung in the, II., 146; V., 369
- Pharaoh, Hagar the daughter of, I., 223, 237; V., 231
- Pharaoh, condemned by the rabbis, V., 244
- Pharaoh, the story of, identical with that of Abimelech in the Bible, V., 244
- Pharaoh got acquainted with Isaac in the court of Abimelech, V., 360
- Pharaoh, Joseph's relations with, II., 17, 68, 69, 70, 73, 75, 78, 125, 174, 183; III., 11, 286; V., 338, 343, 344, 346, 359
- Pharaoh, guard of, Potiphar the captain of, II., 23, 41
- Pharaoh, the two officers of, the story of, II., 60, 61, 67; V., 339, 342
- Pharaoh, the dreams of, the details concerning, II., 64, 65, 69, 92, 254, 258, 272; V., 344
- Pharaoh, the relations of Jacob and his sons with, II., 104, 109, 110, 112, 113, 114, 122, 124, 151, 152; V., 360
- Pharaoh, throne of, a description of, II., 68; III., 336

- Pharaoh did not know Hebrew, **II.**, 151-2  
 Pharaoh, the grandchild of, succeeded Joseph as ruler, **II.**, 178  
 Pharaoh, the birthday of, **V.**, 342  
 Pharaoh mistook Jacob for Abraham and Isaac, **V.**, 360  
 Pharaoh, archives of, see Archives of Pharaoh  
 Pharaoh, the name of the Egyptian kings, **I.**, 225, 227; **II.**, 169, 223; **V.**, 373  
 Pharaoh, the magicians of, **II.**, 67, 334; **V.**, 269  
 Pharaoh was a magician, **II.**, 335, 352, 358; **III.**, 13; **V.**, 428  
 Pharaoh, the long life of, **II.**, 78  
 Pharaoh, the vices of, **II.**, 78, 103-104, 320, 324, 334, 351, 352, 353, 355; **V.**, 346, 428  
 Pharaoh, cursed by his people, **II.**, 124  
 Pharaoh kept corn in his chambers for his own use, **II.**, 125  
 Pharaoh, the priests received daily portions from, **II.**, 127  
 Pharaoh, the law suspended by, **V.**, 356  
 Pharaoh, the fifth of the produce belonged to, **V.**, 362  
 Pharaoh, not entitled to kingship, **II.**, 151  
 Pharaoh, the three counselors of, the details concerning, **II.**, 165, 251, 254-255, 296, 358; **III.**, 6, 11, 64, 354, 363; **V.**, 394, 411, 412, 413; **VI.**, 3, 26, 126  
 Pharaoh, the failure of the plot to kill, **II.**, 176  
 Pharaoh, the death and burial of, **II.**, 178, 298; **V.**, 413  
 Pharaoh, deposed by the Egyptians, **II.**, 259  
 Pharaoh, the banquet of, **II.**, 272  
 Pharaoh possessed the heavenly rod, **II.**, 291-292  
 Pharaoh, troops of, stricken blind and dumb, **II.**, 282  
 Pharaoh, afflicted with leprosy, **II.**, 296; **V.**, 413  
 Pharaoh, the accident that happened to, in Goshen **II.**, 297  
 Pharaoh, the reign of, the duration of, **II.**, 298  
 Pharaoh, palace of, see also Palace of Pharaoh  
 Pharaoh, palace of, 70 languages spoken in, **II.**, 322  
 Pharaoh, palace of, built over water, **VI.**, 425  
 Pharaoh, seventy secretaries of, **II.**, 332  
 Pharaoh was of the tribe of Ham, **II.**, 324  
 Pharaoh, king of the whole world, **II.**, 331; **III.**, 12; **IV.**, 407; **V.**, 199, 200; **VI.**, 3  
 Pharaoh pretended that he made himself and the Nile, **II.**, 333, 345; **III.**, 24  
 Pharaoh, punished according to his deserts, **II.**, 340  
 Pharaoh pretended to be a God, **II.**, 347, 348; **V.**, 201; **VI.**, 355, 423  
 Pharaoh, custom of, to walk along the river in the morning, **II.**, 347  
 Pharaoh, the effect of the plagues upon, **II.**, 350, 370; **V.**, 428, 429, 435  
 Pharaoh, weeping of, **II.**, 368  
 Pharaoh, voice of, heard throughout, **II.**, 370  
 Pharaoh carried the moneys of the state with him to the Red Sea, **II.**, 371  
 Pharaoh, the vanity of, **II.**, 371  
 Pharaoh, assisted by Sammael, **III.**, 12  
 Pharaoh offered sacrifices to Baal-zephon, **III.**, 13  
 Pharaoh, blasphemy of, **III.**, 24; **VI.**, 7, 364  
 Pharaoh, the fate of, at the Red Sea, **II.**, 294, 345; **III.**, 29, 30; **VI.**, 10  
 Pharaoh, the gate keeper of Hell, **III.**, 30, 476; **VI.**, 10, 165  
 Pharaoh, compared to a dragon, **III.**, 66  
 Pharaoh, Haman compared with, **IV.**, 409  
 Pharaoh, Korah the treasurer of, **III.**, 286  
 Pharaoh, the victories over Sihon and Og greater than that over, **III.**, 347; **VI.**, 120  
 Pharaoh, the names of, **V.**, 223  
 Pharaoh, the oath taken by, **V.**, 408  
 Pharaoh, the ugliness of, **V.**, 419  
 Pharaoh bathed every morning, **V.**, 428  
 Pharaoh presented his chieftains with pearls to win them over, **VI.**, 3  
 Pharaoh, the eight sins of, **VI.**, 10-11, 364



- Pharaoh, heart of, hardened by Abezithibod, **VI.**, 293
- Pharaoh, punished by fire, **VI.**, 364
- Pharaoh committed Sodomy, **VI.**, 423
- Pharaoh and Moses, **II.**, 254, 258, 272, 277, 331, 332, 340-341, 361, 369; **III.**, 469; **V.**, 394, 408, 412, 424, 431, 435
- Pharaoh, Israel in Egypt persecuted by, **II.**, 17, 248, 252, 258, 259, 261, 268, 269, 277; **III.**, 13; **V.**, 392, 394, 395, 396, 399-400, 426, 436
- Pharaoh permitted the Israelites to rest on the Sabbath, **II.**, 278; **V.**, 405
- Pharaoh bathed in the blood of Israelitish children, **II.**, 296
- Pharaoh, Israelitish children played practical jokes upon, **II.**, 368
- Pharaoh and his officers accompanied the Israelites at the Exodus, **III.**, 6, 10
- Pharaoh had a presentiment of Israel's misfortune in the desert, **III.**, 13
- Pharaoh pursued the Israelites on a mare, **III.**, 26
- Pharaoh, Israel's relation to, described by Ahasuerus, **IV.**, 410-411
- Pharaoh, the wives and concubines of, **II.**, 66, 114, 151, 272, 297, 335; **V.**, 371, 398, 402, 413
- Pharaoh, the number of children of, **II.**, 66, 297; **V.**, 398
- Pharaoh, the daughter of, details concerning, **II.**, 266, 270; **V.**, 397, 398, 401, 413
- Pharaoh, the son of, the details concerning, **II.**, 62-63, 71, 177, 175, 178
- Pharaoh and Solomon, **IV.**, 141, 179, 283; **VI.**, 294, 378
- Pharaoh, king of Egypt, an ally of Hezekiah, **IV.**, 271
- Pharaoh identified with Shishak, **VI.**, 378
- Pharaoh, campaign of, against Assyria, **IV.**, 283
- Pharaoh, king of Nineveh, **II.**, 150; **III.**, 29; **V.**, 370-371; **VI.**, 351
- Pharaohs, two, in Joseph's time, **II.**, 78; **V.**, 346.
- Pharisaic doctrine of intercession, **V.**, 419.
- Pharisee, Phinehas called a, **III.**, 386.
- Pharisees belonged to the tribes of Simon and Levi, **V.**, 367
- Pharisees and the Hasmoneans, the strife between, **VI.**, 156.
- Phcila, a daughter of Kenaz, **IV.**, 28.
- Phenech, prince of the Japhethites, resolved to burn the twelve pious men, **I.**, 175.
- Phicol, captain of Abimelech's host, present at Isaac's circumcision, **I.**, 262; **V.**, 247.
- Philanthropy of the Patriarchs, **II.**, 13-14.
- Philistia, see Philistines, land of.
- Philistine women unclean, **VI.**, 207
- Philistine giants, Jonathan slew one of the, **VI.**, 280
- Philistines, the experiences of Abraham with the, **I.**, 258, 259, 268, 269, 322, 323; **III.**, 7; **V.**, 278
- Philistines, the experiences of Isaac with the, **I.**, 221, 322, 323, 324, 325, 348, 349, 375; **V.**, 278, 280
- Philistines, the names of the kings of the, **I.**, 262, 290; **II.**, 273; **III.**, 52; **IV.**, 89; **V.**, 279; **VI.**, 2
- Philistines destroyed seven holy places of Israel, **I.**, 270
- Philistines kept the holy ark as a booty of war, **I.**, 270
- Philistines, great respect shown to the ark by the, **VI.**, 225
- Philistines slew seven pious Jews, **I.**, 270
- Philistines, the wicked character of the, **I.**, 325; **V.**, 280
- Philistines, Samson's relations with the, **I.**, 364; **III.**, 205; **IV.**, 49, 148, 208; **VI.**, 207
- Philistines, God did not want Israel to march through the land of, **III.**, 7; **VI.**, 2
- Philistines, plague inflicted upon, **IV.**, 62-63; **VI.**, 223, 224, 252
- Philistines in the time of David, the origin of the, **IV.**, 94; **VI.**, 255
- Philistines and Israelites, the wars between, **I.**, 323; **III.**, 9; **IV.**, 62, 64, 65, 66, 91, 92-93, 411; **VI.**, 3, 183, 223, 228, 254
- Philistines, Abishai's miraculous journey to the, **IV.**, 108

- Philistines, the land of, the relation of, to Palestine, *V.*, 278, 289
- Philistines, not included among the Hamites, *V.*, 194
- Philistines, a mixed people, *V.*, 194
- Philistines, one of the seventy nations, *V.*, 195
- Philistines, kinsmen of the Egyptians, *VI.*, 2
- Philistines, the title borne by the kings of the, *V.*, 373
- Philistines, the use of brass vessels by the, *VI.*, 63
- Philistines, the presents offered by, kept in the ark, *VI.*, 65
- Philistines were uncircumcised, *VI.*, 207
- Philistines, gods of, worshiped by Orpah, *VI.*, 250, 253
- Philistines offered human sacrifices, *VI.*, 255
- Philistines, offering of the, hidden by Josiah, *VI.*, 377.
- Philo, theory of, concerning goodness of God, *V.*, 4, 5
- Philo, importance of seven in, *V.*, 9
- Philo, view of, on the creation of time, *V.*, 6, 7
- Philo, theory of, of light and darkness, *V.*, 7, 8
- Philo, view of, of creation of heaven and earth, *V.*, 8
- Philo, view of, of the angels, *V.*, 22, 23
- Philo, view of, as to the creation of the first plants, *V.*, 28
- Philo, view of, of the creation of the world, *V.*, 34
- Philo, view of, on the music of the spheres, *V.*, 37
- Philo, view of, concerning the celestial bodies, *V.*, 40
- Philo, view of, on the Salamander, *V.*, 52
- Philo, conception of, of microcosm, *V.*, 64
- Philo, view of, of the creation of man, *V.*, 64, 69, 88-89
- Philo, doctrine of, of man, *V.*, 65
- Philo, doctrine of, of the ideal man, *V.*, 79
- Philo, view of, of the soul, *V.*, 80
- Philo praises Adam's wisdom, *V.*, 83
- Philo, interpretation of, of Paradise, *V.*, 91
- Philo ridicules the Greek fable concerning the original language of animals, *V.*, 94
- Philo, view of, of the animals before the fall, *V.*, 94, 120
- Philo, view of, of the sinner, *V.*, 99
- Philo, explanation of, why the serpent was not allowed to defend himself, *V.*, 100
- Philo, mystical conception of, of the Sabbath, *V.*, 111
- Philo, theory of, of the celestial light, *V.*, 112
- Philo, comments of, on the Akedah, *V.*, 254.
- Philosophers, the theory of light held by the, *V.*, 9.
- Philosophy, the work of Moses, *V.*, 403
- Philosophy, Jewish, conception of microcosm in, based on Greek sources, *V.*, 64
- Philosophy of the Greeks not original, *V.*, 197
- Philosophy, Solomon's knowledge of, *VI.*, 282
- Philosophy, the Queen of Sheba interested in, *VI.*, 291.
- Phinehas, son of Eleazar, slain by the Philistines, *I.*, 270
- Phinehas, the pedigree of, *III.*, 114, 385, 388, 389, 408; *IV.*, 27; *VI.*, 138, 143, 184, 384
- Phinehas, identified with Elijah, *III.*, 114, 389; *IV.*, 195; *VI.*, 138, 184, 214, 220, 316-317, 324, 334
- Phinehas, one of the seven pious men in the time of Moses, *III.*, 134; *VI.*, 56
- Phinehas, a priest of war, *III.*, 187; *VI.*, 75
- Phinehas, one of Joshua's spies, *III.*, 342; *IV.*, 5; *VI.*, 118
- Phinehas, attempt of, to ward off the plague, *III.*, 385; *VI.*, 137
- Phinehas slew Zimri and Cozbi, *III.*, 385, 386, 387, 409, 457; *IV.*, 52; *VI.*, 137
- Phinehas, called a Pharisee, *III.*, 386

- Phinehas tried to reconcile God with Israel, **III.**, 388
- Phinehas, 12 miracles performed for, **III.**, 387
- Phinehas, the angels were prevented from killing, **III.**, 388
- Phinehas, the detractors of, **III.**, 388, 389
- Phinehas was a zealot, **III.**, 388; **VI.**, 324
- Phinehas, greeting of peace bestowed upon, **III.**, 389
- Phinehas, the forerunner of the Messiah, **III.**, 389
- Phinehas, the recorder of events, **III.**, 389
- Phinehas, the immortality of, **III.**, 389
- Phinehas, the priesthood of, **III.**, 389; **IV.**, 5, 61; **VI.**, 138
- Phinehas, the leader in the war against Midian, **III.**, 408, 409, 413; **VI.**, 143, 145
- Phinehas dispelled clouds by magic, **III.**, 410
- Phinehas banned the use of wine of Gentiles, **III.**, 414; **VI.**, 138
- Phinehas, the piety of, **IV.**, 8; **VI.**, 212
- Phinehas, the priest, aid of, solicited by Joshua, **IV.**, 15
- Phinehas and Jephthah, the rivalry between, **IV.**, 46, 61; **VI.**, 366
- Phinehas, punishment of, **IV.**, 46
- Phinehas, pride of, **IV.**, 46
- Phinehas, Urim and Thummim consulted by, **IV.**, 51
- Phinehas, prayer of, **IV.**, 52
- Phinehas, nourished by the eagles, **IV.**, 53
- Phinehas will taste death in the world to come, **IV.**, 54; **VI.**, 214
- Phinehas, killed by Goliath, **IV.**, 87
- Phinehas, a prophet in the time of the judges, **IV.**, 195; **VI.**, 185, 317
- Phinehas, responsible for those slain in the war with the Benjamites, **IV.**, 211; **VI.**, 212
- Phinehas, one of the 78 men who wrote Haazinu, **VI.**, 87
- Phinehas, the special virtue of, **VI.**, 97
- Phinehas killed most of the sinners, **VI.**, 137
- Phinehas, Israelites wanted to excommunicate, **VI.**, 138
- Phinehas killed Balaam, **VI.**, 144
- Phinehas flew in the air, **VI.**, 144
- Phinehas, the vision of Eleazar revealed to, **VI.**, 184
- Phinehas, blamed for not preventing war between Jephthah and the Ephraimites, **VI.**, 203
- Phinehas, death and burial of, **VI.**, 214
- Phinehas, the instructions of, concerning the reception of the divine revelation, **VI.**, 226
- Phinehas, sword of, **VI.**, 256
- Phinehas, designated as the angel of God, **VI.**, 317
- Phinehas, son of Eli, details concerning, **IV.**, 61; **VI.**, 220, 221
- Phinehas, Rabbi, the legend about, **VI.**, 336, 338.
- Phoenicia, the famine in the time of Joseph spread as far as, **II.**, 79
- Phoenicia, the title borne by the kings of, **V.**, 373.
- Phoenician alphabet, employed by the Hamites, **V.**, 194
- Phoenicians taught the art of writing to the Greeks, **V.**, 402
- Phoenicians founded Carthage, **VI.**, 177.
- Phoenix attends the sun's chariot, **I.**, 32, 33, 132; **V.**, 159
- Phoenix, a description of, and its duties, **I.**, 32, 33
- Phoenix refused to eat of the fruit of the tree of knowledge, **I.**, 32
- Phoenix, seen by Enoch, **I.**, 33
- Phoenix in Patristic literature, **V.**, 51
- Phoenix, the immortality of, **I.**, 32; **V.**, 51, 182
- Phoenix, locked up in a city to which even the angel of death had no access, **V.**, 51
- Phoenix legend, that of malham a version of, **V.**, 95
- Phoenix, Urshana not identical with, **V.**, 182
- Phoenix, the appearance of, at Elim, **VI.**, 16
- Phoenixes, seven, in the midst of the seven bands of archangels, **I.**, 133.
- Phylacteries, command of, given to Israel as a reward for Abraham's good deed, **I.**, 234
- Phylacteries, excrements of dogs used in tanning the hides for, **III.**, 6

- Phylacteries, wound up on the left hand, **III.**, 20
- Phylacteries, the magic knot of, **V.**, 390
- Phylacteries remind man of his duties, **III.**, 241
- Phylacteries, worn only on week days, **III.**, 241
- Phylacteries, ceremony of, strictly observed by the warriors in the war against Midian, **III.**, 412
- Phylacteries, worn by Michal, **IV.**, 116-117; **VI.**, 274
- Phylacteries of God, seen by Moses, **VI.**, 58
- Phylacteries, termed strength, **VI.**, 274
- Phylacteries, God's name written on the, **VI.**, 328
- Phylacteries, the story of the man praying in the, **VI.**, 328
- Phylacteries, worn by one of the persons resurrected by Ezekiel, in the possession of a Tanna, **VI.**, 333
- Phylacteries of Mordecai, **VI.**, 480.
- Physical objects determined by seven limitations, **V.**, 9.
- Physician, the treatment of, given to a sick man, **I.**, 329
- Physician, hired by Job for the poor, **II.**, 230
- Physician of the Persian king, the dream of, **IV.**, 174
- Physicians embalmed the corpse of Jacob, **II.**, 150
- Physicians, Job refused to be treated by his friends', **II.**, 238
- Physicians, the use of, **III.**, 297.
- Physiognomy, students of, judged Moses' portrait to represent a man of ugly character, **II.**, 275, 276
- Physiognomy, Book of, composed by Solomon, **VI.**, 302.
- Pico di Mirandola, the works of, read by de Rossi, **V.**, 405.
- Picture of Sarah in Pharaoh's bedroom, **II.**, 146; **V.**, 369
- Picture of Moses, painted for an Arabian king, **II.**, 275, 276
- Picture of Moses represented a man of ugly character, **II.**, 276
- Pictures in the crowns of Job's friends, **II.**, 236
- Pictures, engraved on trees, **V.**, 387
- Pictures, talking of, **V.**, 61.
- Piety, the names of persons noted for their, Abraham, **I.**, 306; Abraham, friends of, **I.**, 293; Adam, **V.**, 115; Amram, **I.**, 260; Asenath, **II.**, 76; Bithiah, **II.**, 271; Chileab, **II.**, 260; Eliezer, **V.**, 264; Eliphaz, **V.**, 322; Enoch, **I.**, 125; Hagar, **V.**, 264; Hanina's father, **I.**, 118; Haran, **V.**, 214; Isaac, **V.**, 267; Ishmael, **V.**, 267; Jacob, **I.**, 331; Jacob's sons, **V.**, 354; Jesse, **II.**, 260; Jethro, **III.**, 28, 76; Job, **V.**, 389; Job's wife, **V.**, 387; Joseph, **V.**, 350; Judah, **V.**, 335; Leah, **I.**, 363; Levi, **V.**, 348; Lot, **V.**, 240; Methuselah, **I.**, 141; Naamah, **I.**, 150; Naphtalites, **II.**, 189; Noah, **I.**, 167; Noah's sons, **V.**, 179; Patriarchs, **V.**, 231; Rebekah, **I.**, 312; Sarah, **V.**, 254; Serah, **II.**, 39; Shem, **V.**, 192; Zipporah, **V.**, 411
- Piety of the warriors in the war against Midian, **III.**, 412; **VI.**, 145
- Piety, see also Pious.
- Pigeon, offered as a sacrifice by Abraham, **I.**, 235
- Pigeon carrier, letters carried by, **IV.**, 15, 317
- Pigeons, 40 seim of, formed the dessert of Pekah, **IV.**, 271
- Pigeons, two, sacrificed by Noah, **I.**, 166.
- Pi-hahiroth, originally called Pithom, **III.**, 10
- Pi-hahiroth, Israelites turned back to **III.**, 10
- Pi-hahiroth, the sanctuary of Baalzephon at, **III.**, 10
- Pi-hahiroth, the treasures of, **III.**, 11.
- Pilatus, mentioned in the genealogy of Haman, **VI.**, 462.
- Pilgrimages, made by Israel three times a year to the Temple, **III.**, 364, 448; **IV.**, 187; **VI.**, 307
- Pilgrimages to Jerusalem, abolition of, by Jeroboam, **IV.**, 180; **VI.**, 306, 307
- Pilgrimages to Jerusalem, made by Abijah king of Israel, **IV.**, 183; **VI.**, 308
- Pilgrimages to Jerusalem, made by Jonah's wife, **IV.**, 253
- Pilgrimages, made by Elkanah, **IV.**, 59

Pilgrimages, made to Shilo, *IV.*, 215  
 Pilgrimages, Jeroboam's edict against, *VI.*, 308  
 Pilgrimages, made to the tomb of Ezekiel, *IV.*, 325.  
 Pilgrims, special provision made by David for the, *IV.*, 179.  
 Pillar, Jacob set up a stone for a, *I.*, 352, 412, 414; *V.*, 317  
 Pillar of smoke and light in the terrestrial Paradise, *I.*, 69  
 Pillar of fire on Moriah, *I.*, 278  
 Pillar of fire protected the Israelites by night, *II.*, 375  
 Pillar of fire was an angel, *VI.*, 6  
 Pillar of gold, presented by Solomon to Hiram, *VI.*, 288  
 Pillars, see also Tablets  
 Pillars of Paradise, identical with the celestial ladder, *I.*, 69; *V.*, 91  
 Pillars, two, descendants of Seth inscribe the science of astronomy on, *I.*, 122  
 Pillars of the heavenly Temple, *II.*, 307  
 Pillars, 12 memorial, erected by Moses on Sinai, *III.*, 88; *VI.*, 34  
 Pillars, the number of, earth rests on, *IV.*, 331; *V.*, 12, 45; *VI.*, 104-105  
 Pillars of fire and of cloud moved before Israel in the desert, *I.*, 51; *V.*, 109, 114  
 Pillars, the poor Israelites had no, *III.*, 53.  
 Pillory, Israelites put into a, by Nebuzaradan, *IV.*, 310.  
 Pillow, the stones of Jacob became soft as a, *I.*, 350  
 Pinnacles of the heavenly Temple, *II.*, 307.  
 Pious, see also Piety, and Saints  
 Pious, compared with the penitents, *I.*, 21; *V.*, 31  
 Pious do not attend theater or circus, *I.*, 30; *V.*, 49  
 Pious, the world created for the, *I.*, 50  
 Pious, creation of, *I.*, 53; *V.*, 7  
 Pious and wicked in the world shown to the soul of the embryo, *I.*, 57, 58  
 Pious, the attitude of the, towards sin, *I.*, 60, 357; *II.*, 203; *III.*, 345; *V.*, 280; *VI.*, 73  
 Pious, oil of life will be dispensed to the, *I.*, 94

Pious in the highest degree, commit more than one sin, *I.*, 102  
 Pious, the, died five years before the flood, *I.*, 154; *V.*, 175  
 Pious, the rainbow not necessary in the times of the, *I.*, 166  
 Pious, extremely, the world to come created for the, *I.*, 233; *VI.*, 272  
 Pious, the efficacy of the prayer of the, *I.*, 312, 313  
 Pious, the resurrection of, by the celestial dew, *I.*, 334  
 Pious, the happiness of the, often deferred, *I.*, 358  
 Pious, the blessings spread by the, *I.*, 369; *II.*, 124, 132; *V.*, 219  
 Pious, the, fear the consequences of sin, *I.*, 380; *III.*, 345; *V.*, 304  
 Pious, the life of the, a pilgrimage, *II.*, 3; *V.*, 324  
 Pious are as stars, *II.*, 8  
 Pious, the malice of the wicked has no power over the, *II.*, 46  
 Pious, the oath of, at the time of temptation, *II.*, 50  
 Pious, never in distress for more than three days, *II.*, 85; *VI.*, 474  
 Pious, the happiness of the, during the last years of their life, *II.*, 128  
 Pious, the virtues of the, *II.*, 203, 221; *II.*, 41, 280, 369; *V.*, 305; *VI.*, 129  
 Pious son redeems his father, *II.*, 280, 314; *V.*, 230  
 Pious proselytes, thrones of silver for, *II.*, 314  
 Pious, tongue of the, compared to silver, *III.*, 198  
 Pious, merits of, the high priest entered the holy of holies because of, *III.*, 216  
 Pious, the, greater than angels, *III.*, 245; *V.*, 24; *VI.*, 418  
 Pious ate of the quails without suffering harm, *III.*, 255  
 Pious refrain from cruelty to animals, *III.*, 309; *VI.*, 107  
 Pious, crowns of the, *III.*, 320  
 Pious, the, called to strict account, *III.*, 384  
 Pious, the departed, the reading from the Torah by, *III.*, 440

Pious do not cause defilement, **IV.**, 210-211  
 Pious, expected to do more than the strict law, **IV.**, 213; **VI.**, 330  
 Pious son, the reward for entering into marriage for a holy purpose, **IV.**, 218  
 Pious, the resignation of, **IV.**, 228  
 Pious, moon the symbol of, **V.**, 34  
 Pious, God slays the Leviathan in the presence of, **V.**, 43  
 Pious son, the story of, **V.**, 58  
 Pious, celestial garments of the, **V.**, 103  
 Pious are not buried with sinners, **V.**, 115, 362  
 Pious need not fear animals, **V.**, 119  
 Pious, Sammael does not see the, **V.**, 121  
 Pious, purified in the river of fire, **V.**, 125  
 Pious, idols fall to the ground at the command of the, **V.**, 211  
 Pious, the number of, in every generation necessary for the existence of the world, **V.**, 239  
 Pious feel like strangers in this world, **V.**, 256  
 Pious repair to a well on entering a new place, **V.**, 261  
 Pious, blessed by God Himself before the time of Abraham, **V.**, 266  
 Pious, the persons who were termed, **V.**, 275, 324, 325, 404  
 Pious people provide their neighbors with water, **V.**, 280  
 Pious people belittle their good deeds, **V.**, 280  
 Pious are masters of their passions, **V.**, 286  
 Pious, the kindness of the wicked causes pain to the, **V.**, 302  
 Pious wish to prove their piety under temptations, **V.**, 338  
 Pious, assisted by God in the time of famine, **V.**, 346  
 Pious, merits of the unborn, **V.**, 414  
 Pious pass through Gehenna before entering Paradise, **V.**, 418  
 Pious, Jesus' descent into Hell to save the, **V.**, 418  
 Pious, God's descent into Hell to save the, **V.**, 418  
 Pious, the manna fell at the door of the, **VI.**, 18

Pious, one, more precious than all of mankind, **VI.**, 40  
 Pious, entered into the Book of Life, **VI.**, 55  
 Pious after their death see God, **VI.**, 57  
 Pious, considered living even after their death, **VI.**, 56  
 Pious, flying of, at the destruction of the world, **VI.**, 104  
 Pious, the pillars supporting the world, **VI.**, 105  
 Pious, a thousand enemies slain at a time by the, **VI.**, 260  
 Pious study Torah in the heavenly academy, **V.**, 30; **VI.**, 332  
 Pious, the golden calves worshiped by the, **VI.**, 353  
 Pious, the mark set on the foreheads of the, **VI.**, 392  
 Pious men, number of, that entered Paradise alive, **VI.**, 400  
 Pious, the miracle of the resurrection will be performed by the, **VI.**, 422  
 Pious, spared by wild animals, **VI.**, 435  
 Pious, Abel the type of, **V.**, 142  
 Pious, the, who were born circumcised, **V.**, 268  
 Pious, tree of Abraham cast a shade only upon the, **I.**, 242  
 Pious of each generation, shown to Adam, **I.**, 60  
 Pious, warriors who fought Amalek chosen from the, **III.**, 59  
 Pious man, burial of the, delayed by the Amorites, **VI.**, 93  
 Pious men, not found among the Canaanites, **III.**, 276-277  
 Pious, the, guided by Elijah in Paradise, **IV.**, 201  
 Pious, Elijah's conversations with the, **VI.**, 326  
 Pious, Esau will attempt to take his seat among the, **V.**, 294  
 Pious among the Israelites in Egypt, **II.**, 363  
 Pious men took care of the sacrifices of Israel in the desert, **VI.**, 95  
 Pious, the, slew 24,000 wicked Israelites, **VI.**, 137  
 Pious, the, slain by Manasseh, **VI.**, 372



- Pious descendants of King Manasseh, VI., 376
- Pious Israelites, seven, slain by the Philistines, I., 270
- Pious, Moses shown the, of the future, III., 136
- Pious, the, complained against Moses and Aaron, III., 276
- Pious, the, accompanied Samuel when he was conjured up by the witch of En-dor, IV., 70
- Pious proselyte, Zipporah a, VI., 136
- Pious, the four, V., 126, 195
- Pious men, the five, the names of, VI., 360
- Pious, the seven, I., 11; II., 260; III., 371; IV., 158; V., 150, 278
- Pious, the eight, could not avert the flood, I., 252
- Pious, the twelve, of Nimrod's time, I., 175
- Pious, the, of Abraham's time, I., 201
- Pious, the, of Methuselah's time, V., 176
- Pious, the, in the time of Moses, III., 127-128
- Pious, the, in the time of Abijah, king of Israel, VI., 308
- Pious Gentiles, see also Gentiles, pious
- Pious Gentiles are descendants of the infants suckled by Sarah, I., 263
- Pious Gentiles, details concerning, II., 225, 296; V., 239, 418, 439; VI., 33
- Pious, the, punished for their sins in their lifetime, V., 352
- Pious, punishment of, for not guiding the wicked, V., 218; VI., 35, 392
- Pious, punished by Elijah for their sins, VI., 336-337
- Pious, the suffering of, III., 134; V., 346, 405
- Pious women, 22, praised by Solomon, VI., 190, 205, 274
- Pious women, not included in the curse of Eve, II., 264
- Pious, the prayers of, desired by God, I., 70; V., 231
- Pious, the, protected by God, I., 203; III., 79; IV., 14, 361
- Pious, God submits to the words of the, I., 324; II., 262; V., 185; VI., 33
- Pious, God reveals Himself at night to the, I., 350
- Pious, the, do not rely upon the assurances made by God, III., 345
- Pious, honor of the, prized by God, III., 366
- Pious enter into the gate of God, III., 426
- Pious, the activity of God continues in the deeds of, V., 111
- Pious, prayers of, accepted by God, V., 160
- Pious received their names from God, V., 232
- Pious, the future actions of the, made known by God, V., 271
- Pious, the, offer the first fruits to God, VI., 114
- Pious, the praise of God chanted by the, VI., 178
- Pious, God solicitous about the dead bodies of, II., 184
- Pious, the manner of the death of the, II., 219; V., 78; VI., 61, 112
- Pious, death of, the atoning effect of, III., 191; V., 175; VI., 75, 107
- Pious, saved from all kinds death, IV., 430; VI., 474
- Pious, the, informed of their impending death, III., 320
- Pious must suffer death, V., 129
- Pious die on their birthday, V., 161, 397
- Pious, remains of, will be turned into dust shortly before the resurrection, V., 184
- Pious, the bodies of, emit a celestial fragrance, V., 284, 330; VI., 1, 346
- Pious, God glorified by the death of, VI., 75
- Pious, death of, comes after their desire for it, VI., 110
- Pious, bodies of, intact the first year after death, VI., 237
- Pious, flies cannot approach the bodies of the, VI., 346
- Pious, death of the, gravity of the, VI., 406
- Pious, the reward of, in the world to come, I., 9, 11, 19, 20, 27, 28, 29, 30, 49, 57, 81, 306, 320, 337; II., 3, 125, 263, 313, 314, 315; III., 11, 44-46, 74, 107, 134, 135, 161, 253, 302, 430, 443, 460, 464, 477; IV., 115, 211; 249, 336; V., 12,

- 29, 30, 32, 42, 44, 46, 48, 49, 57, 61, 68, 98, 105, 111, 112, 125, 160, 230, 256, 284, 343, 377, 417, 418; VI., 18, 104
- Pious, the, rewarded in heaven according to merit, I., 20, 28; V., 30
- Pious enter Paradise through the narrow gate of heaven, I., 304
- Pious, seven classes of, in Paradise, I., 21; V., 30, 31, 32
- Pious, 60 classes of, study the Torah, V., 30
- Pious live after death, V., 99
- Pious in Paradise, visited by God at midnight, I., 44
- Pious in Paradise pray for Israel's redemption, V., 33
- Pious, the future light of, V., 9
- Pious, the four different ages of, I., 20; V., 30
- Pious, the souls of, become angels, I., 69, 70; II., 184; V., 157
- Pious, souls of, praise God, V., 33, 377
- Pious, souls of the, the weeping of, VI., 398
- Pious, souls of the, offered at the heavenly temple, III., 185
- Pious, souls of, the fate of the, after death, VI., 237
- Pious, souls of, lose only the faculty of speech, V., 377
- Pious, souls of, God consulted, V., 75
- Pious, souls of the, Hell cried for, II., 311
- Pious, the soul of, guided by the angel of peace, II., 221
- Pious, the departed, met by God and the angels, III., 330
- Pious, the heavenly abode of, I., 132; IV., 323; V., 157; VI., 271, 312
- Pious among animals, the hind regarded as, V., 59
- Pious, the stork regarded as, V., 59.
- Pipes, the playing of, accompanied the return of the ark, VI., 224.
- Pirathon, the king of Hazor, slain by Jacob, I., 410
- Pirathon, fortified by Jonathan the Maccabee, V., 315.
- Pisgah, the vision on the top of, III., 443; VI., 151
- Pisgah, Moses died in, III., 376
- Pisgah, Balaam led by Balak to, III., 376; VI., 132.
- Pishon, treasures of, III., 27
- Pishon, the burning of the sinners in, IV., 23
- Pishon, identified with the Nile, V., 92
- Pishon, Noah fetched the precious stone from, V., 183
- Pishon, the clouds fetched the precious stones from, VI., 71.
- Pistachio oil, given to Joseph as a gift, II., 91.
- Pit of sharp stones, Azazel cast into, I., 148
- Pit, fiery, of Hell, the children of Shem-hazai will be cast into, I., 148
- Pit, Joseph cast into, II., 11, 12; V., 328
- Pit, Moses thrown into a, II., 293.
- Pitch, sold by the Ishmaelites, II., 19
- Pitch, Moses was put in an ark daubed with, II., 265
- Pitch, used to make the furnace hot, VI., 416
- Pitch, cakes of, Daniel fed the dragon with, VI., 427.
- Pitcher, Paltit used to hide the bread in a, I., 249
- Pitcher, oil for anointing taken out of a, IV., 257; VI., 353.
- Pithom, destroyed by the noise of Judah's outcry, II., 106
- Pithom, built by the Israelites, II., 106, 247; V., 392
- Pithom and Raamses, the collapse of, II., 249
- Pithom, called Pi-hahiroth, III., 10.
- Piyyut, geonic, V., 400
- Piyyut, the Akedah in the, V., 249.
- Piyyutim, recitation of, in praise of Elijah at the conclusion of the Sabbath, VI., 324.
- Place, God designated as, V., 289; VI., 470.
- Plague, Reuben afflicted with the, II., 190
- Plague, a punishment for adultery, III., 102
- Plague visited Israel in the desert, III., 130, 145, 209, 294, 304, 309, 388, 390; VI., 54, 137
- Plague raged in Palestine during the visit of the spies, III., 267, 278; VI., 94, 97

- Plague, incense a remedy against the, **III.**, 305
- Plague, Phinehas' attempt to ward off, **III.**, 385; **VI.**, 137
- Plague destroyed the tribe of Simon, **III.**, 387, 388
- Plague, inflicted on the Philistines, **IV.**, 62; **VI.**, 223, 224
- Plague, the punishment for taking a census, **IV.**, 112
- Plague in the time of David, the cause and duration of, **IV.**, 113; **VI.**, 270, 271
- Plague, Cain afflicted with a new one, each century, **V.**, 144
- Plague pacified God's anger at Israel, **VI.**, 271
- Plague, stopped by Zadok, **VI.**, 279
- Plague, the Angel of Death traverses the world with one stroke in the time of, **VI.**, 326
- Plague struck the Gentiles who refused to permit the disinterment of Ezra, **IV.**, 358
- Plagues, foreknowledge of, given to Adam, **I.**, 92
- Plagues of Egypt, suffered by Israel in exile, **II.**, 208
- Plagues, the punishment for sin, **III.**, 403
- Plagues, Pharaoh stricken with, on account of Sarah, **II.**, 104
- Plagues, ten, see also Ten Plagues
- Plagues, Egyptian, the duration of each of the, **II.**, 348; **V.**, 427, 430
- Plagues, the number of, at the Red Sea, **VI.**, 7
- Plagues, fifty, Job afflicted with, **V.**, 386.
- Planet, each of the nine tribes rode upon a, **II.**, 211
- Planets are fastened to the second heaven, **I.**, 9
- Planets, the manner of the creation of, **I.**, 140
- Planets, man cannot understand the movements of, **II.**, 238
- Planets, seven, names of, **III.**, 151; **VI.**, 66
- Planets, seven, created on the fifth day, **II.**, 151
- Planets, the seven, the function of, **V.**, 164
- Planets, impermanence of, **III.**, 432
- Planets, Moses appealed to the, to pray for him, **III.**, 432
- Planets, relation of the, to the archangels, **V.**, 24
- Planets, angels of, **V.**, 164
- Planets, course of, hastened during Israel's stay in Egypt, **V.**, 420.
- Plant-man, fastened by his navel to the earth, **V.**, 50
- Plants, creation of, **I.**, 18, 51, 59, 70; **III.**, 151; **V.**, 28, 29, 34, 66, 78
- Plants of Paradise, details concerning, **I.**, 26; **V.**, 28, 196
- Plants, hymn of the, **I.**, 44
- Plants, nourishment of, **I.**, 70
- Plants, the firmament ruled by the, **I.**, 73
- Plants refused to yield their fruit at the moment of Abel's death, **I.**, 112
- Plants of the earth will regain their pristine powers in the future world, **I.**, 112
- Plants began to flourish again at the birth of Seth, **I.**, 112
- Plants, God causes, to grow, **II.**, 333
- Plants, Israel compared to, **III.**, 70
- Plants, tropical, grow in Palestine, **IV.**, 149
- Plants, conceived by analogy to man, **V.**, 35
- Plants, the seeds of, Noah took, into the ark, **V.**, 190
- Plants, medicinal use of, see Medicinal use of plants.
- Plato, called Moses speaking Attic Greek, **V.**, 402
- Plato, the custom of saying "If it please God" found in, **VI.**, 331
- Plato, relation of, to Jeremiah and other Jewish sages, **V.**, 197; **VI.**, 400.
- Platonic doctrine of anamnesia, **V.**, 77.
- Pleiades, angel of the, **I.**, 84
- Pleiades, Istehar put among the, **I.**, 149
- Pleides, two stars removed out of the constellation of, **I.**, 162; **V.**, 183.
- Plough, invented by Noah, **I.**, 147
- Ploughshare, Abel slain with a, **V.**, 139.
- Ploughing of the earth by Adam after the expulsion, **I.**, 90
- Ploughing, Abraham sat before his oxen for, **I.**, 299

- Ploughing of the Egyptians, done by the Israelites, **II.**, 344.
- Poetic gift of David, **IV.**, 82.
- Poison flows from the venom of the infernal scorpions, **I.**, 16
- Poison, the serpent injected, into the fruit of the tree of knowledge, **I.**, 96
- Poison of the serpents burned the souls of the Israelites, **III.**, 335
- Poison of the hornets destroyed the Amorites, **III.**, 347
- Poison, Bigthan and Teresh planned to administer, to Ahasuerus, **IV.**, 391; **VI.**, 461, 462
- Poison, found in the food served to Pharaoh, **V.**, 342.
- Poisoned food, set before Eliezer at the house of Bethuel, **I.**, 295
- Poisoned food, Bethuel died of, **I.**, 295.
- Poisoning of Pharaoh, the chief butler and baker charged with an attempt at, **II.**, 60
- Poisoning of the water, the cause of, **VI.**, 204.
- Poisonous qualities of the salt of Sodom, **V.**, 242.
- Pole, serpent of brass put on a, **III.**, 336; **VI.**, 115.
- Polemical tendency in the interpretation of the spirit of God, **V.**, 74
- Polemical tendency in the view that the angels opposed the creation of man, **V.**, 69.
- Polemics, see also Anti-Christian
- Polemics against the Trinity, **V.**, 3
- Polemics against the Holy Ghost, **V.**, 7
- Polemics against Persian beliefs, **V.**, 60
- Polemics against circumcision, **V.**, 226
- Polemics, Christian, see also Christian Polemics
- Polemics, Christian, the view that man was created in the image of angels directed against, **V.**, 66
- Polemics, Christian, **VI.**, 289.
- Polygamy, disapproved of by the Rabbis, **VI.**, 215.
- Polypsychism, conception of, **V.**, 74, 108.
- Pomegranate, used in the ark, **I.**, 161
- Pomegranate, carried back by one of the spies, **III.**, 270
- Pomegranate, the proverb concerning, **IV.**, 220
- Pomegranates, spies pretended that they wanted, **III.**, 266
- Pomegranates of Palestine, the size of, **III.**, 268
- Pomegranates, Israel wanted to have, **III.**, 318
- Pomegranates of gold over Solomon's throne, **IV.**, 157
- Pomegranates of gold, worn by Ahasuerus, **IV.**, 435.
- Pontus, Shinar identified with, **V.**, 202.
- Pool in Jerusalem, the heavenly power of, **VI.**, 22
- Pool of Solomon dries up on the Sabbath, **VI.**, 407.
- Poor, the laws of the Sodomites injured the, **I.**, 249
- Poor, Satan appears at a feast that has no, **I.**, 272
- Poor guests, not invited to Isaac's birthday party, **I.**, 272
- Poor of Gerar, Isaac gave a tithe of his possessions to the, **I.**, 323; **V.**, 279
- Poor man, compared to a dead man, **II.**, 111; **V.**, 422
- Poor, Issachar gave of his produce to the, **II.**, 203
- Poor, Zebulun's compassion on the, **II.**, 205
- Poor, the, aided by Job, **II.**, 229, 230
- Poor, the, helped by Elijah, **IV.**, 204-208; **VI.**, 327-328
- Poor, the, should not be favored by the judge, **III.**, 71
- Poor, exempt from giving charity and from certain ceremonies, **III.**, 101
- Poor, gleanings of the field belong to the, **III.**, 290
- Poor laws, **IV.**, 32
- Poor, regulations in favor of the, **IV.**, 356; **VI.**, 445
- Poor, the meal offering, the sacrifice of the, **IV.**, 40
- Poor, the, provided with necessities on Passover, **VI.**, 327
- Poor, animals fear the man who has compassion on the, **VI.**, 424.
- Pornographic pictures, **IV.**, 188.
- Portrait, see Picture.

- Posriel, in charge of the sixth division of Hell, **VI.**, 214.
- Possession, the sign of, **I.**, 270.
- Posture, upright, of the serpent, **I.**, 78; **V.**, 101.
- Pot, Jacob left a small, at the Jabbok, **V.**, 305.
- Potiphar, relations of Joseph with, **II.**, 7, 17, 23, 40-41, 43, 56, 57, 58, 72, 146; **III.**, 202; **V.**, 338, 341, 362, 369; **VI.**, 344
- Potiphar, the position of, in Pharaoh's court, **II.**, 23, 41; **V.**, 339
- Potiphar, relationship of Asenath to, **II.**, 38, 44, 76; **V.**, 337, 339
- Potiphar, made a eunuch by Gabriel, **II.**, 43; **V.**, 338
- Potiphar, identified with Potiphara, **II.**, 43; **V.**, 337
- Potiphar, an idolatrous priest, **II.**, 43, 76; **V.**, 337
- Potiphar, present at the betrothal of Joseph and Asenath, **II.**, 174
- Potiphar, the father-in-law of Joseph, **V.**, 337
- Potiphar wanted to see God, **V.**, 338
- Potiphar, wife of, Joseph resisted the temptation of, **II.**, 5, 40, 41, 44, 180; **III.**, 202; **V.**, 325, 350, 362
- Potiphar, the wife of, barren, **II.**, 38; **V.**, 337
- Potiphar, wife of, came from Memphis, **II.**, 40
- Potiphar, the name of the wife of, **II.**, 47; **V.**, 339
- Potiphar, Asteho the concubine of, **II.**, 47.
- Potiphara, identical with Potiphar, **II.**, 43; **V.**, 337
- Potiphara, the father-in-law of Joseph, **V.**, 337.
- Potsherd, Job scraped himself with a, **II.**, 235
- Potsherd, God's name engraved on a, **III.**, 99
- Potsherd covers the abyss, **IV.**, 96.
- Potter, God compared to a, **II.**, 209-210.
- Pottery, merchants of, the spies of Joshua disguised as, **VI.**, 171
- Pottery, Jethro's descendants made, **VI.**, 29.
- Poultry, crammed, Joseph gave Simon to eat, **II.**, 13.
- Poverty of Jacob on his arrival at Laban's house, **I.**, 356; **V.**, 294
- Poverty, preferred by Job to pain, **II.**, 228; **V.**, 383
- Poverty, window of, in the first heaven, **II.**, 306
- Poverty, the advantages of, **VI.**, 331.
- Pozimana, Uzi died in the city of, **II.**, 158
- Pozimana, Agnias married Yaniah in, **II.**, 159.
- Praetoriani, the power given to the, **VI.**, 406.
- Praise of man should be given in part in his presence, **VI.**, 141
- Praise of God, see God, praise of.
- Prayer, see also Liturgy
- Prayer, morning, see Morning prayers
- Prayer, Minhah, see Minhah Prayer
- Prayer of the mouse, **I.**, 35
- Prayer, opportunity for, afforded Adam by the angels, **I.**, 81
- Prayer of the angels, **I.**, 82, 88, 100, 126, 261; **II.**, 29; **V.**, 48, 390
- Prayer, angel of, the name of, **V.**, 71
- Prayer for rain of the raven granted by God, **I.**, 113
- Prayer of the dove on plucking the olive leaf, **I.**, 164
- Prayer, a means of atonement, **I.**, 235
- Prayer, taught at the school of Shem and Eber, **I.**, 275
- Prayer of the Jews at the Cave of Machpelah, **I.**, 307
- Prayer, day of, proclaimed by the Jews of Hebron, **I.**, 308
- Prayer, day of, proclaimed by R. Judah, **IV.**, 219
- Prayer, the amount of time consumed by man in a lifetime for, **I.**, 326
- Prayer ascends to God through the gate of heaven, **I.**, 352
- Prayer, window of, in heaven, **II.**, 306
- Prayer of the Hebrew midwives, **II.**, 253
- Prayer, the punishment for not offering, **II.**, 311
- Prayer of the slain on the Day of Judgment, **III.**, 101
- Prayer, recitation of, in heaven, **III.**, 117

- Prayer, a third of the army sent against Midian devoted themselves to, **III.**, 409
- Prayer of the community for the individual, the efficacy of, **III.**, 420
- Prayer of the individual for the community, the efficacy of, **III.**, 420
- Prayer of the multitude never rejected, **III.**, 434
- Prayer averts death, **IV.**, 273, 274
- Prayer averts a premature death, **IV.**, 62
- Prayer, a three days' fast spent in, observed by the Jews of Jerusalem, **IV.**, 120
- Prayer, Elijah killed a man for lack of devotion in, **IV.**, 211
- Prayer for the prevention of misfortunes, **IV.**, 214
- Prayer, necessary before setting out on a journey, **IV.**, 218; **VI.**, 332
- Prayer, house of, see House of prayer
- Prayer by the unclean, the law concerning, **IV.**, 356
- Prayer, daily, refers to goodness of God, **V.**, 4
- Prayer, renewing of creation in, **V.**, 37
- Prayer on the appearance of the new moon, **V.**, 35
- Prayer, serpent springs forth from the backbone of a man who did not bow down at, **V.**, 58
- Prayer for rain by the bird answered by God, **V.**, 59
- Prayer before retiring to bed, **V.**, 364
- Prayer with raised hands should not last longer than three hours, **VI.**, 25
- Prayer wards off only half of the punishment, **VI.**, 105
- Prayer could prevent the carrying out of God's decree, **VI.**, 112-113
- Prayer, superior to sacrifices, **VI.**, 215
- Prayer, walking quickly to the synagogue for, **VI.**, 256
- Prayer, the distribution of charity before, **VI.**, 260
- Prayer, night the proper time for, **VI.**, 262
- Prayer of the four kings, **VI.**, 309
- Prayer after reading the Megillah, **VI.**, 325
- Prayer, importance of, stressed by Elijah, **VI.**, 329
- Prayer, regulations concerning, **VI.**, 331
- Prayer of the dead, **VI.**, 332
- Prayer, combined with repentance, the efficacy of, **VI.**, 332
- Prayer averts an evil decree, **VI.**, 367
- Prayer, Aaron taught the ignorant, **III.**, 323
- Prayer of Abraham, **I.**, 190, 192, 198, 200-201, 222-223, 252, 256-257, 259, 260, 261, 275, 290, 291, 304, 305, 306, 312; **V.**, 212, 213, 227, 244, 245
- Prayer of Adam, **I.**, 70, 81, 82, 89, 90-91, 93, 99, 102, 106; **V.**, 114
- Prayers, three, composed every day by Ahithophel, **VI.**, 257
- Prayer of Amram, **II.**, 263
- Prayers of R. Anan, **IV.**, 215
- Prayer of Asenath, **II.**, 177
- Prayer of Daniel, **IV.**, 323, 334, 345, 347; **VI.**, 415, 424
- Prayers, Daniel risked his life for the sake of, **IV.**, 348, 414; **VI.**, 435
- Prayer of Daniel's companions, **IV.**, 329; **VI.**, 435
- Prayer of David, **IV.**, 101; **VI.**, 253, 256, 262, 263
- Prayer of Eliezer, **I.**, 294
- Prayer of Elijah, **IV.**, 197, 199, 206, 224; **VI.**, 320
- Prayer of Elisha, **IV.**, 243
- Prayer, Elkanah visited the sanctuary for, **VI.**, 215
- Prayer of Emtelai, **I.**, 200; **V.**, 212
- Prayers of Enoch, **I.**, 128
- Prayer of Esther, **IV.**, 423; **VI.**, 472, 473
- Prayer of Eve, **I.**, 94, 99, 101, 102; **V.**, 106
- Prayer of Ezekiel, **V.**, 25
- Prayer of Hagar, **I.**, 265; **V.**, 247
- Prayer of Hannah in accordance with the law, **VI.**, 217
- Prayer, Hannah used to go up to the sanctuary for, **VI.**, 215
- Prayer of R. Hayya and his sons, the efficacy of, **IV.**, 219-220
- Prayer of Hezekiah, **IV.**, 274; **VI.**, 367
- Prayer of Hosea, in behalf of Israel, **IV.**, 261
- Prayer of Isaac, **I.**, 296, 312, 313, 343, 402; **II.**, 154; **V.**, 263, 271, 282; **VI.**, 97
- Prayer of Ishmael, **I.**, 265



- Prayer of the Israelites, **I.**, 334; **II.**, 163, 366; **III.**, 15, 18, 39, 45, 139, 332, 357; **IV.**, 64, 202
- Prayer of Jonah, **IV.**, 250; **VI.**, 350, 351
- Prayer of Jacob, **I.**, 336, 352, 373, 381–382, 402; **II.**, 83, 91, 121, 124, 129, 132, 141, 190, 191, 201, 217, 221; **V.**, 304, 308, 314
- Prayer of the descendants of Jethro, **III.**, 76
- Prayer of Job, **II.**, 239; **V.**, 384, 389
- Prayer of Joseph, **II.**, 20, 22, 43, 44, 45, 57, 136, 172; **IV.**, 230
- Prayers of Joshua ben Levi, **IV.**, 213
- Prayer of Judah, **I.**, 420
- Prayer of Kenaz, **IV.**, 25
- Prayer of Leah, **I.**, 362, 368
- Prayer of Levi, **II.**, 194
- Prayers of Lot, **I.**, 254
- Prayer of Manasseh, **IV.**, 280; **VI.**, 375, 376
- Prayer of Methuselah against the demons, **I.**, 141
- Prayer of Mordecai, **IV.**, 374, 437, 438, 440, 441
- Prayers of Moses, see also Moses, prayers of
- Prayers of Moses, **II.**, 308, 309, 313, 320, 351, 353, 357, 359, 360; **III.**, 14, 15–16, 21, 39, 51, 68; **V.**, 366, 429; **VI.**, 5
- Prayer of the Naphtalites, **I.**, 365
- Prayers of the Ninevites, **IV.**, 250, 251
- Prayer of Noah, **I.**, 162, 173; **V.**, 182, 186
- Prayers, Nun's wife became pregnant after offering many, **VI.**, 169
- Prayer, Pharaoh went to the Nile for the purposes of, **V.**, 430
- Prayer of Rachel, **I.**, 364, 365, 415; **II.**, 135, 202, 209, 220
- Prayer of Rebekah, **I.**, 327, 343–344; **V.**, 271
- Prayer, Reuben absorbed in, **II.**, 24; **III.**, 199
- Prayer of Samuel in behalf of Israel, **IV.**, 64
- Prayers of Sanhedrin in behalf of David, **VI.**, 266
- Prayer of Sarah, **I.**, 223, 238, 286; **V.**, 215, 221
- Prayer of Satan, **II.**, 233
- Prayer of Shem granted, **V.**, 187
- Prayer of Simon, **II.**, 192
- Prayers, composed by Solomon, **III.**, 355
- Prayer, Solomon rose for, **VI.**, 306
- Prayer of Tamar, **II.**, 34, 35
- Prayers, Zadok stopped the plague by his, **VI.**, 279
- Prayer of Zepho, **II.**, 162
- Prayers of the pious, God longs for, **I.**, 70; **III.**, 420; **V.**, 231
- Prayers of the pious, accepted by God, **V.**, 160
- Prayers take the place of sacrifices after the destruction of the Temple, **I.**, 235; **V.**, 228
- Prayers, the efficacy of, **I.**, 261–2, 312–313, 362; **II.**, 93; **III.**, 332, 357; **IV.**, 39, 62, 214, 219, 224, 273, 274, 359; **V.**, 25, 59, 271; **VI.**, 105, 112–113, 199, 332, 367, 415, 435
- Prayers of the dead not efficacious, **IV.**, 39; **VI.**, 199
- Prayers of the Patriarchs, the efficacy of, **IV.**, 219
- Prayers, the washing of the hands before, **IV.**, 219
- Prayers on the day of the new moon, **IV.**, 219
- Prayers on the cemetery, **IV.**, 241
- Prayers from the Book of Baruch, recited in the Temple, **IV.**, 322; **VI.**, 323
- Prayers, recited before entering a tomb, **IV.**, 324
- Prayers, other than to Darius, forbidden by the Persian law, **IV.**, 348
- Prayers, efficacy of the, of the Great Synagogue, **IV.**, 359
- Prayers, God only addressed in, **V.**, 160
- Prayers of the departed souls, **VI.**, 151
- Prayers at midnight, **VI.**, 262
- Prayers, the punishment for talking during, **VI.**, 329
- Prayers, formulated by the men of the Great Synagogue, **VI.**, 449
- Prayers, daily, the origin of the, **VI.**, 449
- Prayers, see also God, praise of, and Songs
- Prayer-meeting, called by Mordecai, **IV.**, 417.
- Praying-shawl, see Talit.
- Preaching in the synagogues, instituted by Moses, **III.**, 173; **VI.**, 70.

- Precentor, God in the guise of a, **III.**, 138  
 Precentor, see also Hazzan.  
 Precepts, addressed to woman, **I.**, 67; **V.**, 89  
 Precepts, see also Commandments.  
 Predestination of every thing except man's moral freedom, **V.**, 75  
 Predestination of intellectual traits and wealth, **V.**, 75-76  
 Predestination of the human race at the time of the creation of Adam, **V.**, 82  
 Predestination of the time and place of revelation, **VI.**, 30  
 Predestination of the recipients of the Torah, **VI.**, 30.  
 Preëxisting things, details concerning, **I.**, 3, 96; **III.**, 80; **V.**, 13, 21, 29, 96, 107, 111, 133.  
 Pregnancy of the Re'em lasts twelve years, **I.**, 31  
 Pregnancy of the serpent lasts seven years, **I.**, 77  
 Pregnancy, Eve felt the pangs of travail at the end of, **I.**, 106  
 Pregnancy, the duration of, **I.**, 152; **IV.**, 146; **VI.**, 275  
 Pregnancy becomes noticeable after the third month, **I.**, 188; **V.**, 209, 400  
 Pregnancy of Emtelai, **I.**, 188; **V.**, 209  
 Pregnancy of Hagar occurred soon after her marriage, **I.**, 238; **V.**, 232  
 Pregnancy, Rebekah had extraordinary pains during, **I.**, 313, 314  
 Pregnancy, Nimrod's mother suffered great pains in, **I.**, 314; **V.**, 272  
 Pregnancy of Jochebed was painless, **II.**, 264  
 Pregnancy, the power of the ruby to induce, **III.**, 169-170  
 Pregnancy, mandrakes induce, **III.**, 170  
 Pregnancy of the earth with Adam, **V.**, 28, 72  
 Pregnancy, the hardening of the abdomen during, **V.**, 209  
 Pregnancy, the angel over, **VI.**, 83  
 Pregnancy of Bilhah and Zipporah hardly noticeable, **V.**, 412.  
 Pregnant women, special houses built for, in the time of Nimrod, **I.**, 187  
 Pregnant women brought forth untimely births on account of the noise of Judah's outcry, **II.**, 109, 112  
 Pregnant women, the sweetmeats desired by, **II.**, 318  
 Pregnant women at Sinai, bodies of, became transparent as glass, **III.**, 90  
 Pregnant women helped in building the Tower of Babel, **V.**, 203.  
 Prescience of God, see God, prescience of  
 Prescience, given to the descendants of Adam, **I.**, 91  
 Prescience of the demons, **V.**, 108  
 Prescience of the dove and the raven, **V.**, 185  
 Prescience of Pythagoras, **V.**, 197.  
 President of the Sanhedrin, Amram was the, **II.**, 254; **V.**, 394  
 President of the court, the new moon proclaimed by the, **II.**, 362; **V.**, 432  
 President of the court, God the, **V.**, 432.  
 Priapean form of the images of Beelzebub, **VI.**, 201.  
 Priapus, worship of, Asa devoted to, **IV.**, 184.  
 Pride of the trees, **I.**, 18; **V.**, 27  
 Pride, hated by God, **I.**, 18  
 Pride of the Israelites, **I.**, 66; **VI.**, 133  
 Pride, Eve not formed from the head to prevent, **I.**, 66  
 Pride in Arabot on the first Sabbath, **I.**, 84  
 Pride of the Cainites, **I.**, 152  
 Pride of the King of Sodom, **I.**, 232  
 Pride, the miter of the priest atones for, **III.**, 169  
 Pride of Nadab and Abihu, **III.**, 188  
 Pride, the punishment of, **III.**, 213, 214; **V.**, 375; **VI.**, 11, 336, 358  
 Pride, one of Balaam's bad traits, **III.**, 360, 361  
 Pride of Phinehas, **IV.**, 46  
 Pride of the angels, **V.**, 69  
 Pride, family, impossible, for all are descended from one pair, **V.**, 86  
 Pride, Cain offered his sacrifice in, **V.**, 136  
 Pride, found more frequently among low people than among nobles, **V.**, 308  
 Pride of Samson, **VI.**, 207  
 Pride of Samuel, **VI.**, 229  
 Pride, impurity generated by, **VI.**, 335

- Pride, one of the eight grievous sins, VI., 364.
- Priest, the heavenly, Michael is the, I., 385
- Priest, the first-born must be redeemed by the, II., 18
- Priest, daughter of, the punishment for adultery committed by a, II., 35
- Priest, Moses acted as a, II., 316, 326; V., 422
- Priest, stricken dead for attempting to divulge the secret of the whereabouts of the ark, III., 158
- Priest, Uzziah's attempt to act as, III., 214, 303; IV., 262; VI., 357
- Priest only may declare a leper clean, III., 259, 260
- Priest, God described as, III., 260; VI., 92
- Priest may not defile himself with a corpse, IV., 210
- Priest, water of bitterness administered by, IV., 395; VI., 385
- Priest, Levi idealized as a, V., 328
- Priest, killed by the name of God, V., 425
- Priest can not act as an executioner, VI., 302
- Priest, adorned with 48 precious stones, VI., 410
- Priest of righteousness, Messiah designated as, VI., 339
- Priest of war, Phinehas designated as, III., 187; VI., 75
- Priest, Egyptian, defended Joseph, II., 57, 126; V., 340-341
- Priest of On, Potiphar the, II., 76
- Priest, idolatrous, Jethro an, II., 289, 290; III., 388, 389
- Priest, idolatrous, Moses' wife the daughter of, III., 384; VI., 136
- Priest, idolatrous, of Micah, the identity of, IV., 50
- Priest, idolatrous, Rebekah the daughter of, V., 281
- Priest, idolatrous, Moses' grandson an, VI., 148-149
- Priest, idolatrous, of Beth-el, the name of, VI., 211
- Priest, idolatrous, guards the burial place of the Persian kings, VI., 437.
- Priesthood, laws of, Melchizedek instructed Abraham in, I., 233
- Priesthood, given to Abraham and his descendants, I., 234; V., 219
- Priesthood, forfeited by Reuben, II., 141
- Priesthood, conferred upon Levi, II., 141, 195
- Priesthood, law of, Isaac taught Levi the, II., 196
- Priesthood belonged to Aaron and his descendants, II., 263, 316; III., 306, 307
- Priesthood, the gift of the, given to Israel, III., 47, 65, 166, 205
- Priesthood, forfeited by Israel because of the sin of the Golden Calf, III., 87
- Priesthood, given to Israel conditionally, VI., 29
- Priesthood, bestowed upon Aaron on the day of the dedication of the Tabernacle, III., 210
- Priesthood, usurpation of, the punishment of, III., 307; VI., 358
- Priesthood of Phinehas, the nature of, III., 389; IV., 46
- Priesthood, given to Amram, VI., 260.
- Priestly blessings, bestowed for the first time on the first of Nisan, III., 181
- Priestly blessing, bestowed upon Israel by Aaron, III., 184
- Priestly blessing, the spell of the evil eye broken by, III., 186
- Priestly blessing, ceremony of the, must always be observed, III., 218
- Priestly blessing, privilege of, given to Phinehas, III., 389
- Priestly family, Jesus a descendant of, V., 393
- Priestly functions of Metatron, VI., 74
- Priestly functions may not be performed by a priest who is leprous, VI., 92
- Priestly functions could not be performed by a blind person, VI., 221
- Priestly garments, see also Garments, priestly
- Priestly garments of the Patriarchs, I., 332
- Priestly garments, Levi bidden to dress in, II., 196
- Priestly garments of Adam, V., 103, 104, 199
- Priestly garment, Joseph's coat was a, V., 326

- Priestly garments of Aaron and his sons, **III.**, 167
- Priestly garments, hidden by an angel, **VI.**, 410
- Priestly garments must be guarded against uncleanness, **III.**, 324-325
- Priestly garments, symbolic interpretation of, **VI.**, 68
- Priestly garments, atoning power of, **III.**, 168-169
- Priestly garments, not worn by Nadab and Abihu when they offered their sacrifices, **III.**, 189
- Priestly gifts, given to Ira by David, **VI.**, 268
- Priestly gifts, set aside by David from vetches, **VI.**, 269
- Priestly gifts, the symbolical explanation of, **III.**, 389; **VI.**, 138
- Priestly gifts, the number of, **I.**, 363; **III.**, 389
- Priestly laws, Aaron and his sons instructed in the, **III.**, 168
- Priestly law, directly revealed to Aaron, **III.**, 190
- Priestly laws of purity, observed by Saul, **IV.**, 72; **VI.**, 239
- Priestly portion, Abraham the first to set aside, **I.**, 323
- Priestly portions, **III.**, 290-291
- Priestly portion, Jeremiah went to Anathoth to partake of, **IV.**, 297
- Priestly portion of Elijah, brought to him by the ravens, **VI.**, 317
- Priestly portion, given to Elijah by the widow of Zarephath, **VI.**, 318
- Priestly share of the slaughtered animals, **VI.**, 100
- Priestly shares, law concerning the, not given on Sinai, **VI.**, 101.
- Priests, the names of persons in pre-Mosaic times who served as, **I.**, 165, 166, 233, 274, 320, 385; **V.**, 117, 162, 187, 218, 225, 226, 283; **VI.**, 260
- Priests, allowed by Joseph to remain in the possession of their land, **II.**, 126, 127
- Priests, Israel a nation of, **II.**, 127; **III.**, 87; **VI.**, 33
- Priests, Aaron and his sons appointed, **II.**, 326; **V.**, 422
- Priests, the proverb about, **II.**, 348
- Priests in the school of Jabez, **III.**, 76
- Priests, one of the three divisions of Israel, **III.**, 79
- Priests at the time of revelation, **III.**, 88; **VI.**, 34
- Priests, bastards may not act as, **III.**, 103
- Priests raised the curtain of the Holy of Holies during the festivals, **III.**, 159
- Priests, sustained by the fruit grown by the cedars of the Temple, **III.**, 163
- Priests sanctified themselves with the water of the laver, **III.**, 175
- Priests, forbidden to take wine before entering the sanctuary, **III.**, 189
- Priests, punishment of, for carrying the ark on a wagon, **III.**, 194; **IV.**, 95
- Priests, the number of sections of, **III.**, 208, 228
- Priests, sections of, the number of, that returned from Babylon, **III.**, 225
- Priests, law of sanctity given to the, **III.**, 210
- Priests, the first born acted originally as, **I.**, 320, 332; **III.**, 93, 211, 226; **V.**, 277, 283; **VI.**, 37
- Priests, trumpets blown by the, **III.**, 235
- Priests, the tributes to the, the oppressive burden of, **III.**, 290-291
- Priests may not use the upper garments as under garments, **III.**, 325
- Priests, present at Joshua's installation, **III.**, 440
- Priests, the bearers of the ark, **IV.**, 5
- Priests of Nob, see also Nob, priests of
- Priests of Nob, the story of, **IV.**, 67, 72, 75; **VI.**, 238
- Priests, shoulders of, the ark must be carried on, **IV.**, 96
- Priests, horse races attended by, **IV.**, 161
- Priests, slain by Nebuzaradan, **IV.**, 304; **VI.**, 397
- Priests, 80,000, eluded Nebuchadnezzar's army, **IV.**, 315
- Priests of the second Temple, the ignorance of, **IV.**, 354
- Priests, the number of, that marched on the fast of Esther, **IV.**, 423
- Priests were barefoot in performance of the Temple service, **V.**, 420

- Priests, of God, pious Gentiles act as the, **VI.**, 33
- Priests qualified to be members of the Synhedrion, **VI.**, 134
- Priests, Sadducean, the proclamation against, **VI.**, 221
- Priests baked the showbread on Sabbath, **VI.**, 243
- Priests, the meaning of the word, **VI.**, 260, 275
- Priests, driven away by Manasseh, **VI.**, 372
- Priests, the number of, descended from Rahab, **VI.**, 384, 411
- Priests, the number of, burnt at the destruction of the Temple, **VI.**, 427
- Priests offered libations in the Temple, **I.**, 414
- Priests, sacrifices offered by the, **II.**, 149; **III.**, 205
- Priests offered sacrifices for the first time on the first of Nisan, **III.**, 181
- Priests, the bullock of the dedication offering symbolical of, **III.**, 197
- Priests, sacrifices must be slaughtered by, **VI.**, 219
- Priests, fruit of the tree in the fourth year belongs to, **I.**, 171
- Priests, heave offering given to, **III.**, 289
- Priests, tithes of, Jacob and Abraham the first to introduce the, **V.**, 279
- Priests, Darius gave tithes to the, **IV.**, 347
- Priests, the tithes given to the, **III.**, 458
- Priests, the first fruits belong to the, **III.**, 290
- Priests, Issachar brought the first fruits to the, **II.**, 203
- Priests of Egypt, Abraham instructed, **I.**, 221
- Priests, wisdom of, Abraham learned, in Egypt, **I.**, 221
- Priests informed Pharaoh of the cause of his affliction, **I.**, 224
- Priests, the list of, recorded in the Egyptian archives, **II.**, 127
- Priests received daily portions from Pharaoh, **II.**, 127
- Priests, the allotment of one division of Egypt to the, **V.**, 403
- Priests, Egyptian, urged the slaying of Moses, **V.**, 408
- Priests of Baal, the number of, who contested with Elijah, **IV.**, 198
- Priests of Dagon, the crucifixion of, **VI.**, 224.
- Primordial creations, **V.**, 103, 104, 107, 109, 116, 189, 397
- Primordial light, see Light, primordial.
- Prince of darkness is the angel of death, **V.**, 16; see also Angel of darkness
- Prince of the earth is Satan, **V.**, 28
- Prince of the earth is the angel of the earth, **V.**, 61; see also Angel of the earth
- Prince of the face, **V.**, 161; see also Angel of the face
- Prince of Rome is Sammael, **V.**, 164; see also Angel of Rome
- Prince of the sea, **V.**, 26; see also Angel of the sea
- Prince of wisdom at the disposal of Enoch, **I.**, 139; see also Angel of wisdom
- Prince of the world, the identity and activity of, **I.**, 19; **IV.**, 302; **V.**, 28, 29; **VI.**, 150, 366
- Princes came to hear Enoch, **I.**, 128
- Princes of the Messiah's council, the list of, **V.**, 114, 130.
- Princesses of Egypt, the fragrance of, came from Joseph, **II.**, 19.
- Prison, Abraham's stay in, **I.**, 198, 199, 215; **V.**, 211, 212
- Prison, Joseph's stay in, **II.**, 17, 41, 57-58, 72, 273; **V.**, 340, 343
- Prison, the chief butler and baker of Pharaoh kept in, **II.**, 60
- Prison, Joseph put his brethren in, **II.**, 85
- Prison, Pharaoh put in, for three months, **II.**, 259
- Prison, captives were held in, **II.**, 367
- Prison, Zelophehad kept in, **III.**, 240
- Prison, the number of sinners in the time of Kenaz confined in, **IV.**, 21; **VI.**, 181
- Prison, Samson's profligacy in, **IV.**, 48
- Prison, Jeremiah confined in, **IV.**, 297, 298, 299
- Prison, Darius cast Daniel into, **IV.**, 347
- Prison, Solomon locked up demons in, **IV.**, 152

- Prison, Joseph put Potiphar in, **V.**, 338  
 Prison, the besieged thrown into, **II.**, 342  
 Prison, Akiba died in, **IV.**, 210  
 Prison guard, the story about, **IV.**, 226  
 Prison, Moses cast by Pharaoh into, **V.**, 424  
 Prison doors, the miraculous opening of, **V.**, 424  
 Prison, the Israelites cast by the Egyptians into, **II.**, 345.  
 Prisoner in Babylon, Manasseh a, **VI.**, 375  
 Prisoners of war, sold as slaves by the descendants of Noah, **I.**, 186  
 Prisoners, put into cages, **VI.**, 383.  
 Procedure, in criminal cases, **II.**, 35  
 Procedure in court, **IV.**, 135  
 Procedure in Solomon's court, **VI.**, 284.  
 Procrustean bed, set up in the cities of sin at the request of their judges, **I.**, 247; **V.**, 238.  
 Prometheus, the part of, ascribed to Adam, **V.**, 113.  
 Propagation, desire for, taken away from the female Behemoth, **V.**, 49  
 Propagation of man causes him to resemble the animals, **I.**, 50  
 Propagation, faculty of, denied to angels, **I.**, 50  
 Propagation of the species, the donkey's threat to stop, **V.**, 54  
 Propagation of animals, **V.**, 58  
 Propagation of the demons, **V.**, 108.  
 Property, as precious as life itself, **II.**, 95  
 Property rights, restricted by the ordinances of Joshua, **IV.**, 17  
 Property, of persons executed for treason, the right to, **VI.**, 312  
 Property, private, the king's right to, **VI.**, 261.  
 Prophecies, the names of persons who uttered, **I.**, 150, 170, 185, 393, 412, 422; **II.**, 9, 77, 79, 138, 143, 145, 146, 194, 218, 328; **III.**, 126, 252, 253, 300, 403; **IV.**, 27, 28, 66, 384-385; **V.**, 193, 284, 299, 367, 369, 370; **VI.**, 184  
 Prophecies, unconscious, **I.**, 279; **II.**, 10, 83; **III.**, 294, 360, 368, 375; **V.**, 250, 327, 332, 350; **VI.**, 102, 126, 219  
 Prophecies of the Gentiles, put to nought by the pious deeds of Israel, **III.**, 377  
 Prophecies of Isaiah and Obadiah, spoken in 71 languages, **V.**, 195  
 Prophecies about Duma and Seir, **V.**, 272.  
 Prophecy concerning Potiphar's wife, **II.**, 44  
 Prophecy, shoulderpieces of, **II.**, 196  
 Prophecy concerning Moses, **III.**, 84  
 Prophecy, the cessation of, **III.**, 161; **IV.**, 355; **VI.**, 442, 448  
 Prophecy, gift of, withdrawn from the Gentiles, **III.**, 355  
 Prophecy, gift of, a special distinction of Israel, **III.**, 380  
 Prophecy, Book of, given to Joshua, the contents of, **III.**, 401  
 Prophecy concerning the birth of Samuel, **IV.**, 59; **VI.**, 217  
 Prophecy, the last representatives of, **IV.**, 355  
 Prophecy, unconscious, the conception of, widespread, **V.**, 250  
 Prophecy, exclusively in the possession of Israel after Moses' death, **V.**, 381  
 Prophecy, father of, the bearer of the title, **V.**, 404; **VI.**, 282, 317  
 Prophecy, Torah partly revealed through, **VI.**, 47  
 Prophecy after death, **VI.**, 237  
 Prophecy, the prerequisites of, **VI.**, 349  
 Prophecy, suppression of, the penalty of, **VI.**, 350  
 Prophecy, suppression of, Jonah's attempt at the, **VI.**, 350  
 Prophecy, a prerogative of Palestine, **VI.**, 411.  
 Prophet, the qualifications of a, **III.**, 141; **VI.**, 59, 349  
 Prophet, every, received at Sinai his share of the revelation, **III.**, 97  
 Prophet of Beth-el, details concerning, **IV.**, 51; **VI.**, 211  
 Prophet, false, of Beth-el, **VI.**, 306  
 Prophet, false, could cause the sun and moon to stand still, **VI.**, 199  
 Prophet of Judah, details concerning, **IV.**, 51; **VI.**, 211, 306  
 Prophet, see also Prophets.  
 Prophetesses, the names of the persons who were, Abigail, **IV.**, 117-118;



- Bath-sheba, VI., 281; Deborah, VI., 196; Hannah, IV., 57; Huldah, IV., 36; Leah, I., 363; Matriarchs, I., 341; Miriam, III., 307, 308; Rachel, I., 368; V., 299; Rebekah, V., 282-283; Sarah, V., 214; Tamar, II., 33
- Prophetesses, the number of, recorded in the Bible, VI., 343.
- Prophetic dream of Amram, II., 263
- Prophetic dream of Miriam, II., 264; V., 397
- Prophetic dream of Jacob, I., 351
- Prophetic dream of Pharaoh's chief butler, II., 61, 62.
- Prophets of Ahab misled by Naboth, IV., 187-188
- Prophets of each generation, shown to Adam, I., 61
- Prophets, the names of the persons who were, Aaron, II., 329; Abraham, I., 259; Adam, V., 83; Antediluvians, V., 167; Amoz, II., 34; Balaam, VI., 124; Barak, VI., 195; Baruch, IV., 322; Baruch's ancestors, VI., 411; Benjamin, V., 370; David, VI., 249; Eber, I., 172; Eldad, III., 252; Eliezer, VI., 310; Eliphaz, I., 421; Ezra, IV., 357; Gad, II., 218; Hanani, VI., 310; Isaac, I., 343; Isaiah, II., 34; Elders of Israel, III., 255; Jacob and his sons, V., 346; Jeremiah, II., 9; Job, V., 381; Joseph, V., 361; Joshua, III., 440; Judah, V., 367; Kenaz, VI., 184; Korah's sons, VI., 215; Lamech, V., 167; Levi, II., 177; Medad, III., 252; Moses, II., 270; Moses' grandson, VI., 51; Naphtali, II., 145; Noah, V., 167; Obadiah, I., 422; Reu, I., 185; Samson, VI., 207; Samuel, V., 15; Saul, IV., 66; Shem, V., 287; Solomon, VI., 301; Zerach's sons; II., 283
- Prophets, four, proclaimed the punishment of the Ammonites and Moabites, I., 257
- Prophets, two, admonished the nations of the world, I., 260
- Prophets, a joyful mood is necessary for the, II., 80, 116; V., 346
- Prophets, Gentile, the names of the, II., 240; III., 205, 354, 355-356, 371; IV., 411; V., 381; VI., 124, 125
- Prophets, the thrones of, in Paradise, II., 314
- Prophets instituted the custom of reading from the Torah, III., 40
- Prophets, one of the three parts of the Torah, III., 79
- Prophets, Israel's faith in the, III., 87
- Prophets, compared to foxes, III., 90
- Prophets, offered by Israel as guarantors, III., 90
- Prophets, the visions beheld by the Israelites on Sinai greater than those granted to the, III., 106; VI., 44
- Prophets, the revelations made to the, the nature of, III., 107, 108, 258; V., 426; VI., 44-45
- Prophets and Moses, the differences between, III., 107-108; VI., 44-45
- Prophets, future, shown to Moses, III., 136, 398; VI., 141
- Prophets owed their distinction to Israel, III., 283; VI., 98
- Prophets, the ancestors of the, III., 287, 293, 443; IV., 5; VI., 151, 171, 384, 411
- Prophets, the style of, IV., 188; VI., 312
- Prophets, slain by the Israelites, IV., 200
- Prophets in hiding, supported by Obadiah, IV., 241; VI., 321
- Prophets, Jezebel the murderess of, IV., 294
- Prophets, maltreated by Israel, IV., 295; VI., 403
- Prophets, fifty, Hiram outlived, IV., 336
- Prophets, the first, the names of, V., 15; VI., 69
- Prophets, the first, the meaning of the term, VI., 249-250
- Prophets, the early, called the servants of God, VI., 147
- Prophets, post-exilic, the names of, VI., 314
- Prophets, part of the miracles performed through the, in this world, V., 68
- Prophets, 48, each one receives a drop of water from Paradise, V., 83
- Prophets form part of the seven shepherds, V., 130

- Prophets, Noah saved on account of the merits of, **V.**, 379
- Prophets, Obadiah the least important of the, **V.**, 195
- Prophets, Isaiah the greatest of the, **V.**, 195; **VI.**, 359, 375
- Prophets, the garments worn by God when appearing to, **V.**, 259
- Prophets, not entirely free from sin, **V.**, 304
- Prophets, longevity of, **V.**, 374
- Prophets are seven-month children, **V.**, 397; **VI.**, 217
- Prophets, Moses the first of the, **V.**, 404
- Prophets occupied themselves with work, **V.**, 414
- Prophets asked for a miracle to be done for them, **VI.**, 101
- Prophets could not alter the Torah, **VI.**, 170, 319
- Prophets do not take gifts, **VI.**, 206
- Prophets, acquainted with the crowns of the Hebrew letters, **VI.**, 220
- Prophets, the position of Samuel among the, **VI.**, 228, 229
- Prophets, the number of, in Elijah's time, **VI.**, 343
- Prophets, the number of, recorded in the Bible, **VI.**, 343
- Prophets, the birthplace of, **VI.**, 357
- Prophets, mentioned in the Bible, were all sons of prophets, **VI.**, 357
- Prophets, martyred, the names of, **VI.**, 396
- Prophets, graves of, visited by Hadrian, **VI.**, 410
- Prophets were among the men of the Great Synagogue, **VI.**, 447
- Prophets, false, of Ahab, **III.**, 458
- Prophets, false, the story of, **IV.**, 336
- Prophets, false, take gifts, **VI.**, 206.
- Proselyte, the wife chosen for Isaac would have to become a, **I.**, 293
- Proselyte, admittance of a, the law concerning, **III.**, 62, 64, 74, 88; **IV.**, 32; **VI.**, 27, 190, 480
- Proselyte, one should not scoff at a Gentile before a, **III.**, 65
- Proselyte, female, may not marry until after three months elapsed, **III.**, 77
- Proselyte who studies the Torah, no less than a high priest, **III.**, 197
- Proselyte of the gate, Araunah described as, **VI.**, 294
- Proselyte, termed a God-fearing man, **VI.**, 344
- Proselytes, the reward of the, in Paradise, **I.**, 21; **II.**, 314; **V.**, 32
- Proselytes, the sons of Japheth, in the academies of Shem, **I.**, 170; **V.**, 192
- Proselytes, Abraham induced all men to become, **I.**, 219
- Proselytes are descendants of the infants suckled by Sarah, **I.**, 263
- Proselytes, the names of persons who became, Abraham, **V.**, 291; Arab prince, **IV.**, 325; Araunah, **VI.**, 294; Atarah, **VI.**, 407; Barzillai, **VI.**, 267; Gibeonites, **IV.**, 110, 111; Ithra, **VI.**, 253; Jethro, **III.**, 72; Jonah's crew, **VI.**, 350; Nebuzaradan, **VI.**, 397; Obadiah, **V.**, 31; Puah, **V.**, 393; Shiphrah, **V.**, 393; Rahab, **VI.**, 171; Tamar, **V.**, 334; Sennacherib's sons and troops, **IV.**, 269-271; Zipporah, **VI.**, 136
- Proselytes, the ten rulers who became, **VI.**, 412
- Proselytes, Jethro and his descendants excelled all, **III.**, 72; **VI.**, 134
- Proselytes, kindness to, Israel commanded to practice, **III.**, 73
- Proselytes have no claim on Palestine, **III.**, 74
- Proselytes, not included in the census of the Israelites, **III.**, 131
- Proselytes, permitted to offer sacrifices, **III.**, 285
- Proselytes, the dispute of the, with the Israelites, **III.**, 285
- Proselytes, the number of, admitted in the time of David, **IV.**, 111; **VI.**, 270
- Proselytes, Hezekiah's ancestors brought in many, **IV.**, 274
- Proselytes in the time of Nebuchadnezzar, **IV.**, 331; **VI.**, 420
- Proselytes, many subjects of Darius became, **IV.**, 347; **VI.**, 435
- Proselytes, Abraham the father of, **V.**, 233

Proselytes have no excuse for refusing to submit to circumcision, V., 245  
 Proselytes, Jethro brought Moses' sons to make proselytes, VI., 26  
 Proselytes, the praise of, VI., 269  
 Proselytes, the faithlessness of, VI., 407  
 Proselytes of the house of Neblata, VI., 441  
 Proselytes, Akiba a descendant of, VI., 462  
 Proselytes, see also Conversion.  
 Proselytizing activity, see Missionary activity.  
 Prostitute, Melchizedek the son of a, V., 226  
 Prostitute, see also Courtesan, and Harlot.  
 Proverbs and Sayings,  
   Seek to win over the accuser, that he cause thee no annoyance, II., 151  
   Let not anger master thee and thou wilt not fall into sin, IV., 218  
   Artisans of the same guild hate one another, I., 73  
   Audacity prevails even before God, III., 362  
   I will give thee a heap of barley on condition that I cut off thy head, I., 208; III., 254; V., 216  
   As each bird seeks its kind, so does man his equal find, VI., 203  
   Boast not thyself of to-morrow, III., 188  
   Would anyone take brine to Spain or fish to Accho? II., 335  
   A candle may glow in the dark but not when the sun and the moon shed their rays, III., 75  
   If you give a piece of bread to a child, tell its mother about it, III., 338; VI., 116  
   If thou interest a city, observe its laws, III., 142  
   A city without Abba Kolon is not worthy of the name, VI., 280  
   Clouds are followed by sunshine, II., 278  
   Many a colt has died and his hide has been used as a cover for his mother's back, III., 188  
   Correction leads to love, I., 269

He who courts danger will be overcome by it; he who avoids danger will overcome it, I., 349  
 Take heed not to rise up against the royal house of David, IV., 97  
 Sufficient unto the day is the evil thereof, II., 319; V., 420  
 Never despair, VI., 380  
 He who is dissatisfied with his small portion loses the little he has in striving for more and better things, I., 39; V., 56  
 The camel looked for horns, and lost his ears which he had possessed, V., 56  
 Dominion buries him that exercises it, II., 169; V., 373  
 Let not drink master thee, and thou wilt be spared pain, IV., 218; VI., 332  
 A few drops cannot fill a bucket, III., 284  
 The dung from Isaac's she-mules rather than Abimelech's gold and silver, I., 323  
 He who honors his enemy will meet his death through him, VI., 313  
 He who honors his enemy is like an ass, VI., 312-313  
 Do the evil no good, lest evil fall upon thee, I., 109  
 The whole world loveth a favorite of fortune, II., 140  
 Refrain from doing ought against a favorite of fortune, IV., 97  
 There is no need of a fence if there is no vineyard, of what use is the shepherd, if there is no flock? V., 411  
 He that hath tasted of food knoweth its flavor, III., 417  
 Bow before the fox in his day, II., 130  
 A gift blinds the eyes of the wise, I., 328  
 God treats man according to his deserts at each moment, I., 265  
 God taketh the wise in their own craftiness, III., 313  
 God works good through the good, and evil through the evil, III., 394; VI., 140  
 He that beginneth a good deed shall also complete it, III., 408-409

Good tidings make the bones fat, I., 359

Let thy right hand push away and thy left hand bring back, VI., 347

Haste thee not, move slowly, for the world is taken from one and bestowed upon another, IV., 164

Hearing is not like seeing, III., 88; VI., 33

All the heathen are akin to one another, IV., 394

Neither thy honey nor thy sting, III., 359

Honor pursues him who tries to escape it, III., 209

The horse goes willingly to battle, and is ready to be slain only to be of service to its master, III., 385

Can a house conceal itself from its architect? I., 97

If thy husband left for the country, it is time for thee to visit the market place, VI., 474

Beat the idols, and the priests are in terror, II., 348; V., 428

Rather a hundred deaths, than one jealousy, III., 466; VI., 158

Furnish thyself with food for the journey, prepare thy meal while daylight lasts, for thou wilt not remain on earth forever, and thou knowest not the day of thy death, IV., 164

Before thou settest out on a journey, take counsel with thy Creator, IV., 218; VI., 312

When thou travelst abroad, set out on thy journey with the dawn and turn in for the night before darkness falls, IV., 137

The tongue of the just is as choice silver, III., 198

Even a king depends upon favors in a strange land, II., 130

No king dislikes to see his birthday celebrated, III., 100

The king is the mightiest on earth, IV., 351

The king is to his country what the heart is to the human body, V., 245

All pay flattery to a king, IV., 128

The liar is not believed even when he speaks the truth, II., 117

One appreciates the benefit of light after having been in darkness, V., 222

The one-eyed is regarded among the blind as keen-sighted, V., 178

Thou seekest the living in the graves of the dead, II., 334; V., 425

A man who lusts after what is not his due, loses also what he has, I., 78

No man can be expected to sing about his executioners, III., 339

Man should be pliant as a reed, not hard like the cedar, I., 260

Whatever a man wisheth his neighbor, doth he believe that his neighbor wisheth him, III., 275

He who is disliked by his fellowmen is also disliked by heaven, VI., 439

The common man rushes to the front, IV., 394

A man is not responsible for what he does, if he is driven to it by suffering, V., 185

Marriages are made in heaven, V., 262

With the measure that a man uses, shall measure be given him, III., 423

There is no mercy in justice, III., 420; VI., 147

As the mother so the daughter, V., 313

If a judge said to a man, "Remove the mote from thine eye", he replied, "Remove the beam from thine own," IV., 30

Not the mouse is the thief, but the hole where the stolen thing is hidden, VI., 91

The receiver is no better than the thief, III., 258; VI., 91

Leaving Egypt like a net without fish, II., 125

Once the ox has been cast to the ground, slaughtering knives can readily be found, IV., 443; VI., 478

There is no peace without correction, I., 269-270

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith, III., 372; IV., 170

- Better is a dry morsel and quietness therewith, than a house full of sacrifices and strife, **III.**, 371
- We ground pearls into flour instead of wheat, but to no avail, **IV.**, 164
- If the Feast of Pentecost falls on a sunny day, then sow wheat, **IV.**, 97
- The pious promise little and do much, the wicked promise much and do little, **III.**, 369; **VI.**, 129
- Whosoever loves pious deeds, never has enough of them, **III.**, 416
- Never praise a man to his face, **III.**, 257
- O Physician, heal thine own lameness, **I.**, 118
- Break the pitcher and spill not the wine, **II.**, 234
- He found a pomegranate; he enjoyed the heart of the fruit, and cast the skin aside, **IV.**, 220
- Pride goeth before destruction, and a haughty spirit before a fall, **III.**, 368
- Trust not a proselyte even in the twenty-fourth generation, **VI.**, 407
- One cannot educate a well-behaved puppy whose dam is ill-conditioned, let alone an ill-conditioned puppy whose dam is ill-conditioned, **IV.**, 286
- Do not cross a river that is swollen, **IV.**, 137
- He who throws himself against a wave is overthrown by it, **VI.**, 287
- The rope follows after the water bucket, **II.**, 102, 106, 107; **V.**, 353
- You seize the rope at both ends, **III.**, 435
- A rose between thorns, **I.**, 311
- One should not wait till his shortcomings are found out by others, but should rather state them himself, **V.**, 262
- Smite a scorner, and the simple will beware, **III.**, 63
- Like a sick man who is asked whether he prefers to be buried next to his father or next to his mother, **IV.**, 112
- If the smoke of ten candles could not extinguish one, how can one extinguish ten? **II.**, 113
- He who was bitten by a snake fears a snakelike rope, **V.**, 278
- Throw a stick into the air as thou wilt, it will always land on its point, **I.**, 265; **II.**, 44; **III.**, 381; **V.**, 247; **VI.**, 135
- Cast no stone into a well from which thou hast drawn water, **III.**, 408
- Strangers profit when brothers quarrel, **V.**, 223
- Ye carry straw to Ephraim, **II.**, 335
- Is there a teacher without a pupil? **I.**, 361
- A thief can enter a vineyard that hath a keeper only if the keeper is asleep, **III.**, 377
- Let not time deceive thee, thou must wither away, and leave thy place to rest in the bosom of the earth, **IV.**, 164
- Whoso joins a transgressor, is as bad as the transgressor himself, **III.**, 314
- Truth is supreme over all, **IV.**, 351
- No truth among slaves, **I.**, 241
- To the place of many vegetables, thither carry vegetables, **II.**, 335
- It profits not if a villain is cast into a sawmill, **I.**, 358
- Do not attempt to dissolve thy neighbor's vow in the moment he hath made it, **III.**, 417
- A wall ten hands high that stands is better than one 100 ells that cannot stand, **I.**, 72
- Weasel and cat had a feast of rejoicing over the flesh of the unfortunate dog, **III.**, 354
- Even if the wheat of thine own place be darnel, use it for seed, **I.**, 293
- Out of the wicked cometh forth wickedness, **I.**, 178; **II.**, 162-163
- The eye of the wicked never beholds treasures enough to satisfy it, **I.**, 417
- The wicked mend not their ways even at the gate of Hell, **II.**, 313
- Accursed are the wicked that never do a wholly good deed, **II.**, 67; **VI.**, 462

- Woe to the wicked, woe to his neighbor, *III.*, 288; *VI.*, 99
- Wine is the mightiest thing there is, *IV.*, 351
- Acquire wisdom; she is better than gold and much fine gold, *IV.*, 138
- For the wise a hint, for the fool a punch, *VI.*, 348
- Never betray a secret to a woman, *IV.*, 137
- A woman's soul is not as heavy as a handful of chips of wood, *VI.*, 287
- Every wise woman buildeth her house, but the foolish plucketh it down with her own hands, *III.*, 300
- Women are the mightiest in the world, *IV.*, 351
- Proverbs of Solomon, the interpretation of, *IV.*, 130
- Proverbs of Solomon, the number of, *IV.*, 130; *VI.*, 283
- Proverbs, quoted from the Bible by the Church Fathers, *V.*, 234
- Proverbs, Book of, the contents and authorship of, *VI.*, 301
- Proverbs, Book of, Hezekiah had copies made of, *IV.*, 277; *VI.*, 387
- Proverbs, Book of, the cantillation of, *V.*, 390
- Proverbs, Book of, and that of the Psalms, the contradictions between, *VI.*, 283.
- Prunicus, Gnostic doctrine concerning, *V.*, 138.
- Psalm 20, verses of, inscribed on the foot of Joab, *IV.*, 101
- Psalm 22, recited by Esther, *IV.*, 428; *VI.*, 472-473
- Psalm 22, the rabbinic and Christian interpretations of, *VI.*, 472-473
- Psalm 22, the recitation of, in the Temple, *VI.*, 473
- Psalm 30, composed by Solomon, *VI.*, 12
- Psalm 92, on repentance, composed by Adam, *V.*, 112
- Psalm 110 refers to Abraham, *V.*, 224-225
- Psalm 110 refers to Hezekiah, *V.*, 224-225
- Psalm 125.5, the allusion in, *IV.*, 191
- Psalm 136, recited by Mordecai, *VI.*, 477
- Psalm in honor of the Sabbath, *I.*, 86; *V.*, 112
- Psalm, recited by David when rescued from Achish, *IV.*, 90
- Psalm to drive away the evil spirit, composed by David, *VI.*, 234
- Psalm, recited at the anointing of David, *VI.*, 247
- Psalm concerning Gog and Magog, *VI.*, 266
- Psalm, composed by David in his flight from Absalom, *VI.*, 266
- Psalms, recited by Jacob every night, *I.*, 350
- Psalms, recited by the Levites, *II.*, 149
- Psalms, the authors of the, *III.*, 462; *V.*, 112; *VI.*, 12, 105, 263, 266
- Psalms, intoned by David in Paradise, *IV.*, 114, 116
- Psalms, composed by the frog, *IV.*, 101-102; *VI.*, 262
- Psalms of David, compared with the psalm of Nebuchadnezzar, *VI.*, 418
- Psalms consist of revelations concerning the future history of Israel, *VI.*, 262
- Psalms, composed with the aid of music, *VI.*, 262
- Psalms, reading of, the merits of, *VI.*, 263
- Psalms, the meter of, *VI.*, 263
- Psalms, the daily recitation of, *VI.*, 263
- Psalms, Haftarah concluded with a passage from, *VI.*, 265
- Psalms, Book of, the cantillation of, *V.*, 390
- Psalms, Book of, not part of the Prophets, *VI.*, 249
- Psalms, Book of, contradictions between the Book of Proverbs and, *VI.*, 283
- Psalms, Book of, in the Hagiographa, *VI.*, 413.
- Pseudepigraphic writings, the names of the antediluvian ladies in, *V.*, 145-146
- Pseudepigraphic work about Elisha and Gehazi, *VI.*, 347.
- Ptolemy, the Septuagint prepared at the command of, *V.*, 111; *VI.*, 412
- Ptolemy, one of the proselytes, *VI.*, 412.
- Puah, the madder-plant, *II.*, 188
- Puah, the son of Issachar, *II.*, 188



- Puah, the meaning of the name of, V., 389, 393
- Puah, an Egyptian mid-wife, V., 393
- Puah, the persons identical with, II., 253; V., 393.
- Puberty, the good inclination appears at the time of, V., 81.
- Pul, one of the names of Sennacherib, VI., 370.
- Pun in rabbinic literature, V., 97.
- Punishment measure by measure, I., 169; II., 256, 310-311, 343; III., 66, 283, 335; IV., 190, 285, 375, 427; VI., 10, 267, 345
- Punishment of Abimelech, I., 324
- Punishment for Adam's sin, I., 79, 86; V., 100, 102
- Punishment of Amalek for his misdeeds, III., 62
- Punishment of Anah for crossing animals, I., 424
- Punishment of Bozrah, I., 424
- Punishment of Cain, I., 108, 111; II., 222; V., 141, 143
- Punishment of Chenephres, V., 413
- Punishments, decreed for Egypt, II., 341; V., 406, 434; VI., 10
- Punishment of the generation of Enoch, I., 123; V., 152
- Punishment of Esau, I., 321; V., 286
- Punishment of Eve, V., 101
- Punishment of Isaac, V., 288-289
- Punishment of the Ishmaelites, II., 22
- Punishment of Israel for its sins, I., 352; II., 259; III., 47, 54, 120, 130; V., 437; VI., 23, 35, 54-55
- Punishment of the elders of Israel, II., 331
- Punishment of Jacob, I., 321, 338, 395, 396; V., 285, 304, 309, 311
- Punishment of Jacob's sons, II., 85, 102, 205
- Punishment, decreed over Job, II., 225, 296; V., 385
- Punishment of Joseph, II., 5, 44, 58, 63, 96, 100, 121, 150, 169; V., 351, 374
- Punishment of Judah, II., 37; V., 332, 334
- Punishment of Laban, V., 303
- Punishment of the descendants of Levi, II., 197
- Punishment of Lilith, I., 65
- Punishment of Lot, I., 255
- Punishment of Moses, II., 226, 293, 321, 326, 328, 341
- Punishment of Og, III., 343
- Punishment of Paltit, I., 250
- Punishment of the Patriarchs, I., 423
- Punishment of Pharaoh, II., 78, 296, 340
- Punishment of the Philistines, I., 324
- Punishment of Potiphar, V., 338
- Punishment of Rachel, I., 367; V., 319
- Punishment of Reuben, II., 190
- Punishment of Sarah, V., 237
- Punishment of Simon, II., 192
- Punishment of the angels sent to Sodom, I., 350-351; V., 290
- Punishment of the fallen angels, I., 147-151; V., 70, 117, 154, 170
- Punishment of Satan, V., 85, 86, 123
- Punishment of the ten generations after their death, V., 132
- Punishment of the builders of the Tower of Babel, I., 180; V., 203-4
- Punishment of the sinners in the ark, I., 166; V., 55
- Punishment of the generation of the Deluge, I., 159, 163; V., 182, 183
- Punishment of the cities of sin executed by God and His court of justice, V., 241
- Punishment of the sins of a generation before the time of revelation, VI., 35
- Punishment of the earth, I., 79; V., 142
- Punishment of the moon, I., 80; V., 34, 40
- Punishment of the stars, V., 35
- Punishments decreed upon the serpent, I., 77, 78; V., 100, 123
- Punishments of the idols, II., 129, 250; VI., 8
- Punishment for various sins, I., 50, 93, 328; II., 116, 128, 129; III., 98, 99, 102, 381; V., 250, 352; VI., 40, 41, 42, 43, 135
- Punishment involved in disregarding the Torah, III., 88
- Punishment, averted by repentance, III., 367, 377
- Punishment, not meted out to persons below twenty years, I., 326; III., 300
- Punishment, Joseph improved criminals without, V., 342

- Punishment of Israel's enemies, **II.**, 304; **V.**, 265
- Punishment of the wicked, the details concerning, **I.**, 305; **II.**, 207, 311; **III.**, 107, 133, 302; **V.**, 20, 184, 240, 417, 434; **VI.**, 11, 12, 40
- Punishment, instruments of, in the north, **I.**, 9, 12; **V.**, 11
- Punishment, see also Reward and punishment.
- Punon, Israel punished at, **III.**, 337.
- Purification, Jacob bade his sons to undergo, **II.**, 140
- Purification of Israel in the world to come, **III.**, 216; **VI.**, 79
- Purification of the unclean, **III.**, 216, 257
- Purification, laws of, Moses forgot to communicate, **III.**, 413
- Purification, laws of, announced by Eleazar, son of Aaron, **III.**, 413-414
- Purification of the pious in the river of fire, **V.**, 125
- Purification of warriors before going to war, **VI.**, 25
- Purification, waters of, Moses was sprinkled with, before going to war, **VI.**, 25
- Purification offerings, brought by women, the laws concerning, **IV.**, 61; **VI.**, 221, 227
- Purim, Feast of, the origin of, **IV.**, 406, 447, 448; **VI.**, 448, 481.
- Purity of family in Israel, **III.**, 239, 390, 391
- Purity of family, Elijah the restorer of, **IV.**, 233; **VI.**, 324
- Purity of the Jewish race, **III.**, 238, 239; **IV.**, 355; **VI.**, 83, 84, 442
- Purity, laws of, observed by Abraham, **I.**, 243
- Purity, priestly laws of, observed by Saul, **IV.**, 72; **VI.**, 239
- Purity of the young men in Israel, **VI.**, 132
- Purity, see also Chastity
- Purity of the stork, **I.**, 43; **V.**, 59
- Purity, Torah bestowed upon Israel in, **I.**, 14
- Purity of God and the soul, **I.**, 57, 60, 92; **V.**, 77
- Purity, reward for Adam's descendants for reading the Book of Razel in, **I.**, 91
- Purity of the burning bush, **II.**, 303; **V.**, 416.
- Purple, garments of, require zizit, **III.**, 289
- Purple, fringe of, required at the end of each garment, **III.**, 289
- Purple garments, worn by a king, **IV.**, 250
- Purple, garment of, Israelites clothed in, **III.**, 132, 237
- Purple garment, spread over Moses' couch, **III.**, 472
- Purple, cover of, worn by Ahasuerus, **IV.**, 435
- Purple mantle of Eliphaz **II.**, 239
- Purple, Jacob's bier covered with drapery of, **II.**, 149
- Purple, Joseph clad in, **II.**, 82, 102, 121
- Purple, men arrayed in, to greet Joseph, **II.**, 120
- Purple, robe of, Joshua clad in, **III.**, 440
- Purple, color of the seat of the palanquin of the Messiah, **I.**, 22
- Purple, color of, coverings of beds of Paradise, **I.**, 22
- Purple, one of the colors used in the Tabernacle, **III.**, 117, 152
- Purple, color of, the cloud of glory, **III.**, 236
- Purple, made in the city of Luz, **VI.**, 187
- Purple snail in the possession of Zebulun, **III.**, 198, 460
- Purple, Tyrian, produced by a snail, **II.**, 91.
- Put, one of the seven sinners, **IV.**, 22; **VI.**, 182
- Put, one of the builders of the Tower of Babel, **V.**, 201.
- Putiel, the identity of, **III.**, 138.
- Pythagoras, details concerning, **V.**, 197; **VI.**, 422.
- Pythagorean doctrine of the music of the spheres, **V.**, 36
- Pythagoreans, Numenius one of the, **V.**, 402.

Q

Quails, the story of the, **I.**, 51; **III.**, 47, 50, 54, 77, 252, 253, 254, 255, 335, 350, 444; **VI.**, 15, 20, 90.

Queen of Sheba, details concerning, **III.**, 411; **IV.**, 143-149, 152, 300; **VI.**, 288, 289, 291, 292, 389.

R

Ra', the name of an unlucky star, **V.**, 431.  
Ra'ah, the name of a star, **III.**, 126  
Ra'ah, the harbinger of blood and death, **III.**, 126.

Raamses, the magicians of, **II.**, 65

Raamses, Joseph looked for his brethren in, **II.**, 82

Raamses, destroyed by the noise of Judah's outcry, **II.**, 106

Raamses, built by the Israelites, **II.**, 106, 247; **V.**, 392

Raamses, Jacob bade his sons to come to, **II.**, 140

Raamses, the sons of Esau defeated by Joseph at, **II.**, 157

Raamses, the Exodus of the Israelites began at, **II.**, 374.

Rab, the founder of the Sura academy, **V.**, 403.

Rab-saris, general of Sennacherib, **VI.**, 365.

Rab-shakeh, the messenger of Sennacherib, details concerning, **VI.**, 362, 364, 370.

Rab-shakeh, a son of Hezekiah, the death of, **IV.**, 277; **VI.**, 370.

Rab-shakeh, a son of Isaiah, **VI.**, 370.

Raba, view of, concerning Job, **V.**, 389.

Rabba-yakira, one of the names of Sennacherib, **VI.**, 370.

Rabba bar Abbahu, the poverty of, **IV.**, 204, 205

Rabba bar Abbahu visited Paradise, **IV.**, 205

Rabba bar Abbahu consulted Elijah, **IV.**, 218.

Rabba bar Shila and Elijah, **IV.**, 220.

Rabbah, city of, Og's bed preserved in, **III.**, 348; **VI.**, 259

Rabbah, city of, captured by Joab, **VI.**, 259.

Rabbi, Elijah disguised as a, **IV.**, 221

Rabbi of Jerusalem, the story about the, **VI.**, 327

Rabbi, Elijah appeared in a dream to a, **VI.**, 328.

Rabbinical injunctions, observed by Abraham, **I.**, 292.

Rabbinites, ridiculed by the Karaites, **V.**, 285.

Rabdos, a hound-like spirit, **IV.**, 152.

Raccia, the location of the synagogue of Ezra, **IV.**, 358.

Race, the black, see Black race

Race, purity of, see Purity of the Jewish race.

Rachel, see also Leah and Rachel

Rachel, relations between Leah and, **I.**, 66, 360, 362, 363, 366; **IV.**, 310; **V.**, 296, 299

Rachel, the twin-sister of Leah, **V.**, 318

Rachel, the relations between Jacob and, **I.**, 355, 357, 358, 359, 360, 361, 363, 365, 415; **II.**, 202; **IV.**, 310; **V.**, 294, 295, 296; **VI.**, 216

Rachel, details concerning the death of, **I.**, 374, 415; **II.**, 7, 104, 220; **V.**, 297, 316, 319, 349

Rachel, burial place of, **I.**, 355, 367, 415; **II.**, 20, 132, 135, 136, 181; **V.**, 319, 365, 375

Rachel, beauty of, **I.**, 359, 390; **II.**, 7, 44, 170; **VI.**, 273

Rachel, prayers of, **I.**, 364, 365, 415; **II.**, 135, 202, 209, 220; **IV.**, 311; **VI.**, 397, 398

Rachel, punished for her unbecoming conduct, **I.**, 367

- Rachel, a prophetess, **I.**, 368; **V.**, 297, 299
- Rachel feared that Laban would give her to Esau, **I.**, 368; **V.**, 299
- Rachel feared that her father would not let her go with Jacob if she remained childless, **I.**, 368; **V.**, 299
- Rachel, sterility of, **I.**, 368; **V.**, 299; **VI.**, 205
- Rachel took the teraphim with her, **I.**, 371, 374, 412; **II.**, 100; **V.**, 301, 302
- Rachel was married fourteen years before she bore a child, **I.**, 415; **II.**, 4; **V.**, 296
- Rachel fasted for twelve days, **I.**, 415; **II.**, 220
- Rachel, events of the life of, similar to those of Rebekah, **II.**, 4
- Rachel suffered severely at childbirth, **II.**, 4
- Rachel, the character of, **II.**, 7, 202, 209; **IV.**, 310, 389, 390; **V.**, 294, 296
- Rachel took away the dudaim from Reuben, **II.**, 201-2
- Rachel, born on the same day as Bilhah, **II.**, 209
- Rachel, a descendant of, only could conquer a descendant of Esau, **III.**, 57; **VI.**, 24
- Rachel, one of the Matriarchs, **III.**, 193; **V.**, 33, 378
- Rachel, the charger symbolical of, **III.**, 203
- Rachel, the ancestress of Esther, **IV.**, 390
- Rachel, a woman of valor, **V.**, 258
- Rachel, the image of, the Foundation Stone a metaphor for, **V.**, 340
- Rachel, tent of, **VI.**, 198
- Rachel, the parents of, **I.**, 355; **II.**, 372; **V.**, 203, 293
- Rachel had only two sons, the reason why, **I.**, 367, 369; **II.**, 202
- Rachel, granted a son on New Year's day, **I.**, 368
- Rachel, Benjamin resembled, **V.**, 351
- Rachel named Dan and Naphtali, **I.**, 364, 365
- Rachel loved Naphtali, **II.**, 209
- Rachel answers Joseph from the grave, **II.**, 21
- Rachel, the image of, appeared before Joseph, **II.**, 53, 54
- Rachel, the invulnerability of the descendants of, **VI.**, 477.
- Raguil, angel of earth, **I.**, 135-136; **V.**, 160.
- Rahab received a scarlet thread from Zerah, **II.**, 36
- Rahab, the wife of Joshua, **IV.**, 5
- Rahab, Joshua blamed for marrying, **VI.**, 173
- Rahab, the immorality of, **IV.**, 5; **VI.**, 171, 386, 411
- Rahab, the conversion of, **IV.**, 5; **VI.**, 171, 175
- Rahab, beauty of, **IV.**, 117; **V.**, 80
- Rahab, a woman of valor, **V.**, 258
- Rahab, the two spies lodged in the house of, **V.**, 396
- Rahab did not belong to the seven nations, **VI.**, 174
- Rahab, laws relating to the seven nations did not apply to, **VI.**, 175
- Rahab, ancestress of priests and prophets, **III.**, 443; **IV.**, 5, 294; **VI.**, 151, 171, 174, 384, 386, 411
- Rahab and her family escaped the fate of Jericho, **VI.**, 174
- Rahab, the oath given to, **VI.**, 174
- Rahab, the angel of the sea, **I.**, 18, 156; **III.**, 25; **VI.**, 8
- Rahab, Leviathan and angel of death identified with, **V.**, 26
- Rahab rebelled at the creation of the world, **I.**, 18
- Rahab restored the Book of Razel to Adam, **I.**, 156
- Rahab, the prince of Egypt, **VI.**, 8
- Rahab, intercession of, in behalf of the Egyptians, **III.**, 25
- Rahab and his army slain by God, **III.**, 25; **V.**, 26.
- Rain, prayer for, by the hind answered by God, **V.**, 59
- Rain, rabbinic views concerning, **I.**, 70; **V.**, 92
- Rain, plants dependent upon, after creation, **I.**, 70
- Rain, the fall of, from heaven, **I.**, 79; **III.**, 428
- Rain, the raven's prayer for, granted by God, **I.**, 113

- Rain of the Deluge continued for forty days, **I.**, 163
- Rain, withheld for a time at the request of Elijah, **I.**, 221; **IV.**, 196
- Rain, Elijah's prayer for, **IV.**, 199
- Rain, changed to brimstone, **I.**, 255
- Rain, Israel blessed with, **I.**, 335
- Rain drops, issue from moulds in the clouds, **II.**, 227; **V.**, 383
- Rain, window of, in the first heaven, **II.**, 306
- Rain, God causes, to descend, **II.**, 333
- Rain, Israel protected by the clouds of glory from, **II.**, 374
- Rain washed the desert before the descent of the manna, **III.**, 45
- Rain comes from the south, **III.**, 160; **VI.**, 232
- Rain, the abundance of, in the land of Naphtali, **III.**, 223
- Rain, Canaan dependent upon, **III.**, 275
- Rain, Egypt not dependent upon, **III.**, 275
- Rain gods, of Canaan, **III.**, 279
- Rain, the causes which keep back the, **IV.**, 109, 196; **VI.**, 269
- Rain, the cessation of the annual torrential, **IV.**, 156
- Rain, torrential, in the month of Marheshwan, **IV.**, 156
- Rain, the time of, in Palestine, **IV.**, 191
- Rain, descended in response to the prayers of R. Hiyya, **IV.**, 220
- Rain as tears, **V.**, 26
- Rain, the consort of earth, **V.**, 28
- Rain, origin of, **V.**, 28
- Rain, the inaudible cosmic noise at the fall of, **V.**, 39
- Rain drops, designated as bridegroom, **V.**, 183
- Rain, quantity of, fixed on the last day of Tabernacles, **V.**, 283
- Rain, sent against Sisera, **VI.**, 197
- Rain fall, dependent upon repentance, **VI.**, 318
- Rain, key of, entrusted to Elijah, **VI.**, 318
- Rain, key of, in the exclusive possession of God, **VI.**, 319
- Rain, reviving of the soil by, similar to the resurrection, **VI.**, 319
- Rain, the angels of, **II.**, 306-307; **V.**, 152.
- Rainbow, colors of, **I.**, 33
- Rainbow, the creation of, **I.**, 83, 189
- Rainbow, the times when it was not visible, **I.**, 83, 166
- Rainbow, visible only in clear weather, **V.**, 189
- Rainbow, a sign that the earth will be destroyed no more, **I.**, 166
- Rainbow, the reflection of God's majesty, **V.**, 189
- Rainbow first became visible in Noah's days, **V.**, 189
- Rainbow, seen by Joshua ben Levi, **VI.**, 333.
- Rakyon, the story of, **I.**, 225-227; **V.**, 222, 223.
- Ram of three years stands for the Medo-Persian empire, **I.**, 235
- Ram, the rule of Ishmael represented by a, **I.**, 235
- Ram, offered by Abraham instead of Isaac, details concerning, **I.**, 282-283; **IV.**, 101; **V.**, 109, 252
- Ram, horn of, used at the time of revelation, **I.**, 283
- Ram of Isaac, symbolical of Israel's fate, **I.**, 285
- Ram, horn of, the blowing of, on the New Year, **I.**, 285; **V.**, 252
- Ram, horn of, the final redemption of Israel at the sound of, **I.**, 285
- Ram, Jacob compared to a, **I.**, 391
- Ram, the horns of, **I.**, 418
- Ram, constellation of the, the Egyptians worshiped the, **II.**, 122
- Ram, worshiped by the Egyptians, **II.**, 363
- Ram, skin of, used in the Tabernacle, **III.**, 152
- Ram, skin of, dyed red, symbolical of "red Rome", **III.**, 153
- Ram, offered by each of the princes of the tribes, the symbolical meaning of, **III.**, 195, 196, 197, 198, 200, 201
- Ram, the strings of David's harp made of a, **IV.**, 101
- Ram, worshiped by the people of Hamath, **IV.**, 266
- Ram, one of the twelve signs of the Zodiac, **IV.**, 401

- Ram, the angel of death has the form of a, V., 312
- Ram, see also Rams.
- Ramael, the destroyer of the army of the Assyrians, VI., 363.
- Ramathaim-zophim, the haggadic interpretation of, VI., 215
- Ramathaim, identified with Arimatha, VI., 228.
- Ramiel, the angel of thunder, V., 153.
- Ramirat, the demon in the service of Solomon, IV., 162.
- Ramoth-gilead, the prophecy concerning the victory at, IV., 188
- Ramoth-gilead, Ahab slain in, VI., 312.
- Rams defend themselves with their horns, I., 391
- Rams, number of, sacrificed by Abraham, I., 235; III., 369
- Rams, sacrificed by Balaam, III., 369, 372
- Rams, swallowed up by the Temple gate, VI., 394.
- Raphael, one of the archangels, I., 17, 156; V., 177
- Raphael, Labbiel's name changed to, I., 54; V., 71
- Raphael saves angels by his advice, I., 54
- Raphael, called the Rescuer, I., 54
- Raphael put Azazel into chains, I., 148
- Raphael gave Noah the Book of Raziel, I., 156; V., 177
- Raphael gave Noah a medical book, I., 173; V., 177
- Raphael, Adam received the Book of Raziel back from, V., 118
- Raphael banished the demons from the earth, I., 173
- Raphael healed Abraham, I., 241
- Raphael went to save Lot, I., 245; V., 237
- Raphael, the function of, I., 385; III., 232; V., 71, 164, 330
- Raphael cured Jacob's injured thigh, I., 385
- Raphael, located at the rear of the divine throne, III., 231, 232; VI., 82
- Raphael corresponds to Ephraim, III., 232
- Raphael soothed the pain of Abraham's circumcision, IV., 360
- Raphael, etymology of the name of, V., 71
- Raphael, the teacher of Jacob, V., 417.
- Raphan, worshiped by Sonmanites, IV., 153
- Raphan, Solomon erected a temple to, IV., 154.
- Raphanea, Sambation located near, VI., 407.
- Raphu, father of Palti, III., 264.
- Rashi, influenced by the beliefs of his day in his commentary on the Talmud, V., 54.
- Rational interpretation of circumcision, V., 269
- Rationalistic interpretation of the speaking of Balaam's ass, III., 128
- Rationalistic explanations of the language of animals, V., 94; VI., 288, 289
- Rationalistic explanation of the long life of the antediluvians, V., 99
- Rationalistic explanation of the garments of Adam, V., 103, 113
- Rationalistic interpretation of the rainbow, V., 189
- Rationalistic interpretation of a legend about Abraham, V., 210
- Rationalistic explanation of the change of names, V., 232-33
- Rationalistic interpretation of a rabbinic statement, V., 261
- Rationalistic interpretation of Philo, V., 328
- Rationalistic view concerning the character of Job, V., 381
- Rationalistic interpretation of the passage through the Red Sea, VI., 7
- Rationalistic interpretation of the miracle at Marah, VI., 14
- Rationalistic interpretation of death by a kiss, VI., 161
- Rationalistic interpretation of the story of Jephthah's daughter, VI., 203
- Rationalistic interpretation of the flowing of water from the jaw bone of an ass, VI., 207
- Rationalistic view of necromancy, VI., 237
- Rationalistic interpretation of David's harp, VI., 262



- Rationalistic interpretation of the legend about the golden trees, **VI.**, 294
- Rationalistic explanation of Elijah's ravens, **VI.**, 317
- Rationalistic interpretation of Elijah's translation, **VI.**, 323
- Rationalistic interpretation of Hosea's marriage, **VI.**, 356.
- Rationalization of the legend concerning the holy oil, **VI.**, 251
- Rationalization of the story of Daniel, **VI.**, 414.
- Raven, sent by Noah, the details concerning, **I.**, 38, 163, 164; **V.**, 185
- Raven, female, impregnated by the spittle of the male, **I.**, 38, 39; **V.**, 56
- Raven lost its original gait by imitating the dove, **I.**, 39
- Raven, burying one of its kind, noticed by Adam, **I.**, 113
- Raven, prayer of, for rain granted by God, **I.**, 113
- Raven, hated by God, **I.**, 163
- Raven had sexual intercourse in the ark, **I.**, 166; **V.**, 55, 188, 189
- Raven consorts with the crow, **I.**, 359
- Raven, meat of, Jair permitted the use of, **V.**, 55
- Raven gives birth through the mouth, **V.**, 58
- Raven, the gratitude of, towards its human benefactor, **V.**, 148
- Raven, a token of God's apparent cruelty to man, **V.**, 185
- Raven, able to foresee the future, **V.**, 185
- Raven, after leaving the ark, sets an example of crime, **V.**, 187
- Raven perforated the mountain lifted up by Og, **VI.**, 120
- Ravens abandon their young, **I.**, 39, 113; **V.**, 56, 185
- Ravens, young, details concerning, **I.**, 39, 113
- Ravens, Elijah fed by the, **I.**, 51; **IV.**, 196; **V.**, 185; **VI.**, 317
- Ravens, Abraham invented an instrument to safeguard seeds against, **I.**, 186; **V.**, 217
- Ravens would not approach the house of Ahab, **IV.**, 196.
- Raziel, the angel, details concerning, **III.**, 112; **V.**, 417
- Raziel, Book of, the possessors of, **I.**, 91, 92, 154, 155, 156, 157; **V.**, 117, 177
- Raziel, Books of, other details concerning, **I.**, 154, 156, 157; **V.**, 177.
- Razuyal, a theophorous name, **V.**, 146.
- Reading from the Torah by the departed pious, **III.**, 440.
- Reaiah, one of the names of Bezalel, **III.**, 155-156.
- Rebai, the law of, Noah enjoined upon his children, **I.**, 171.
- Rebekah, birth of, **I.**, 293
- Rebekah and Isaac, **I.**, 293, 296-297, 298, 312; **III.**, 344; **V.**, 263
- Rebekah and Eliezer, **I.**, 294-295, 296; **II.**, 290; **III.**, 344; **V.**, 262, 263
- Rebekah, an angel appointed to guard, **I.**, 294
- Rebekah, father of, **I.**, 294, 311-312; **V.**, 281
- Rebekah, the water rose up of its own accord for, **I.**, 295
- Rebekah, the sterility of, **I.**, 296, 364; **II.**, 4; **VI.**, 205
- Rebekah, the injury caused to, by her fall from the camel, **I.**, 297; **V.**, 263
- Rebekah, the counterpart of Sarah, **I.**, 297
- Rebekah, the blessing over the dough kneaded by, **I.**, 297
- Rebekah, the tent of, the miraculous light in the, **I.**, 297; **V.**, 264; **VI.**, 198
- Rebekah, the marriage of, **I.**, 311; **V.**, 261, 270
- Rebekah, the dispute of the brothers in the womb of, **I.**, 313; **V.**, 271, 273
- Rebekah consulted Abraham, Shem and Eber concerning her pains, **I.**, 314; **V.**, 272
- Rebekah and Esau, **I.**, 327, 328, 341; **V.**, 271, 286
- Rebekah and Jacob, **I.**, 316, 327, 330, 331-332, 333, 335, 337, 342, 345, 369, 377, 378, 413; **V.**, 284, 285, 287, 288
- Rebekah, admonished by Abraham to guard over Jacob, **I.**, 316
- Rebekah, the inhabitants of Gerar had designs upon, **I.**, 322
- Rebekah, the beauty of, **I.**, 322; **II.**, 170; **V.**, 261

- Rebekah, the efficacy of the prayer of, I., 327; V., 271
- Rebekah, accustomed in her childhood to the incense burnt before idols, I., 328
- Rebekah, the marriage contract of, the privileges of, I., 331
- Rebekah, a prophetess, I., 297, 341, 342; V., 271, 281, 282, 286, 287
- Rebekah and Laban, the agreement between, I., 359
- Rebekah, Deborah the nurse of, I., 369, 413; II., 209; V., 295, 318
- Rebekah, the Shechemites sought to do evil to, I., 403
- Rebekah, death and burial of, I., 414; V., 270, 318
- Rebekah, the life of, similar to that of Rachel, II., 4
- Rebekah suffered severely in giving birth, II., 4
- Rebekah, one of the Matriarchs, III., 193; V., 33, 126, 378; VI., 7
- Rebekah, a woman of valor, V., 258
- Rebekah, the contrast between the daughters of the Gentiles and, V., 261
- Rebekah could not spend the night in the company of a slave, V., 262
- Rebekah was to be deflowered on the day of Eliezer's arrival, V., 262
- Rebekah, blood lost by, through her injury, watched over by birds, V., 263
- Rebekah, faults of, V., 270, 283
- Rebekah bore no children after Jacob and Esau, V., 272.
- Rebel, the law concerning, IV., 117, 285; VI., 304.
- Rebellion of the angels, I., 151; V., 154
- Rebellion of the builders of the Tower of Babel, I., 179; V., 201-202
- Rebellion of Israel in the desert, III., 47
- Rebellion against Moses after the destruction of Korah's company, III., 304
- Rebellion of the waters, V., 16, 17, 18, 26
- Rebellion of the moon, V., 34
- Rebellion of the fallen angels, V., 153, 154
- Rebellion of Satan, V., 154
- Rebellion of the stars, V., 154, 158
- Rebellion of the animals, V., 168
- Rebellion of the generation of the flood, V., 258
- Rebellion against the Gentiles forbidden, VI., 399.
- Rechabites, see also Jonadab
- Rechabites, details concerning the, III., 76; VI., 134, 409.
- Record of man's deeds will be brought on the day of judgment, I., 102
- Record of his deeds, written by man about to die, I., 102
- Record of man's deeds, the book of, V., 128.
- Red earth, Adam made of, I., 55; V., 72
- Red, the color of Noah's body at birth, I., 145
- Red eyes of the descendants of Canaan, I., 169
- Red garments of the angels, III., 117
- Red, ram's skins were used in the Tabernacle, III., 152
- Red Rome, ram's skins dyed red symbolical of, III., 153; VI., 63
- Red, the color of jasper, III., 171
- Red face of Moses, III., 184; VI., 74
- Red, the color of the stone and flag of some of the tribes, III., 233, 237, 238
- Red, the color of summer, IV., 161
- Red, garments worn by one party of spectators at the hippodrome, IV., 161
- Red wine, Esau sold his birthright for some, V., 277
- Red dye, obtained from the leaves of woad, V., 393
- Red, half of the blood sprinkled by Moses remained, VI., 34
- Red hair of David, VI., 247
- Red fire, details concerning, II., 307, 308; III., 219
- Red heifer, details concerning, III., 216; VI., 79, 108, 441
- Red ink, used by the angel, IV., 343
- Red light, emitted by the clouds after sunset, V., 439.
- Red Sea, the cleaving of the, details concerning, I., 50, 51; II., 3, 7; III., 18, 19, 20, 22, 47, 52, 60, 65, 349, 427, 441, 444, 469, 476; V., 326, 411; VI., 5, 6, 7, 106, 117, 163 165

- Red Sea, Israel's experiences during the passage through the, **II.**, 15; **III.**, 22, 123, 145, 153, 189, 195, 221, 349; **IV.**, 361; **VI.**, 4, 76, 238
- Red Sea, the Egyptians drowned in the, **II.**, 256, 345, 370; **III.**, 278; **IV.**, 36, 361; **V.**, 371; **VI.**, 154, 228
- Red Sea, miracles performed at the, **II.**, 359; **III.**, 22, 38, 65, 207, 337, 421; **IV.**, 147, 248; **V.**, 431-432; **VI.**, 6, 14
- Red Sea, Pharaoh carried the moneys of state with him to the, **II.**, 371
- Red Sea, the song at the, **III.**, 31, 260, 338; **VI.**, 116
- Red Sea, Mt. Hermon made possible Israel's passage through the, **III.**, 83
- Red Sea, Dathan and Abiram provoked God at the, **III.**, 297; **V.**, 406
- Red Sea, Sammael looked for Moses at the, **III.**, 476; **VI.**, 165
- Red Sea, Lilith remained in, **I.**, 65; **V.**, 87
- Red Sea, waters of, praise God, **V.**, 18
- Red Sea, the loam of, **III.**, 278; **VI.**, 96
- Red Sea, Beelzeboul had a child in the, **IV.**, 151
- Red Sea, a stone of, used as the corner-stone of the Temple, **IV.**, 153
- Red Sea, roads of, shown to Jonah, **IV.**, 249; **VI.**, 290, 350
- Red Sea, the Great Sea emptied into, **VI.**, 10
- Red Sea, Amalek met Israel at the, **VI.**, 23
- Red Sea, Jannes and Jambres met their death at, **VI.**, 51, 127
- Red Sea, the imprints of the feet of the angels in the, **VI.**, 52
- Red Sea, Abraham's tree thrown into, **VI.**, 67
- Red Sea, Uzza and Abezi-thibod thrown into, **VI.**, 293
- Red Sea, Anah pastured donkeys in a desert on the shores of the, **I.**, 423
- Red Sea, the possessions of Joseph buried in the desert near the, **II.**, 125
- Red Sea, Moses abandoned in an ark on the shores of the, **II.**, 265; **V.**, 398.
- Redeemer, name of God, see God, names of.
- Redemption of Israel, **I.** 285
- Redemption of Israel, see also Israel, redemption of
- Redemption of the first-born, the law of the, **II.**, 18
- Redemption of God out of Egypt, **III.**, 123; **VI.**, 52
- Redemption of Israel in the future, **V.**, 275, 276, 324
- Redemption, the observance of the Sabbath leads to, **VI.**, 19
- Redemption, time of, may not be divulged, **IV.**, 234; **VI.**, 399
- Redemptions of Israel, the two, **II.**, 188.
- Reed, given to Enoch by the archangel, **I.**, 135.
- Reēm, various details concerning, **I.**, 30-31
- Reēm, size of, **I.**, 31, 160; **V.**, 181
- Reēm, size and sharpness of the horns of, **I.**, 31; **II.**, 212, 333; **IV.**, 83; **V.**, 50, 181
- Reēm, tied to the ark and it ran on behind, **I.**, 160
- Reēm, the gigantic strength of, **IV.**, 83; **V.**, 181
- Reēm, similar to Taninim, **V.**, 50
- Reēm, the young of, in the ark, **V.**, 181
- Reēm, the emblem on Joshua's coins, **VI.**, 180.
- Refuge, cities of, in the territory of Reuben, **II.**, 141.
- Regoita, one of Esther's maids, **IV.**, 387.
- Regosar, a son of Evil-merodach, **VI.**, 430.
- Rehoboam, the Messiah of the line of, **I.**, 257
- Rehoboam, the parents of, **I.**, 257; **IV.**, 127, 159; **VI.**, 279, 300
- Rehoboam, the Israelites deprived of their treasures in the time of, **II.**, 125
- Rehoboam, the wife of, **IV.**, 84
- Rehoboam, afflicted with an issue, **IV.**, 127
- Rehoboam, refusal of, to execute Joab, **VI.**, 279
- Rehoboam, David played with, **VI.**, 300
- Rehoboam, misled by Naamah into idolatry, **VI.**, 301.
- Remac, the father of Eluma, **VI.**, 205.
- Remarriage after divorce, the law concerning, **VI.** 471.

- Renanim, the identity of, **I.**, 29; **V.**, 48.  
 Repentance, see also Penance  
 Repentance, preëxisting, **I.**, 3  
 Repentance gives man an opportunity to mend his ways, **I.**, 3; **VI.**, 121  
 Repentance, the efficacy of, **I.**, 80, 108, 112; **II.**, 204, 208, 280; **III.**, 79, 126, 232, 245, 367, 377; **IV.**, 301, 313, 367; **V.**, 114, 115, 118, 127, 141, 168, 418; **VI.**, 105, 232, 332, 392, 465  
 Repentance of various individuals, Adam, **I.**, 112; Asa's mother, **VI.**, 308; Benjamin's families, **II.**, 189; Cain, **I.**, 114; David, **VI.**, 261; Gad, **II.**, 217; Ishmael, **I.**, 292; Jehoiachin, **IV.**, 287; Jethro, **III.**, 64; Job, **V.**, 389; Josiah, **IV.**, 281; Judah, **II.**, 200; Korah's sons, **III.**, 287; Mahalalel, **V.**, 150; Manasseh, **IV.**, 280; Moses' grandson, **IV.**, 51; Nebuchadnezzar, **IV.**, 339; Nineveh, **IV.**, 250; On, **III.**, 302; Reuben, **III.**, 223; Samuel's sons, **IV.**, 64-65; Saul, **IV.**, 72; Simon, **II.**, 192; Terah, **I.**, 206  
 Repentance, the generation of the Deluge refused to offer, **V.**, 204  
 Repentance, psalm 92 on, composed by Adam, **I.**, 112; **V.**, 112  
 Repentance of the spirits born of Adam, **I.**, 113  
 Repentance, the persons who preached, **I.**, 153, 416; **II.**, 12-13; **IV.**, 233, 323; **V.**, 174; **VI.**, 386  
 Repentance, God waits for, **I.**, 304; **II.**, 319  
 Repentance of Israel, **I.**, 334; **II.**, 300; **III.**, 336; **IV.**, 64, 247; **V.**, 38; **VI.**, 11, 173, 213, 320, 405  
 Repentance, first preached by Ilosca, **I.**, 416; **II.**, 12-13  
 Repentance, Reuben the first to make, **I.**, 416  
 Repentance, window of, in the first heaven, **II.**, 306  
 Repentance, Tabernacle a place of, **III.**, 165  
 Repentance, David committed the sin with Bath-sheba to teach, **IV.**, 103  
 Repentance, recovery from sickness an inducement to, **IV.**, 274  
 Repentance, ten days of, Israel pardoned on, **V.**, 38  
 Repentance of Shemhazai, **V.**, 170  
 Repentance of the most grievous of sins accepted by God, **VI.**, 109  
 Repentance, rainfall dependent upon, **VI.**, 318  
 Repentance, the Day of Atonement the day of, **VI.**, 335  
 Repentance, a prerequisite for the final redemption, **VI.**, 339  
 Repentance of the Ninevites, **VI.**, 349  
 Repentance, the kind of, that is unacceptable, **VI.**, 376  
 Repentance, see also Penitence.  
 Repentant sinners, thrones of gold in Paradise for, **II.**, 314  
 Repentant sinner, the exaltation of, **VI.**, 261.  
 Rephaim, the name of the Giants, **I.**, 151  
 Rephaim, the name of an idol, **VI.**, 293.  
 Rephidim, Amalek attacked Israel in, **III.**, 54; **IV.**, 447-448  
 Rephidim, the smiting of the rock at, **III.**, 313, 349, 397  
 Rephidim, Israel wanted to stone Moses in, **III.**, 313, 397.  
 Reptile, swallowed by Shimi bar Ashi, **IV.**, 208  
 Reptiles, eaten by man at various times, **I.**, 125; **IV.**, 191  
 Reptiles, the punishment for eating, **II.**, 312  
 Reptiles, formed on the sixth day of creation, **I.**, 83; **V.**, 108  
 Reptiles, angel of the, **I.**, 84  
 Reptiles, salamander and shamir the most marvelous of the, **I.**, 33  
 Reptiles, unclean, the mouse one of, **I.**, 35  
 Reptiles, hymn of, **I.**, 46  
 Reptiles, 365 species of, taken in the ark, **I.**, 157  
 Reptiles in the ark, Japheth took care of, **V.**, 182.  
 Reputation, diminished by travel, **I.**, 218.  
 Resen, Marsena the prince of, **IV.**, 377.  
 Resh, initial letter of Rahum, the merciful, **I.**, 6  
 Resh, the initial letter of Ra', wicked, and Rasha', evil, **I.**, 6

- Resh, visible in the cloud of glory, **III.**, 234.
- Resignation of Abraham, Moses and Aaron, **II.**, 225-6.
- Rest, created on the Sabbath, **V.**, 111.
- Resurrected dead, the appearance of, **IV.**, 234.
- Resurrection, the events that will take place at the time of, **I.**, 81, 94; **III.**, 91; **V.**, 418; **VI.**, 39, 73
- Resurrection, the date of the, **I.**, 101, 236, 302; **II.**, 129; **III.**, 253, 443; **IV.**, 234; **V.**, 363
- Resurrection, God's promise of, to Adam, **I.**, 101; **V.**, 127
- Resurrection, the beginning of a new era, **I.**, 102; **III.**, 154, 299, 389
- Resurrection, Sabbath the token of, **I.**, 102
- Resurrection by means of the heavenly voice, **I.**, 282
- Resurrection, the persons who underwent, **I.**, 305-6, 354; **II.**, 206, 222; **III.**, 133, 455; **IV.**, 49, 244, 246, 360; **V.**, 254, 303, 380; **VI.**, 103, 154, 346, 347
- Resurrection, brought about by the celestial dew, **I.**, 334, 354; **III.**, 95; **IV.**, 197, 333, 360; **V.**, 11, 119, 303; **VI.**, 39, 319
- Resurrection, Jacob and Joseph believed in the, **II.**, 8; **III.**, 58; **V.**, 375
- Resurrection, the persons who denied, **I.**, 318, 319, 320, 321; **II.**, 227; **III.**, 58; **IV.**, 243, 244, 245; **VI.**, 346
- Resurrection, Job had a share in, **II.**, 232
- Resurrection, Moses the head of his generation at the time of, **II.**, 302; **III.**, 313; **V.**, 96, 414-415
- Resurrection of the animals, **II.**, 354; **V.**, 252, 267
- Resurrection, God's power to bring about the, **I.**, 282; **III.**, 162, 426, 428
- Resurrection of the dead by the divine voice at Sinai, **III.**, 97
- Resurrection, confession of sin entitles one to, **IV.**, 22
- Resurrection, Elijah had the power to effect, **IV.**, 197; **VI.**, 318
- Resurrection, brought about by an eagle, **IV.**, 320
- Resurrection in the time of Ezekiel, **IV.**, 330, 332-333; **VI.**, 422
- Resurrection, the persons excluded from the, **IV.**, 333; **V.**, 184; **VI.**, 397
- Resurrection, phoenix a proof of, **V.**, 51
- Resurrection, description of, **V.**, 51, 184; **IV.**, 71; **V.**, 51, 81, 184; **VI.**, 186, 237
- Resurrection of the body, the soul hopes for, during the first three days after death, **V.**, 78
- Resurrection, the first to rise at the time of the, **V.**, 256
- Resurrection, the superiority of Palestine over all other countries at the time of, **V.**, 362
- Resurrection, the bones of Joseph in the form of a sheep at the, **V.**, 376
- Resurrection, brought about by the heavenly fragrance, **VI.**, 39
- Resurrection, key of, **VI.**, 318
- Resurrection of the pious, **VI.**, 343
- Resurrection will be performed by the pious, **VI.**, 422.
- Reu, details concerning, **I.**, 185, 186; **V.**, 197.
- Reuben, the meaning of the name of, **I.**, 362
- Reuben, the character of, **I.**, 362-3; **V.**, 296
- Reuben, participation of, in the sale of Joseph, **I.**, 363; **II.**, 11, 12, 13, 24, 30, 86, 192, 198, 199; **V.**, 328, 329
- Reuben, mandrakes formed by, **I.**, 366; **II.**, 201, 202; **III.**, 170, 234
- Reuben participated in various wars, **I.**, 411, 419
- Reuben, sin of, with Bilhah, **I.**, 415; **II.**, 12, 137, 191, 192, 199; **III.**, 58-9, 199, 386, 453, 455, 462; **V.**, 319-320; **VI.**, 68, 155, 157
- Reuben, repentance of, **I.**, 416; **II.**, 12, 24, 131, 190; **III.**, 199, 220, 223, 232, 455, 462; **IV.**, 360; **V.**, 331, 364; **VI.**, 76, 80, 82, 155, 157
- Reuben, the first to repent, **I.**, 416
- Reuben confessed his sin, **I.**, 416; **II.**, 36, 191; **V.**, 335, 353
- Reuben, Jacob's sons required the consent of, before doing anything, **II.**, 6, 216

- Reuben, absorbed in prayer and the study of the Torah, **II.**, 24
- Reuben, the wife of, called Elyoram, **II.**, 37; **V.**, 337
- Reuben reminded his brethren of their sin towards Joseph, **II.**, 85, 87
- Reuben and Jacob, **II.**, 88, 141; **III.**, 452; **V.**, 359, 367
- Reuben had second place at the table at Joseph's banquet, **II.**, 96
- Reuben wanted to destroy Egypt, **II.**, 106
- Reuben, the blessing bestowed upon, **II.**, 141; **III.**, 455; **VI.**, 154
- Reuben, made whole by Moses, **II.**, 141; **V.**, 367
- Reuben lost the birthright, **I.**, 363; **II.**, 49, 132
- Reuben, the three crowns forfeited by, **II.**, 141
- Reuben, the testament of, **II.**, 189-191
- Reuben, the death and burial of, **II.**, 191; **V.**, 391
- Reuben bade the Shechemites to circumcise themselves, **II.**, 195
- Reuben, angel of, **III.**, 58-59
- Reuben, prayer of, accepted as incense, **III.**, 199
- Reuben offered a goat as a sin offering, **III.**, 199
- Reuben, resurrection of, **III.**, 455; **VI.**, 154
- Reuben, descendants of, the bravery and learning of, **III.**, 455
- Reuben, Hosea a descendant of, **I.**, 416; **II.**, 12-13
- Reuben, the attempt to exculpate, **V.**, 320
- Reuben, the genealogical table of, **V.**, 379
- Reuben, at the age of ten, knew what was permitted and prohibited, **V.**, 298
- Reuben, punished with leprosy, **VI.**, 266
- Reuben, tribe of, the first to obtain his portion in Palestine, **II.**, 141
- Reuben, the tribe of, the first to be carried into exile, **II.**, 142
- Reuben, stone of, the name of, **III.**, 169, 233; **IV.**, 24
- Reuben, stone of, in the high priest's breast plate, the shining of, **III.**, 455
- Reuben, tribe of, the gifts of, the symbolical meaning of, **III.**, 198
- Reuben, tribe of, belonged to the second group of the 12 tribes, **III.**, 223
- Reuben, standard of, details concerning, **III.**, 231, 232, 233, 234, 237; **VI.**, 81-82, 83
- Reuben, tribe of, located at the right of the Tabernacle, **III.**, 232
- Reuben, tribe of, Shammua selected as a spy from, **III.**, 264
- Reuben, tribe of, encamped near Korah, **III.**, 288
- Reuben, tribe of, the psalm composed for, **III.**, 462; **VI.**, 157
- Reuben, tribe of, the number of sinners of, **IV.**, 21
- Reuben, tribe of, not addicted to idolatry in Egypt, **V.**, 379
- Reuben, tribe of, worshiped idols, **VI.**, 22
- Reuben, tribe of, not given the priesthood, **VI.**, 68
- Reuben, tribe of, kept family records, **VI.**, 83
- Reuben, tribe of, part of the first division at the Red Sea, **VI.**, 4
- Reuben, tribe of, married only with those of pure Jewish blood, **VI.**, 83
- Reuben, tribe of, angry with Moses, **VI.**, 99
- Reuben, tribe of, the leaders of Korah's company belonged to, **VI.**, 103
- Reuben, tribe of, pronounced the curse on Mt. Ebal, **VI.**, 155
- Reuben, territory of, Mt. Nebo located in, **III.**, 460
- Reuben, Rabbi, the story about the son of, **IV.**, 228-229.
- Reuel, son of Esau, **I.**, 420; **V.**, 384
- Reuel, one of Pharaoh's counselors, **II.**, 255; **V.**, 394
- Reuel, the identity of, **II.**, 255, 290; **V.**, 410.
- Revelation, maternal relationships alone were considered before, **V.**, 396
- Revelation, God planned to call into being 1,000 generations before, **I.**, 105
- Revelation, Joseph observed the Sabbath before the time of, **II.**, 94
- Revelation on Sinai, the events that occurred at the time of, **I.**, 13, 52, 263; **V.**, 38, 133, 204, 205



- Revelation on Sinai, Pentecost the festival of, V., 161
- Revelation on Sinai, Philo's view of the, VI., 47
- Revelation on Sinai, the Torah binding on the Jews since, V., 295
- Revelation on Sinai, the sixth of God's revelations, III., 93
- Revelation on Sinai, compared to a marriage, III., 92; VI., 36
- Revelation on Sinai, a description of, I., 283; II., 295, 309, 317; III., 90-94, 97; V., 259, 438; VI., 32, 36, 39, 47, 54, 60
- Revelation on Sinai, the date of the, III., 77, 79, 92; IV., 404; V., 161, 231, 275, 398; VI., 30, 32, 33
- Revelation on Sinai, shown to Jacob, I., 351
- Revelation of the Torah to Israel, the purpose of, II., 318; V., 67, 68
- Revelation of the Torah, the reasons for the delay of, III., 77, 78, 79
- Revelation, generation of, the great distinction of the, III., 109; VI., 45
- Revelation, generation of, lost its share in the world to come, VI., 45
- Revelation of God, the bearers of, V., 132
- Revelation of God to Adam, I., 61
- Revelation of God to the Patriarchs, II., 49; V., 426
- Revelation of God to Abraham, the first granted to a human being, V., 227
- Revelation of God to Abraham, other details concerning, I., 218-219, 234, 235, 236-237; II., 317; V., 219, 227, 229
- Revelation, made to Aaron, II., 341; V., 426
- Revelation, not received directly by women except Sarah, V., 272
- Revelation, received by Rebekah through Shem, I., 314; V., 272
- Revelation of God to Moses, II., 325; III., 68, 185, 210; VI., 78
- Revelation, made to the prophets, V., 426; VI., 306
- Revelation of God to Elijah, V., 386
- Revelations, two, received by Jonah, VI., 321
- Revelations, granted by God to Job, V., 389
- Revelations occur only in Palestine, V., 301; VI., 349
- Revelations, the ten, III., 93; VI., 37.
- Reward of various individuals for their pious conduct, Aaron, II., 329; Abraham, I., 292; III., 43; V., 227, 257, 426; VI., 16, 20; Akiba, III., 115; Benjamin, tribe of, III., 21; Bela's family, II., 189; Bithiah, II., 271; Egyptians, II., 150; V., 371; Esau, V., 320, 322; Esau's men, V., 313; Isaac, I., 324; Jacob, II., 139; V., 291-292; Jacob's sons, II., 119; V., 358; Jethro, III., 72; Jethro's descendants, III., 76; Job, II., 296; V., 389; Job's friends, II., 242; Jochebed, II., 268; Joseph, II., 73, 181, 182; V., 344; Judah, tribe of, III., 21; Leah, I., 366; Levites, VI., 55; Lot, I., 257; Methuselah's contemporaries, I., 142; Moses, III., 118, 446; Naphtali, tribe of, V., 368; Patriarchs, II., 340; Pharaoh, II., 78; III., 31; Princes of the tribes, III., 123; Puah, II., 253; Rachel, V., 299; Rechabites, III., 77; Reuben, II., 12; Sarah, V., 245; Serah, II., 116; Shiphrah, II., 253
- Reward of the tribe of Issachar, II., 144
- Reward of the Israelites for their faith in God, III., 31
- Reward of Israel for desiring to accept the Torah before they knew its contents, VI., 37
- Reward, doctrine of, Solomon sought the secret of, VI., 282
- Reward and punishment, I., 49
- Reward and punishment, the soul of the embryo informed of, I., 57
- Reward and punishment of animals, I., 113; II., 350; III., 6; V., 54, 161, 189, 263
- Reward and punishment in the hereafter, shown to Abraham, I., 305
- Reward and punishment, meted out measure for measure, II., 85; V., 235; VI., 363
- Reward and punishment on the day of judgment, IV., 66; V., 242

- Reward and punishment after the time of the revelation, **VI.**, 35
- Reward and punishment, doctrine of, seemingly contradicted by Ecclesiastes, **VI.**, 301
- Reward and punishment, see also Punishment
- Reward for the abstention of sin is immortality, **I.**, 50
- Reward of the pious in the world to come, **I.**, 320; **II.**, 263, 313, 315; **III.**, 74, 107, 134, 135, 161, 253, 464, 477; **V.**, 29, 57, 160; **VI.**, 237
- Reward of the faithful laborer, **I.**, 370-371
- Reward for good intentions, **II.**, 12; **III.**, 83
- Reward, the measure of, bestowed by God upon man, **II.**, 206
- Reward for obeying the Torah and its commandments, **II.**, 206; **III.**, 47, 99, 105, 403; **V.**, 190, 291, 292; **VI.**, 311.
- Rib, woman was made from a, **I.**, 67, 101; **V.**, 89, 127; **II.**, 252.
- Ribbon of the magic girdle, given to each of Job's daughters, **II.**, 240, 241.
- Riblah, Nebuchadnezzar tried to ascend Solomon's throne at, **VI.**, 415.
- Riddles, sent to Solomon by Hiram, **IV.**, 141-142
- Riddles, put to Solomon by the Queen of Sheba, **IV.**, 145-149.
- Riding, prohibited on the Sabbath, **III.**, 236
- Riding, see also Traveling.
- Right ear, voice of God heard with the, **VI.**, 226
- Right eye of Judah shed tears of blood, **II.**, 107
- Right eye, see also Eye, the right
- Right hand, see also Hand, right
- Right hand, Gabriel caused milk to flow from Abraham's, **I.**, 189; **V.**, 210
- Right side of Adam, Eve formed out of, **V.**, 89
- Right side of David, the Messiah's council at the, **V.**, 130
- Right of Enoch, wings to the, **I.**, 139
- Right of Eve, angels on the, **I.**, 106
- Right hand of Jacob, supported by Michael, **I.**, 333
- Right of Jacob, Manasseh at the, during the blessing, **II.**, 137
- Right hand, Jacob fought with a sword in the, **I.**, 405
- Right side of the divine throne, the most exalted angels on, **I.**, 17
- Right of the sun, two angels at, **I.**, 24
- Right wing of the phoenix has an inscription, **I.**, 32
- Right, one of the seven limitations of objects, **V.**, 9
- Right, stored in the seventh heaven, **I.**, 10
- Right, see also Justice.
- Righteousness, one of the standards of the divine throne, **VI.**, 82.
- Rigyon, a stream of fire, **III.**, 112; **VI.**, 46.
- Ring, of Solomon, **IV.**, 150, 153, 166, 172; **VI.**, 292
- Ring, Jacob did not have a, to give to Rachel, **I.**, 355
- Ring on the right hand of God, **III.**, 403
- Rings of the scorpion, **I.**, 16
- Rings of Joseph, **II.**, 73, 74.
- Ris, Esau's troops forced from the citadel the distance of a, **I.**, 420.
- Ritual, the origin of the, **VI.**, 448
- Ritual bath, see also Bath, ritual
- Ritual bath, the unclean required to take a, **I.**, 242; **IV.**, 186
- Ritual baths, taken by menstruant women, **IV.**, 403
- Ritual law, Joseph slaughtered cattle according to, **II.**, 94
- Ritual slaughter of animals, the laws of, not observed by Esau, **V.**, 285
- Ritual slaughter, see also Shehitah, and Slaughtering of animals
- Ritual service, neglect of, a venial sin, **IV.**, 7.
- River of fire, the details concerning, **V.**, 24, 37, 125
- River of fire, see also Fire, river of
- River, tears of man correspond to a, **I.**, 49
- River encircles the land of Ethiopia, **II.**, 284
- River god of Egypt, **III.**, 279

- River, swollen, must not be crossed, **IV.**, 137, 138; **VI.**, 287
- River from under the Holy of Holies, **IV.**, 321
- River of Shushan, **IV.**, 350
- River of Deborah, **V.**, 317-318
- River, the Land of the Blessed inaccessible because of an impassible, **VI.**, 409
- River of life flows out of Paradise, **V.**, 92
- Rivers, Moses appealed to the, to pray for him, **III.**, 432
- Rivers, impotence of, before God, **III.**, 432
- Rivers, formed out of the melted manna, **III.**, 45
- Rivers, the creation of, **I.**, 140
- Rivers of pitch and sulphur in Hell, **I.**, 16
- Rivers flowed from Miriam's well, **III.**, 53
- Rivers, angels of, **I.**, 83; **V.**, 61, 110
- Rivers surrounded the camp of Israel, **III.**, 236
- Rivers praise God, **I.**, 44; **V.**, 62.
- Rizpah, concubine of David, **VI.**, 273.
- Roads, building of, **III.**, 63
- Roads, desolation of, the punishment for false swearing, **VI.**, 41.
- Robbed property, the law concerning the alteration of, **IV.**, 251.
- Robbers ravaged the house of Abimelech, **I.**, 324
- Robbers, Pharaoh had 70 men to aid him in arresting, **II.**, 86.
- Robbery, the prohibition of, one of the Noachian laws, **I.**, 71, 397
- Robbery, Cain taught men the ways of, **I.**, 116
- Robbery of the antediluvians cunningly committed, **I.**, 153
- Robbery, the practice of, in the cities of sin, **I.**, 245
- Robbery, committed by Jehoiakim, **IV.**, 284
- Robbery, the cause of the Deluge, **V.**, 173, 178.
- Robe, one of Aaron's garments, **III.**, 168.
- Rock, tower of, built by Nimrod, **I.**, 178
- Rock, the cities of sin built on a, **I.**, 255
- Rock, Asenath's place in heaven built on a, **II.**, 175
- Rock, the miraculous flow of water from the, **III.**, 43, 52, 254, 319, 475; **VI.**, 91, 154, 207
- Rock on Horeb, Moses accompanied by the elders of Israel to the, **III.**, 51
- Rock, the symbolical meaning of the, **III.**, 220
- Rock, cleft of a, God revealed Himself to Moses and Elijah in the, **IV.**, 200
- Rock of fire, mysterious character engraved upon, **IV.**, 230
- Rock rolled of its own accord from Palestine to Daniel in the lion's den, **IV.**, 348
- Rocks, mountains became, in the time of Enoch, **I.**, 123
- Rocks, ground by Jacob into lime powder, **I.**, 406
- Rocks in Pi-hahiroth, shaped by God, **III.**, 10
- Rocks, waters changed into, **III.**, 22
- Rocks, hornets penetrated the, **IV.**, 252
- Rocks arose in the time of Enosh, **V.**, 152
- Rocks, angels in the guise of, **VI.**, 435
- Rocks, imprints on the, **VI.**, 52
- Rocks, see also Stones.
- Rod of Aaron, see Aaron, rod of
- Rod of Moses, see Moses, rod of
- Rod, the heavenly, details concerning, **II.**, 291-292, 293; **V.**, 411
- Rods of the magicians, swallowed up by Aaron's rod, **II.**, 335, 336
- Rods, streaked, the cause of Jacob's wealth, **I.**, 370; **II.**, 205.
- Rokita, one of Esther's maids, **IV.**, 387.
- Roman alphabet, employed by the Japhethites, **V.**, 194
- Roman court-official, Elijah in the guise of a, **IV.**, 203
- Roman Empire, the remnants of the Benjamites settled in the, **VI.**, 212
- Roman government, the failure of, to find Moses' grave, **VI.**, 163, 410
- Roman government, Daniel's writing concerning the, **VI.**, 437
- Roman legion in Palestine, the emblem of, **V.**, 294
- Roman ruler, Elijah appeared in a dream to a, **VI.**, 333

- Roman Caesars, the deification of, **VI.**, 423
- Roman officials, the avarice of the, **V.**, 309
- Roman, see also Romans, and Rome.
- Romania, (Byzantium), the remnants of the Benjamites fled to, **VI.**, 212.
- Romans, the treasure came to the, from the Greeks, **II.**, 126
- Romans, Simon ben Yohai's flight from the, **IV.**, 204
- Romans slay the Jewish scholars, **V.**, 271
- Romans borrowed their language and script, **V.**, 323
- Romans, Numa the king of the, **V.**, 402
- Romans, attitude of, towards circumcision, **VI.**, 24.
- Rome, Israel enslaved by, **I.**, 285; **V.**, 223
- Rome, destined to be hated by the world, **I.**, 314
- Rome, the wicked kingdom, **II.**, 62; **V.**, 312
- Rome, destruction of, in the Messianic era, **II.**, 62; **III.**, 380; **V.**, 312; **VI.**, 259
- Rome and Albano, the cross-road between, **II.**, 159
- Rome, the Messiah will come from, **II.**, 373; **IV.**, 301; **VI.**, 426
- Rome, the punishment of, **III.**, 20; **V.**, 241
- Rome, Red, **III.**, 153; **VI.**, 63
- Rome, compared to iron, **III.**, 166
- Rome, gifts of, will be rejected by the Messiah, **III.**, 166, 167
- Rome, claim of, to kinship with Israel, **III.**, 167; **VI.**, 68
- Rome kept Israel back from the study of the Torah, **III.**, 167
- Rome, compared to a monster, **III.**, 168
- Rome, the founding of, **IV.**, 128; **V.**, 372; **VI.**, 280
- Rome, story of the maiden and youth of, **IV.**, 133
- Rome, fragments of Solomon's throne seen in, **IV.**, 160; **VI.**, 297
- Rome, Nahum's journey to, **IV.**, 203
- Rome, Nebuchadnezzar undecided whether to attack, **IV.**, 301
- Rome, loud voice from, **V.**, 39
- Rome, guardian angel of, **V.**, 164, 309
- Rome, ruler of the world, **V.**, 200
- Rome, called by biblical appellations by Christian authors, **V.**, 272
- Rome, designated by Amalek, **V.**, 272; **VI.**, 24, 25
- Rome, Edom a designation for, **V.**, 223, 272, 273, 323, 372; **VI.**, 63, 259
- Rome, Esau identical with, **V.**, 116, 271, 273, 278, 280, 294, 309; **VI.**, 68
- Rome, identified with Kittim, **V.**, 273, 372
- Rome, designated as a boar, the reason why, **V.**, 294
- Rome, Babylon identical with, **VI.**, 280, 419, 426
- Rome, the wars of Carthage against, **V.**, 373
- Rome, Zepho the king of, **V.**, 373
- Rome was not captured by Joab, **VI.**, 259
- Rome, wax candles sold by Jews in, **VI.**, 264.
- Roof, ascending of, in a dream, the significance of, **VI.**, 231
- Roofs of houses, Jacob greeted from the, **II.**, 120.
- Roots, Shemhazai taught men how to cut, **I.**, 125.
- Rope of the Elamite cunningly robbed by Hedor, **I.**, 245-246
- Rope in a dream signifies long life, **I.**, 246
- Rope around Hagar's loins, a sign that she was a slave, **I.**, 264
- Rope, the proverb about the, **II.**, 102, 106, 107; **III.**, 435; **V.**, 278, 353-354.
- Rose, the beauty of, **II.**, 97
- Roses, bed of, Jael strewn with, **IV.**, 198
- Roses of Paradise, **V.**, 37.
- Rotheus, details concerning, **II.**, 209; **V.**, 295.
- Rouge, Azazel taught men the use of, **I.**, 125
- Rouge-tube, the riddle concerning a, **IV.**, 148.
- Royalty, the signet the symbol of, **II.**, 34
- Royalty, conferred upon Judah, **III.**, 21
- Royalty, see also Kingship.
- Rubies, fourth division of Paradise built of, **I.**, 22
- Rubies, thrones of, Paradise made of, **II.**, 314
- Rubies, the pinnacles of the heavenly Temple made of, **II.**, 307

Rubies, Solomon's throne jeweled with, IV., 157.  
 Ruby on the head of Pharaoh, II., 68  
 Ruby, the stone of the tribe of Reuben, III., 169  
 Ruby, the power of, to induce pregnancy, III., 169-170.  
 Rufus, Tinaeus, Akiba's answer to, V., 111.  
 Ruhiel, the angel of the wind, I., 140.  
 Ruhshita, one of Esther's maids, IV., 387.  
 Runners, spleen of, the cutting out of, IV., 118.  
 Ruth, the ancestress of David, I., 257; III., 406; IV., 85, 88; V., 240, 243; VI., 143, 188, 235, 250, 252  
 Ruth, a Moabite, I., 257; III., 351, 406; V., 243; VI., 143  
 Ruth, story of, the date of the, IV., 30; VI., 187  
 Ruth, conversion of, IV., 32, 188, 189; VI., 190  
 Ruth supported Naomi, IV., 32  
 Ruth, the beauty of, IV., 32; VI., 192  
 Ruth, the ancestress of kings and prophets, IV., 33

Ruth, the ancestress of six pious men, VI., 193  
 Ruth lived to see the glory of Solomon, IV., 34; VI., 194  
 Ruth, age of, when she married Boaz, IV., 34  
 Ruth, Tob declined to marry, IV., 34  
 Ruth, daughter of Eglon, IV., 85; VI., 188  
 Ruth, sister-in-law of Orpah, IV., 85; VI., 252  
 Ruth, piety of, IV., 86; VI., 192, 252  
 Ruth, a woman of valor, V., 258  
 Ruth and Orpah renounced their rights to the estates of the deceased, VI., 189  
 Ruth, one of the Matriarchs, VI., 191  
 Ruth, Naomi took an oath to provide for, VI., 192  
 Ruth, given six measures of barley, VI., 193  
 Ruth performed the ceremony of halizah, VI., 193  
 Ruth bore her son by a miracle, VI., 194  
 Ruth, Moab saved on account of, VI., 300  
 Ruth, Book of, the date of the events recorded in, VI., 186.

## S

Saadia, view of, of the guardian angels, V., 205  
 Saadia, a legend concerning Abraham in, V., 229  
 Saadia rejects the view that the Romans are descendants of Edom, V., 273  
 Saadia Gaon, a wise judge, VI., 284.  
 Saba, the royal city of Ethiopia, V., 409.  
 Sabbath, the Patriarchs comfort the Messiah on the, I., 23  
 Sabbath candles, the kindling of, I., 67, 297; III., 218  
 Sabbath, the first, the celebration of, in heaven, I., 83-85; V., 110, 160  
 Sabbath protected Adam and Cain, I., 85; V., 112, 141  
 Sabbath, 39 works prohibited on the, I., 85; III., 173  
 Sabbath, riding prohibited on the, II., 236

Sabbath, carrying prohibited on, III., 174; IV., 133; VI., 286, 327  
 Sabbath, the building of the Tabernacle prohibited on, III., 173  
 Sabbath, phylacteries not worn on the, III., 241  
 Sabbath, the removal of the corpse forbidden on the, IV., 114  
 Sabbath, the prohibition of handling any vessel on the, VI., 439  
 Sabbath, celestial light continued after Adam's sin, because of the, I., 86  
 Sabbath, Adam first noticed the sinking of the sun on the conclusion of, I., 89  
 Sabbath, Adam commanded to observe the, V., 93  
 Sabbath, holiness of, I., 85; III., 99; IV., 8; V., 108; VI., 408  
 Sabbath, psalm in honor of, I., 85, 86; V., 112

- Sabbath, the symbolism of the, **I.**, 102; **IV.**, 400; **V.**, 108, 109, 141
- Sabbath, chosen as the day of rest, **I.**, 278; **V.**, 405
- Sabbath, observed by the Patriarchs, **I.**, 292, 395; **V.**, 291, 313
- Sabbath, the observance of, by Joseph, **II.**, 94, 114, 183; **III.**, 82, 201, 202; **V.**, 350; **VI.**, 31
- Sabbath, the punishment for profaning, **II.**, 311; **III.**, 240
- Sabbath, observance of, in Egypt, **II.**, 336, 337; **V.**, 278, 405, 425
- Sabbath, laws of, the place where they were first revealed, **III.**, 39, 47; **VI.**, 18
- Sabbath, the manna did not fall on the, **III.**, 46, 47, 350
- Sabbath, reward for the observance of the, **III.**, 47, 86; **IV.**, 324; **VI.**, 19, 311, 321, 344
- Sabbath, Israel the bride of, **III.**, 99
- Sabbath, a foretaste of the world to come, **III.**, 99; **V.**, 128
- Sabbath, priestly duties on the, **III.**, 103
- Sabbath, a day of study and religious instruction, **III.**, 173; **VI.**, 70
- Sabbath, observance of, the importance of, **III.**, 173, 174; **V.**, 111; **VI.**, 70
- Sabbath, the offering of sacrifices on the, **III.**, 196, 201, 209
- Sabbath, the letters Yod and He rested on the, **III.**, 235
- Sabbath, the showbread was baked and set in the Tabernacle every, **III.**, 240; **VI.**, 84, 243
- Sabbath, observance of, enforced by overseers, **III.**, 240
- Sabbath, violated by Dathan and Abiram at Alush, **III.**, 297
- Sabbath, the reading from the Torah on the, **III.**, 40, 440; **IV.**, 356
- Sabbath, the fall of Jericho took place on, **IV.**, 8; **VI.**, 174
- Sabbath, desecration of, the sin of the tribe of Manasseh, **IV.**, 23
- Sabbath law must be taught to the proselyte, **IV.**, 31
- Sabbath, advent of the, the preparations for, **IV.**, 108
- Sabbath, David spent every, in the study of Torah, **IV.**, 114
- Sabbath, wicked in Hell rest on the, **IV.**, 201; **V.**, 112; **VI.**, 22
- Sabbath, Sambation rests on the, **IV.**, 317; **V.**, 111; **VI.**, 407
- Sabbath afternoons, reading from the Torah on, **IV.**, 356
- Sabbath, fasting prohibited on the, **IV.**, 374
- Sabbath, Vashti forced her maids to work on the Sabbath, **IV.**, 375
- Sabbath, Vashti punished on the, **IV.**, 375
- Sabbath, observed by Esther, **IV.**, 386-387
- Sabbath, the manner of celebrating the, **IV.**, 403
- Sabbath, the dead rise from their graves and praise God on the, **V.**, 33
- Sabbath, personification of, **V.**, 110
- Sabbath, angels silent on the, **V.**, 110, 111; **VI.**, 359
- Sabbath, the hymns sung on the, **V.**, 110; **VI.**, 263
- Sabbath, the mystical conception of the, **V.**, 111
- Sabbath, failure of the necromancers on the, **V.**, 111
- Sabbath, preëxistence of, **V.**, 111
- Sabbath, the Jew receives an additional soul on the, **V.**, 113
- Sabbath, circumcision supersedes the, **V.**, 268
- Sabbath, Joseph and Moses died on the, **V.**, 391; **VI.**, 167, 168
- Sabbath, David died on the, **IV.**, 113, 114; **V.**, 391; **VI.**, 168
- Sabbath, the seventh day of creation, **V.**, 418
- Sabbath, Israelites would not engage in war on the, **VI.**, 5
- Sabbath, only one, observed by the Israelites in the desert, **VI.**, 18
- Sabbath, the moving of Miriam's well on the termination of, **VI.**, 22
- Sabbath, the danger in drinking water immediately before the termination of, **VI.**, 22
- Sabbath, the dead in Gehenna take their last sip shortly before the termination of, **VI.**, 22



- Sabbath, the custom of smelling spices at the termination of, **VI.**, 66
- Sabbath, the revelation on Sinai took place on the, **VI.**, 32
- Sabbath, the difficulty of observing the, on the sea, **VI.**, 41
- Sabbath, joy of, a sixtieth of the world to come, **VI.**, 41
- Sabbath breakers, transformed into apes, **VI.**, 85
- Sabbath, the battle against Og took place on the, **VI.**, 119
- Sabbath, production of music forbidden on the, **VI.**, 174
- Sabbath, the war against the Benjamites began on a, **VI.**, 211
- Sabbaths, abolished by Jeroboam, **VI.**, 307
- Sabbath, the observance of, by the generation of Ahab, **VI.**, 321
- Sabbath, the poems sung at the conclusion of, **VI.**, 324-325, 326
- Sabbath, the recitation of the Kedushah on the, **VI.**, 359
- Sabbath, the pool of Solomon dries up on the, **VI.**, 407
- Sabbath, the name of a place in Palestine, **VI.**, 408
- Sabbath, the species of fish that rested on the, **VI.**, 408
- Sabbath, eunuchs observe the, **VI.**, 415
- Sabbath in the future world, **V.**, 111, 142; **VI.**, 439
- Sabbath, desecration of, a grievous sin, **VI.**, 23, 84, 119, 212
- Sabbath, desecration of the, painful to Israel, **VI.**, 10
- Sabbath, desecration of, Achan accused of, **VI.**, 175
- Sabbath, violated by Zelophehad, **VI.**, 176, 240
- Sabbath, night of the, sexual intercourse on the, **VI.**, 444
- Sabbath, the angel of, **I.**, 84, 85; **V.**, 110
- Sabbath eve, the twilight of, the things created at, **I.**, 83, 85, 282; **II.**, 291; **III.**, 119; **VI.**, 49, 126
- Sabbath eve, twilight of, Adam expelled from Paradise on, **V.**, 112
- Sabbath, eve of, Naomi did not rest on, **VI.**, 190
- Sabbath eve, the celestial light ceased on, **I.**, 86
- Sabbath, the Great, details concerning, **V.**, 128, 221, 433
- Sabbath of the Lord is the seventh thousand, **V.**, 128.
- Sabbatical year is the seventh year, **III.**, 226, 449
- Sabbatical year, tribe of Asher sustained all Israel during the, **III.**, 461
- Sabbatical year, observed only in Palestine, **IV.**, 465
- Sabbatical year, the manner of celebrating, **IV.**, 406
- Sabbatical year, the reading of the Torah by the king on the, **III.**, 449; **VI.**, 306.
- Sabeans, Kantar enjoyed a great reputation among the, **V.**, 197.
- Sabhalom, the stone of Gad and Reuben, **III.**, 233.
- Sack, Abraham bore a, on his shoulder, **I.**, 307
- Sack, the figure of, on the coins of Mordecai, **V.**, 216.
- Sackbuts, used by the Egyptians, **III.**, 26.
- Sackcloth, put on the loins as a sign of mourning, **I.**, 155, 416; **II.**, 31, 42, 44, 149, 173; **III.**, 29, 418; **IV.**, 417, 419; **VI.**, 468.
- Sacramental character of circumcision, **V.**, 268.
- Sacrifice of one's life is required of one only if ordered to do a sinful act, **VI.**, 435
- Sacrifice, the offering of the, at the rebuilding of the Temple, **IV.**, 353
- Sacrifice, religious importance of, **V.**, 136
- Sacrifice, festival, see Festival sacrifice
- Sacrifice of Isaac, **V.**, 271
- Sacrifice of Isaac, see also Akedah
- Sacrifice of Jephthah's daughter, **VI.**, 203, 204
- Sacrifice of children, details concerning, **II.**, 250; **V.**, 217, 254
- Sacrifice, Passover, see Passover sacrifice.
- Sacrificial blood, the blood shed by David considered as, **VI.**, 264
- Sacrificial ceremonies, observed by Abraham, **V.**, 251

- Sacrificial festival, celebrated by Deborah, VI., 199
- Sacrificial laws, Saul's scrupulous observance of, IV., 66
- Sacrificial service, instituted on the first of Nisan, III., 181.
- Sacrifices, brought by Adam, I., 89, 285; V., 93, 103
- Sacrifices offered in the Temple, indicated to Abraham, I., 235, 236; V., 229
- Sacrifices, brought by Abraham, I., 213, 214, 235-6, 273, 282, 283; III., 207, 369
- Sacrifices, offered by Balaam, III., 356, 371; VI., 130
- Sacrifices, offered by Balak, VI., 188, 344
- Sacrifices of Cain and Abel, the details concerning, I., 107, 108; V., 136, 137
- Sacrifices, offered by the wives of Esau, I., 328, 341
- Sacrifices of Elijah on Mt. Carmel, III., 458; V., 135
- Sacrifices, set aside for idols used by Gideon, VI., 200
- Sacrifices, brought by Jacob, I., 412; II., 117; V., 317
- Sacrifices, offered by Job, II., 231
- Sacrifices of Manoah, consumed by a heavenly fire, V., 135
- Sacrifices, offered by Moses in Israel's name, III., 480
- Sacrifices of Noah, the details concerning, I., 165, 166; III., 480; V., 135, 168, 186-187
- Sacrifices, daily, of Phinehas, III., 389; VI., 138
- Sacrifices, offered by Samuel, IV., 64; VI., 228
- Sacrifices, offered by Solomon, IV., 113; VI., 271
- Sacrifices, offered to Zepho, II., 160
- Sacrifices, offered by Levi, II., 191
- Sacrifices, Jethro's arrival celebrated with, III., 66
- Sacrifices, law of, the revelation of the, III., 284-285
- Sacrifices, offered by proselytes, III., 88, 285
- Sacrifices, offered in the time of Kenaz, IV., 23
- Sacrifices, offered while the ark was being carried to Jerusalem, IV., 95
- Sacrifices, Baruch urged the people to offer, IV., 323
- Sacrifices, public, taken care of by the Levites and pious men, VI., 95
- Sacrifices, preparatory to the war against Midian, VI., 143
- Sacrifices, law concerning, Moses forgot, in his anger, VI., 146
- Sacrifices, Eli's sons' disgraceful treatment of the, VI., 221
- Sacrifices of birds, brought by women after childbirth, VI., 227
- Sacrifices, offered on the 15th of Ab, VI., 308
- Sacrifices, law of, temporarily suspended by Elijah, VI., 319
- Sacrifices, meat of, only permitted to the Israelites in the desert, VI., 95
- Sacrifices of Israel in the desert, III., 245; VI., 94
- Sacrifices of the locusts, V., 246; VI., 292
- Sacrifices to idols, I., 209; II., 231; III., 13; IV., 50, 266; V., 246, 430; VI., 361
- Sacrifices, daily, details concerning, III., 196, 201; V., 253; VI., 250, 393
- Sacrifices, offered up in the heavenly Temple, I., 9; IV., 202; VI., 440
- Sacrifices, laws and ceremonies in connection with, II., 149, 302, 358, 365; III., 205; IV., 60, 354; V., 13, 18, 161, 249, 251, 309; VI., 219, 271, 347
- Sacrifices, the purpose of, I., 165, 235; III., 458; VI., 129
- Sacrifices on the Day of Atonement, I., 150, 283
- Sacrifices on the new moon, V., 34
- Sacrifices, fasts take the place of, V., 228
- Sacrifices, prayer superior to, VI., 215.
- Sadducean Halakah, VI., 221
- Sadducean priests, the proclamation against, VI., 221.
- Safed, Hosea buried in, IV., 261.
- Saffron, gathered by Adam in Paradise, I., 82
- Saffron, the splendor of, V., 389.
- Sail of the boat, made of flax, IV., 149; VI., 290.

- Sailors on the sea gossiped about Leah, I., 362.
- Saint, the sword refusing to cut the neck of a, I., 199, 422; II., 282; V., 212, 406
- Saint, Abel was a, II., 203
- Saint, Hanina ben Dosa regarded as a, V., 68
- Saint, Simon ben Yohai a, IV., 180
- Saints, the blessing of God upon all the, II., 203
- Saints, dead, intercede in behalf of Israel, IV., 416; VI., 468
- Saints, the seven, names of, V., 12
- Saints, Adam and Eve died as, V., 115
- Saints, angels bring food to, V., 212
- Saints, wild animals fear and obey, V., 120, 425
- Saints, death of the, difficult for God, VI., 110
- Saints, see also Pious.
- Sakiri, a king of Egypt, V., 413.
- Salamander, details concerning, I., 33; IV., 266; V., 52; VI., 361.
- Salamiel, chief of the Grigori, I., 133.
- Salathiel, identified with Ezra, VI., 446.
- Sale of the birthright by Esau to Jacob, I., 321; V., 277.
- Salem, the city of Melchizedek, V., 226.
- Salt, required by flesh to keep it in good condition, I., 67
- Salt, exempt from tithes, I., 316
- Salt, Lot's wife became a pillar of, I., 254, 255; V., 241, 242
- Salt food, given to the Israelites by the Ishmaelites, IV., 315
- Salt, use of, with sacrifices, V., 13, 18
- Salt waters absorb sweet waters, V., 27
- Salt must not be used in certain religious ceremonies, V., 242
- Salt of Sodom, the poisonous quality of, V., 242
- Salt, placed on the showbread, VI., 65.
- Salting of the head of a slain first-born, I., 371.
- Salty water of the ocean, V., 49.
- Samael, see Sammael.
- Samaria, details concerning, II., 357; III., 20; IV., 185, 186, 190, 265, 320; VI., 312, 319.
- Samaritan, an accuser of Isaiah, IV., 278
- Samaritan legend, the Sambation in, VI., 407
- Samaritan legend, Shem and Salem in, V., 226
- Samaritans, the idols of the, I., 412; IV., 266; VI., 361
- Samaritans claimed sanctity for Mt. Gerizim, IV., 41-42
- Samaritans, law of the, concerning sexual intercourse on the Sabbath, IV., 356
- Samaritans claim to be the legitimate descendants of Joseph, VI., 361
- Samaritans, the vain attempts of the, to till the soil of Palestine, VI., 390
- Samaritans interfered with the rebuilding of the Temple, VI., 438
- Samaritans consider it unlawful to keep wine in leather casks, VI., 454
- Samaritans, see also Cuthah.
- Sambation legend, IV., 316, 317; V., 111; VI., 407, 408, 409.
- Samek, the initial word of Somek, the upholder, I., 6
- Samek in *Passim* stands for Soharim, II., 7
- Samek in Asenath, the meaning of, II., 76.
- Sammael, the angels identical with, I., 105, 140; II., 308; III., 475; IV., 230; V., 100, 101, 121, 135, 163, 249, 311, 312; VI., 24, 153, 159
- Sammael, head of the Satans and of the angels, I., 140; III., 449; V., 164; VI., 159
- Sammael, the adversary of Moses, III., 323, 449, 450, 469-71, 475-8; VI., 160, 165, 293, 323
- Sammael, functions of, I., 313; V., 164, 271, 311, 312; VI., 8, 292
- Sammael and Jacob, I., 313; V., 309, 310
- Sammael, the story of Adam and, I., 154-155; V., 103
- Sammael, the Torah a remedy against, I., 155
- Sammael and Michael, I., 313; III., 449
- Sammael, filled with eyes, II., 308
- Sammael, the size of, II., 308
- Sammael assisted Pharaoh, III., 12
- Sammael, the accuser of Israel, III., 16, 17
- Sammael, Job was put into the hands of, III., 17

- Sammael stopped Joshua, Caleb and Eliezer from praying, *III.*, 433, 434  
 Sammael fettered Lahash with chains of fire, *III.*, 434  
 Sammael, sword of, *III.*, 467, 470  
 Sammael, created out of Hell fire, *III.*, 470  
 Sammael, the world in need of, *III.*, 471  
 Sammael flew over the gates of Paradise, *III.*, 477  
 Sammael will be slain by Elijah, *IV.*, 235  
 Sammael has 12 wings, *V.*, 52  
 Sammael flies like a bird in the air, *V.*, 85  
 Sammael and his host, the downfall of, *I.*, 231; *V.*, 100  
 Sammael seduced Eve, *V.*, 103, 121  
 Sammael, the blind one, who does not see the pious, *V.*, 121  
 Sammael, the etymology of, *V.*, 121  
 Sammael and Cain, *V.*, 135; *VI.*, 292  
 Sammael entered the Golden Calf, *V.*, 150; *VI.*, 51-52  
 Sammael tempted Abraham, *V.*, 249  
 Sammael has the form of a goat, *V.*, 312  
 Sammael hid the pledges from Tamar, *V.*, 335  
 Sammael, the struggle between Elijah and, *VI.*, 323  
 Sammael, plan of, concerning Manasseh, *VI.*, 370-371  
 Sammael and Ahasuerus, *VI.*, 461, 462.  
 Samsaweel taught men the signs of the sun, *I.*, 125.  
 Samson, believed by Jacob to be the Messiah, *II.*, 144; *IV.*, 48  
 Samson, a Nazarite, *III.*, 204, 205; *IV.*, 48; *VI.*, 208  
 Samson, maimed in both feet, *III.*, 204; *IV.*, 47  
 Samson, mother of, details concerning, *III.*, 204; *V.*, 55, 258; *VI.*, 205  
 Samson and the Philistines, *III.*, 205; *IV.*, 49, 148; *VI.*, 207, 209  
 Samson, gigantic strength and size of, *I.*, 59; *III.*, 414; *IV.*, 47-48, 49; *VI.*, 206-207, 208  
 Samson and Goliath, *IV.*, 47; *VI.*, 250  
 Samson, the virtues and vices of, *IV.*, 48, 207, 208  
 Samson, mouth of, the miraculous flowing of water from the, *IV.*, 48  
 Samson, the blessing bestowed upon Dan refers to, *IV.*, 49; *VI.*, 207  
 Samson, blindness of, *IV.*, 431  
 Samson, one of the four Danite heroes, *VI.*, 144  
 Samson called himself the servant of God, *VI.*, 147  
 Samson, one of the three least worthy of the judges, *VI.*, 201  
 Samson, etymology of the name of, *VI.*, 205-206  
 Samson carried the gates of Gaza, *VI.*, 207  
 Samson, a prophet, *VI.*, 207  
 Samson and Delilah, *VI.*, 208, 209  
 Samson, death of, *I.*, 270; *II.*, 144  
 Samson, descendants of, the gigantic strength and war-cry of, *VI.*, 209.  
 Samuel, one of the 70 elders of Israel, *III.*, 250  
 Samuel, identified with Medad, *VI.*, 88  
 Samuel, the prophet, the birth of, *IV.*, 59; *VI.*, 217  
 Samuel, God appeared in a pillar of cloud to, *III.*, 108, 257; *VI.*, 45  
 Samuel divided the priests and Levites into sixteen sections, *III.*, 228  
 Samuel, a descendant of Korah, *III.*, 287; *VI.*, 99, 215  
 Samuel, compared to Moses and Aaron, *III.*, 287; *IV.*, 69; *VI.*, 99, 228, 229, 234  
 Samuel, a seven-month child, *IV.*, 59; *VI.*, 217  
 Samuel at Shiloh, *IV.*, 59-60; *VI.*, 227  
 Samuel, the ideal type of judge, *IV.*, 64, 69; *V.*, 335; *VI.*, 228, 235  
 Samuel, the ordeal performed by, *IV.*, 64; *VI.*, 55, 226  
 Samuel killed Agag, *IV.*, 68; *VI.*, 233  
 Samuel, rising of, from the dead, *IV.*, 70; *VI.*, 236  
 Samuel, the physical and moral qualities of, *IV.*, 59, 69, 71, 83; *VI.*, 227, 229, 237, 249  
 Samuel and David, *IV.*, 57, 75, 83; *VI.*, 235, 247, 353  
 Samuel and Doeg, *IV.*, 75; *VI.*, 241  
 Samuel and Saul, *IV.*, 57, 67, 69, 71, 110; *VI.*, 237, 269  
 Samuel, sons of, *IV.*, 64, 65; *VI.*, 229

- Samuel, death and burial of, *IV.*, 69; *VI.*, 219, 220, 234, 235
- Samuel, name of, details concerning, *IV.*, 59; *VI.*, 218, 219
- Samuel, the efforts of, in behalf of Israel, *IV.*, 64, 411; *VI.*, 220, 227, 234
- Samuel, view of, concerning the law regarding intermarriage with Moab-  
itish women, *IV.*, 88-89
- Samuel, one of the first prophets, *V.*, 15, 414; *VI.*, 69, 249
- Samuel, one of the members of the Messiah's council, *V.*, 130
- Samuel, born circumcised, *V.*, 273
- Samuel aged prematurely, the reason why, *V.*, 282
- Samuel, called the man of God, *VI.*, 167
- Samuel, a Nazarite, *VI.*, 228, 229, 233
- Samuel performed the functions of a priest, *VI.*, 228
- Samuel, accused by the Karaites of having been a corrupt judge, *VI.*, 229
- Samuel, hatred of, for kingly government, *VI.*, 230
- Samuel, a Levite, *VI.*, 234
- Samuel, life of, shortened by Hannah's prayer, *VI.*, 234
- Samuel, journey of, to Beth-lehem kept a secret, *VI.*, 248
- Samuel, sending away of, from the calamitous battle, *VI.*, 228, 393
- Samuel, prophecy of, *VI.*, 226, 227, 234, 237
- Samuel, the greatest of the prophets, *VI.*, 228-229
- Samuel ben Kalonymos, the legend about, *VI.*, 435.
- Samuil, the angel of the earth, *I.*, 135; *V.*, 160.
- Sanballat, the Horonite, opposed the rebuilding of the Temple, *IV.*, 429.
- Sanctuaries to idols, Jabal the first to erect, *I.*, 117
- Sanctuaries, destroyed by Esau, *I.*, 329
- Sanctuaries, located on mountains, *III.*, 84
- Sanctuaries of Midian, conquered by Israel, *III.*, 410
- Sanctuaries, erected to Baal and Raphan by Solomon, *IV.*, 154
- Sanctuaries, pagan, the gold captured from, not used in the erection of Solomon's Temple, *IV.*, 156
- Sanctuaries of the Amalekites, destroyed by the Israelites, *VI.*, 101.
- Sanctuary of Terah's idols, *I.*, 209
- Sanctuary of Baal-zephon, located in Pi-hahiroth, *II.*, 358; *III.*, 10
- Sanctuary of Baal-zephon, the treasures of, *III.*, 11
- Sanctuary stood first in Shiloh, *III.*, 203
- Sanctuary on Nimrod's grave, *V.*, 150
- Sanctuary, Egyptian, Asenath placed on the altar of an, *V.*, 337
- Sanctuary of Divispolis, the destruction of, *V.*, 407
- Sanctuary, see also Temple.
- Sand, the metaphorical use of the word, *I.*, 282, 284, 312, 382, 402, 407; *II.*, 161, 168, 280-281; *III.*, 70
- Sand, treasures hidden in the, *III.*, 221
- Sand, glass made from, *III.*, 460
- Sand, sacks of, borne by the princes of Judah, *IV.*, 313.
- Sandal of Mordecai, a bill of sale written on, *VI.*, 464.
- Sandalphon, details concerning, *III.*, 110-111, 112; *IV.*, 202, 231; *V.*, 25, 48, 71, 76, 416; *VI.*, 46, 325.
- Sandek, Elijah as assistant to the, *VI.*, 338
- Sandek, Judah he-Hasid of Regensburg acted as a, *VI.*, 338.
- Samlah, king of Edom, *II.*, 165.
- Sanhedrin, members of the, descendants of Issachar, *II.*, 144; *III.*, 460
- Sanhedrin, presidents of, the names of, *II.*, 258; *III.*, 251; *IV.*, 61, 74-75, 97, 173; *VI.*, 240, 256, 258, 302, 394
- Sanhedrin, consulted by Amram, *II.*, 262
- Sanhedrin, membership of, offered to Jethro, *III.*, 75
- Sanhedrin, Moses' address to the, *III.*, 86
- Sanhedrin, cut down by the rabble, *III.*, 123
- Sanhedrin consisted of 70 members, *III.*, 123, 166, 251; *IV.*, 158; *VI.*, 56
- Sanhedrin did not worship the Golden Calf, *III.*, 123

- Sanhedrin, head of, the high priest consulted by, **III.**, 172
- Sanhedrin, members of, present at Joshua's installation, **III.**, 440
- Sanhedrin, majority of, Jair equal to the, **IV.**, 8
- Sanhedrin took care of the case of Ruth, **IV.**, 34; **VI.**, 193
- Sanhedrin died because of disrespect shown to the ark, **IV.**, 63; **VI.**, 225
- Sanhedrin, the claims of the Arameans and Philistines investigated by, **IV.**, 94
- Sanhedrin, vows absolved by, **IV.**, 102
- Sanhedrin, members of, Nahash wanted to slay the, **IV.**, 232
- Sanhedrin, deportation of, **IV.**, 286-287
- Sanhedrin, prayer of, **IV.**, 374
- Sanhedrin, members of, devoured by the heavenly fire, **VI.**, 186
- Sanhedrin, the wisdom of, **VI.**, 240
- Sanhedrin could grant the king the permit to seize private property, **VI.**, 261
- Sanhedrin, members of, the fate of, in the time of Jeroboam, **VI.**, 306
- Sanhedrin and Nebuchadnezzar, **IV.**, 284, 286, 292; **VI.**, 382
- Sanhedrin and David, **IV.**, 104; **VI.**, 266, 267
- Sanhedrin of David's time, the enactment of, **VI.**, 276
- Sanhedrin, the Rechabites were members of, **III.**, 76
- Sanhedrin, Mordecai a member of the, **IV.**, 382, 391
- Sanhedrin, heavenly, 71 members of, **I.**, 78; **VI.**, 344
- Sanhedrin, heavenly, absolved God from His oath, **IV.**, 287
- Sanhedrin, Great, the prophets received permission to prophesy from the, **VI.**, 375
- Sanhedrin, see also Court, and Synhedrin.
- Sanjar, king of Persia, **IV.**, 350.
- Saoshyant springs up from the seed of Zoroaster, **V.**, 148.
- Sapphire, the Book of Razel made of, **I.**, 157; **V.**, 177
- Sapphire, rod of Moses made of, **II.**, 293; **III.**, 52; **V.**, 411; **VI.**, 54
- Sapphire, the two Tables made of, **III.**, 119; 141, 170; **VI.**, 49, 54
- Sapphire, the stone of Issachar, **III.**, 170; **IV.**, 24
- Sapphire, the qualities of, **III.**, 170
- Sapphire, the color of Reuben's standard, **III.**, 233
- Sapphire, Simon's stone, **III.**, 233
- Sapphire, the color of Dan's flag, **III.**, 237
- Sapphire, brick of, placed under the divine throne, **V.**, 437
- Sapphire of the Throne of God, **VI.**, 49
- Sapphire quarry under God's Throne, **VI.**, 59
- Sapphire quarry in the tent of Moses, **VI.**, 59.
- Saracen, one of the angels disguised as a, **V.**, 235.
- Sarah, beauty of, **I.**, 60, 221, 222, 244, 258, 287; **III.**, 343; **IV.**, 117; **V.**, 80, 221, 388; **VI.**, 273
- Sarah, moral qualities of, **I.**, 66, 244; **V.**, 237, 246, 258; **VI.**, 457
- Sarah, the only woman with whom God spoke, **I.**, 78
- Sarah converted the women to the teachings of God, **I.**, 203
- Sarah and Abraham, **I.**, 203, 219, 238, 244, 260, 264, 266, 278, 286, 287, 292; **V.**, 220, 228, 231, 232, 255, 256, 257
- Sarah, a prophetess, **I.**, 203, 276; **V.**, 214, 215, 231, 272
- Sarah, name of, **I.**, 203; **III.**, 266; **V.**, 214, 215
- Sarah, lines in the face of, smoothed out at the birth of Isaac, **I.**, 206
- Sarah in a cave for ten years, **I.**, 209
- Sarah, tent of, **I.**, 219, 243, 297; **V.**, 263, 264; **VI.**, 198
- Sarah, the story of Pharaoh and, **I.**, 222, 223, 224, 259; **II.**, 54, 92, 104, 123; **IV.**, 427; **V.**, 221-222
- Sarah received a marriage contract from Pharaoh, **I.**, 223
- Sarah, the relations between Hagar and, **I.**, 223, 237, 238, 239, 264, 366; **V.**, 221, 232
- Sarah and the angels, **I.**, 223, 243, 244, 302; **V.**, 237



- Sarah, sterility of, **I.**, 237, 261, 364; **V.**, 231, 245, 299; **VI.**, 205
- Sarah and Eliezer, **I.**, 247
- Sarah, the story of Abimelech and, **I.**, 258, 259, 260; **II.**, 92; **V.**, 244
- Sarah, piety of, **I.**, 263, 287; **III.**, 206, 266; **V.**, 244, 255
- Sarah suckled a hundred infants at the circumcision of Isaac, **I.**, 263; **V.**, 246
- Sarah and Isaac, **I.**, 264, 272, 276, 286; **V.**, 264
- Sarah cast an evil eye upon Ishmael, **I.**, 264
- Sarah and Satan, **I.**, 278, 286, 287; **V.**, 256
- Sarah, death and burial of, **I.**, 287, 288, 290, 297, 305, 311; **II.**, 233, 339; **III.**, 206; **V.**, 255, 256, 257; **VI.**, 464
- Sarah, the only woman whose age at her death is given in the Bible, **V.**, 258
- Sarah recited the blessing over the dough, **I.**, 297
- Sarah, Rebekah the counterpart of, **I.**, 297
- Sarah, the light kindled by, on the eve of the Sabbath, **I.**, 297
- Sarah, the Shechemites sought to do evil to, **I.**, 403
- Sarah, the house of Zuleika once occupied by, **II.**, 54
- Sarah, likeness of, hung in Pharaoh's bedroom, **II.**, 146; **V.**, 369
- Sarah, Joseph resembled, **II.**, 146
- Sarah, Asenath as slender as, **II.**, 170
- Sarah, one of the Matriarchs, **III.**, 193; **V.**, 33, 126, 378; **VI.**, 7
- Sarah, Og wanted to marry, **III.**, 343
- Sarah prayed to God to assist Israel in their tribulations, **V.**, 215
- Sarah had no womb, **V.**, 231
- Sarah defiled the bread intended for the guests, **V.**, 236
- Sarah, the punishment of, for her lack of faith, **V.**, 237
- Sarah, resignation of, **V.**, 255.
- Sarai, name of, changed to Sarah, **III.**, 266; **V.**, 232.
- Saratani, one of the 12 signs of the zodiac, **IV.**, 401.
- Sardinia, Lucus king of, **II.**, 158.
- Sardius, stone of Reuben, **IV.**, 24.
- Sarga, one of Ezra's scribes, **IV.**, 357.
- Sargiel fills Hell with the souls of the wicked, **V.**, 418.
- Sargon, one of the names of Sennacherib, **VI.**, 370.
- Sarira, a city in Mt. Ephraim, **VI.**, 304.
- Sarira, the mother of Jeroboam, **VI.**, 304.
- Sartan, the sons of Jacob vanquished the city of, **I.**, 410-411; **V.**, 315
- Sartan, Pasusi the king of, **I.**, 410; **V.**, 315
- Sartan, conquered by the Maccabees, **V.**, 315
- Sartan, see also Saratan.
- Sason, **V.**, 146.
- Satan, the greatest of the angels, **I.**, 62-3
- Satan has 12 wings, **I.**, 62-63; **V.**, 84
- Satan, man has more wisdom than, **I.**, 63
- Satan, weeping of, **I.**, 63-64
- Satan, fall of, the details concerning, **I.**, 62-64, 95, 135; **II.**, 242; **V.**, 84, 85-86, 94, 120-121, 154
- Satan, ambitions of, **I.**, 64; **V.**, 85
- Satan will be devoured by Hell fire, **I.**, 85
- Satan seduced Adam and Eve to sin, **I.**, 88, 89, 95-96, 105; **V.**, 84, 85, 86, 93, 100, 121, 124, 133, 134; **VI.**, 159
- Satan, jealous of Adam, **I.**, 62, 63, 64; **V.**, 93
- Satan disappeared after Adam's prayer, **I.**, 89
- Satan, Eve had sexual relations with, **I.**, 105; **V.**, 133
- Satan, the guises assumed by, **I.**, 88, 95, 192, 200, 272, 276, 277, 278, 286, 287; **II.**, 232, 234, 235-236, 295; **IV.**, 104, 107; **V.**, 213, 248, 384; **VI.**, 476
- Satan intoned songs of praise, **I.**, 95
- Satan, attempt of, to enter Paradise, **I.**, 63, 95; **V.**, 95
- Satan, angels of, **I.**, 100; **II.**, 208; **VI.**, 159
- Satan, identical with various things, **I.**, 105; **IV.**, 231; **V.**, 16, 28, 29, 56, 100, 121, 123, 164, 196, 230, 249, 311, 434; **VI.**, 159
- Satan, Cain the son of, **I.**, 105; **V.**, 134, 147
- Satan entered into Enosh's image, **I.**, 122

- Satan assisted Noah in planting the vine, **I.**, 167, 168; **V.**, 190
- Satan and Nimrod, **I.**, 192, 200
- Satan, clad in black silk, **I.**, 192
- Satan and Abraham, **I.**, 200, 272, 273, 276, 277, 278; **V.**, 230, 249, 250, 251
- Satan, a blasphemer, **I.**, 200
- Satan always appears at a feast where the poor are absent, **I.**, 272
- Satan presented himself before God on a certain day, **I.**, 272
- Satan and God, **I.**, 273; **V.**, 16, 38
- Satan entangled the ram's horns on the altar, **I.**, 282
- Satan liberated the deer caught by Esau, **I.**, 330
- Satan hinders the peace of the pious, **II.**, 3
- Satan, Dan warned his sons to keep away from, **II.**, 208
- Satan and Job, **II.**, 228, 231, 232, 233, 234, 235, 236, 242; **V.**, 384, 385, 387, 390
- Satan, the idol made by, **II.**, 231
- Satan, prayer of, **II.**, 233
- Satan, the instrument of, **I.**, 95; **II.**, 240; **V.**, 100, 121, 124, 388
- Satan, the accuser of man, **I.**, 272; **V.**, 349
- Satan and Sarah, **I.**, 278, 286, 287; **V.**, 256
- Satan and Israel, **II.**, 366; **III.**, 216, 327; **V.**, 5, 38, 171
- Satan slew the first born of the Egyptians, **I.**, 366
- Satan has power over this world only, **III.**, 35
- Satan inquired concerning the whereabouts of the Torah, **III.**, 117, 118
- Satan knew nothing of the revelation on Sinai, **III.**, 118
- Satan, mouth of, closed through Aaron's offering, **III.**, 182
- Satan fled at the presence of the high priest, **III.**, 216
- Satan and Moses, **II.**, 295; **III.**, 120, 327; **V.**, 423; **VI.**, 159, 160
- Satan, Joseph della Reyna conquered by, **IV.**, 231
- Satan feeds upon the sins of mankind, **IV.**, 231
- Satan indicted the Jews in the time of Mordecai, **IV.**, 415
- Satan flies about in the air, **V.**, 85
- Satan desired to create another world, **V.**, 85
- Satan, rebellion of, on the last day, **V.**, 85
- Satan claims to have created Hell, **V.**, 85
- Satan, created out of Hell fire, **V.**, 86
- Satan, wicked from the very beginning, **V.**, 86
- Satan, the real seducer of man, **V.**, 94
- Satan, curse inflicted upon, **V.**, 101
- Satan, transformation of, into an angel, **V.**, 121
- Satan, punishment decreed against, **I.**, 100; **V.**, 123
- Satan, the form and appearance of, **V.**, 123, 124
- Satan has no power on the Day of Atonement, **V.**, 171; **VI.**, 58
- Satan wanted to injure Isaac, **V.**, 249
- Satan pretended to hear a voice from behind the heavenly curtain, **V.**, 250
- Satan stands for the material world, **V.**, 385
- Satan tried to prevent the performance of the high priest in the Holy of Holies, **VI.**, 78-79
- Satan, claim of, on all living beings, **VI.**, 159, 160
- Satan, Manasseh excited by, **VI.**, 372
- Satan, blindness of, **VI.**, 449
- Satan and Michael, **VI.**, 159
- Satan in the ruins of a palace, **IV.**, 165.
- Satanel, called Satan, **V.**, 123.
- Satans, Sammael head of all the, **V.**, 164; **VI.**, 159.
- Satarel, angel of hidden things, **V.**, 153.
- Saturday night, demons come out on, **V.**, 39
- Saturday, the day of Saturn, an unlucky day, **V.**, 405.
- Saturn, one of the seven planets, details concerning, **III.**, 151; **V.**, 135, 164, 405.
- Saturnalia, origin of the festival of, **I.**, 89; **V.**, 116.
- Saul possessed Adam's neck, **I.**, 59
- Saul met young girls as he arrived at a new place, **I.**, 355
- Saul, wars of, **III.**, 146, 223; **IV.**, 66, 67, 411; **VI.**, 223

- Saul, reign of, the census of Israel in the, **III.**, 146; **VI.**, 62
- Saul and David, **III.**, 172; **IV.**, 68, 72, 74, 76, 84, 85, 87, 88, 116; **VI.**, 238, 239, 256, 263, 268, 459
- Saul, the kingship of, **IV.**, 57, 65, 68, 71, 110; **VI.**, 72, 230, 231, 249, 353
- Saul, beauty of, **IV.**, 65; **V.**, 80; **VI.**, 232, 236, 238, 274
- Saul and Doeg, **IV.**, 65, 74; **VI.**, 240, 243
- Saul, the virtues and vices of, **IV.**, 65, 66, 67, 68, 72, 389, 390; **VI.**, 223, 231, 232, 233, 234, 235-236, 237, 238
- Saul, piety, wealth, and learning of, **IV.**, 66, 67; **VI.**, 238, 242, 269, 274
- Saul, prophecies of, **IV.**, 66; **VI.**, 231, 269
- Saul, the sword of, **IV.**, 67
- Saul, life of, prolonged, **IV.**, 69
- Saul and Samuel, **IV.**, 69, 71, 110; **VI.**, 237, 269
- Saul, the two adjutants of, **IV.**, 70; **VI.**, 127
- Saul observed the priestly laws of purity, **IV.**, 72; **VI.**, 239
- Saul, repentance of, **IV.**, 72; **VI.**, 237
- Saul, sins of, **IV.**, 72, 110, 268; **VI.**, 237, 239, 269
- Saul, the elect of God, **IV.**, 72; **VI.**, 245
- Saul and Abner, **IV.**, 73, 88; **VI.**, 240
- Saul, the armor-bearer of, **IV.**, 76; **VI.**, 234, 243
- Saul, malady of, **IV.**, 87
- Saul and the Gibeonites, **IV.**, 110, 111, 444; **VI.**, 269
- Saul abolished idolatry, **IV.**, 110
- Saul, the children of, **IV.**, 116; **VI.**, 231, 239
- Saul, responsible for the suffering of the Jews in the time of Haman, **IV.**, 422, 423; **VI.**, 470, 471
- Saul, one of the members of the Messiah's council, **V.**, 130
- Saul, the wolf is the symbol of, **V.**, 370
- Saul reported to Eli the capture of the ark, **VI.**, 223
- Saul, compared to Jeremiah, **VI.**, 231
- Saul, attitude of, toward the Kenites, **VI.**, 232
- Saul, altar of, used by Elijah, **VI.**, 233, 319
- Saul, not recognized by the witch of En-dor, **VI.**, 235, 236
- Saul, the duration of the rule of, **VI.**, 239
- Saul, lack of confidence of, in God, **VI.**, 255
- Saul and the priests of Nob, **VI.**, 268
- Saul, called Cush, **VI.**, 274
- Saul, descendants of, Rizpah's devotion to, **VI.**, 273
- Saul, death and burial of, **I.**, 59, 270; **III.**, 63; **IV.**, 72, 76, 110; **VI.**, 219, 234, 238, 243, 253
- Saul of Pethor, the king of Edom, **I.**, 424; **II.**, 165.
- Saul, son of a Canaanite, identified with Zimri, **II.**, 38; **VI.**, 137-138
- Saul, Paul identified with, **V.**, 370.
- Saw, Isaiah killed with a, **IV.**, 279; **VI.**, 374-375.
- Saying, one, would have sufficed to create the world, **I.**, 49
- Sayings, ten, God created the world with, **I.**, 49
- Sayings, ten, of God, see also Ten sayings of God.
- Scabies, caused by famine, **V.**, 346.
- Scales of the fish, see Fish, scales of
- Scales of Leviathan can turn back steel, **I.**, 28.
- Scapegoat, the origin of the ceremony of the, **V.**, 171.
- Scarlet, the color of the bed coverings of Paradise, **I.**, 22
- Scarlet thread, Rahab received, from Zerah, **II.**, 36; **V.**, 336
- Scarlet, used in the Tabernacle, **III.**, 152.
- Scepter of gold of Joseph, **II.**, 152
- Scepter of the Messiah, **IV.**, 234; **VI.**, 340
- Scepter, the miraculous extension of, **VI.**, 474
- Scepter of Ahasuerus moved of its own accord, **VI.**, 474.
- Scholar, every, received at Sinai his share of the revelation, **III.**, 97
- Scholar, called elder, **V.**, 260
- Scholar, Joseph considered as a, **V.**, 361
- Scholar should be sincere, **VI.**, 64
- Scholars explain the Torah under the tree of life, **I.**, 21

- Scholars of each generation, shown to Adam, **I.**, 60
- Scholars, descended from Levi, **II.**, 196
- Scholars, the punishment in Hell for despising the, **II.**, 311
- Scholars, thrones of pearls in Paradise for, **II.**, 314
- Scholars, future, interpreting the Torah, beheld by Moses, **II.**, 325
- Scholars, absolution from vows by, **III.**, 128; **IV.**, 292
- Scholars of the time of Jephthah, the ignorance of, **IV.**, 46; **VI.**, 203
- Scholars attended the horse races, **IV.**, 161
- Scholars, compelled to enlist in Asa's army, **IV.**, 184
- Scholars, Jehoshaphat's kind treatment accorded to, **IV.**, 185
- Scholars, Ahab liberal towards, **IV.**, 186
- Scholars, exile of the, with Zedekiah, **IV.**, 286; **VI.**, 379-380
- Scholars, slain by Nebuzaradan, **IV.**, 304
- Scholars, the wandering of, from town to town, **IV.**, 415; **VI.**, 468
- Scholars, a third of Haman's fortune given to, **IV.**, 445
- Scholars are called kings, **V.**, 216
- Scholars, Jewish, slain by the Romans, **V.**, 271
- Scholars must not go out alone at night, **V.**, 308
- Scholars, demons try to attack, at night, **V.**, 308
- Scholars, Issachar the tribe of, **V.**, 368
- Scholars, David's reverence for, **VI.**, 263
- Scholars, compelled by Abraham to engage in war, **VI.**, 309
- Scholars, sweet fruit the proper food for, **VI.**, 391
- Scholars, Jewish, taxes levied by the Persians on, **VI.**, 434.
- School, Jacob and Esau went to, **I.**, 316
- School, Moses studied Torah in the, **III.**, 240; **VI.**, 85
- School, one may not enter a, with weapons, **III.**, 386
- School, tent a metaphor for, **V.**, 274
- School children of Egypt could perform magic, **II.**, 335
- Schools, the presence of God in the, **I.**, 241
- Schools, Israel's prayer concerning, **III.**, 379; **VI.**, 133
- Schools, introduction of, by Ezra, **IV.**, 356.
- Science, Solomon's knowledge of, **VI.**, 282
- Sciences of the celestials and terrestials, revealed to Metatron, **I.**, 139
- Sciences, Moses instructed in, **II.**, 275
- Sciences, Joshua learned, from Moses, **III.**, 433
- Sciences, Enoch the inventor of all, **V.**, 156.
- Scorpio, the activity of, **VI.**, 204.
- Scorpion, lizard an antidote to, **I.**, 43
- Scorpion, bite of, the foreskin of Abraham removed by, **V.**, 233
- Scorpion, one of the twelve signs of the Zodiac, **IV.**, 401
- Scorpions, the wicked tormented in Hell by, **I.**, 11, 16; **II.**, 311-312
- Scorpions, a pit of, Joseph thrown into, **II.**, 13, 17
- Scorpions, swarm of, brought together by the magic arts of Balaam, **II.**, 284
- Scorpions, Israel not harmed by, in the desert, **III.**, 38
- Scorpions, killed by the Cherubim, **III.**, 157
- Scorpions, heads of, Balak's magical mixture consisted partly of, **VI.**, 123
- Scorpions, plague of, attacked the Philistines, **VI.**, 224, 228.
- Scribe, heavenly, the name of, **I.**, 125; **III.**, 419; **V.**, 156, 163; **VI.**, 446
- Scribe, see also Secretary
- Scribes belonged to the tribe of Simon and Levi, **II.**, 142-3; **V.**, 367
- Scribes, families of, **III.**, 76
- Scribes of Solomon, **IV.**, 175; **VI.**, 302-303
- Scribes, sacred, of Pharaoh, **II.**, 65, 67, 292, 332; **V.**, 402, 409
- Scribes, sacred, of the Hebrews, **V.**, 408.
- Script, every nation receives a, from its angel, **V.**, 205
- Script, Romans borrowed their, **V.**, 323.
- Scrolls, read by the Israelites on the Sabbath in Egypt, **II.**, 336; **V.**, 405, 425

Scrolls of the Torah, thirteen, written by Moses, **III.**, 439  
 Scrolls of the Torah, given to Solomon by the dove, **IV.**, 159  
 Scrolls of the Torah, the magic use of, **VI.**, 287.  
 Scythe, invented by Noah, **I.**, 147  
 Scythe of Gabriel, **VI.**, 363.  
 Sea lies over Bohu, **I.**, 10  
 Sea separates Heled from Tebel, **I.**, 11  
 Sea, heated and illuminated by the Leviathan, **I.**, 27  
 Sea, encircled by the sand, **I.**, 18; **III.**, 18; **V.**, 27  
 Sea, angel of, **I.**, 18, 156; **III.**, 25; **V.**, 26; **VI.**, 8  
 Sea, daily overflowing of, before the time of Noah, **I.**, 147; **V.**, 169  
 Sea, Book of Razel cast into, **I.**, 156  
 Sea, Egyptians drowned in the, **I.**, 422  
 Sea, hung in the first heaven, **II.**, 194  
 Sea, creation of, **I.**, 140; **III.**, 18, 151, 481; **V.**, 41  
 Sea, the odor of, **III.**, 25; **V.**, 43  
 Sea and Earth, the quarrel between, **III.**, 31  
 Sea, quails came from the, **III.**, 50  
 Sea, color of, **III.**, 117  
 Sea, Satan inquired of the, concerning the Torah, **III.**, 118  
 Sea of ice, the dimensions of, **III.**, 162; **VI.**, 66  
 Sea, the silver charger of Nahshon symbolical of, **III.**, 196  
 Sea, the giants ended their life by plunging into the, **III.**, 269  
 Sea, Moses' power over, **III.**, 404  
 Sea, the seven gems dropped into, **IV.**, 23  
 Sea, the illuminating stones in the bottom of, **IV.**, 222; **VI.**, 333  
 Sea corresponds to Apsu, **V.**, 11  
 Sea is sweet water, **V.**, 11  
 Sea constitutes a third part of the earth, **V.**, 13  
 Sea, one gate of Hell in, **V.**, 19  
 Sea, wars of the, with the woods for more territory, **V.**, 27  
 Sea implores God, **V.**, 38  
 Sea, the female Leviathan lives in the depths of, **V.**, 44

Sea, the well of Miriam hidden in the, **V.**, 242  
 Sea, the difficulty of observing the Sabbath strictly on the, **VI.**, 41  
 Sea, see also Ocean  
 Sea, brazen, made by Solomon, **VI.**, 280  
 Sea of Chaifa, located in Zebulun's territory, **III.**, 460  
 Sea, Dead, see Dead Sea  
 Sea of death to be cured in the future world, **V.**, 26  
 Sea of death, confused with the Dead Sea, **V.**, 27  
 Sea of death, identical with the ocean, **V.**, 26  
 Sea, Great, Moses appealed to the, to pray for him, **III.**, 432  
 Sea of Sodom, called the Dead Sea, **V.**, 26  
 Sea of Sodom, the healing of, **V.**, 242  
 Sea of Tiberias, see Tiberias, Sea of  
 Sea-cats, reason for their non-existence, **I.**, 41  
 Sea-foxes, reason for the absence of, **I.**, 41  
 Sea-gazelle, **V.**, 41  
 Sea-goats, the food of Leviathan, **I.**, 34  
 Sea-men, the dolphins are called, **I.**, 35; **V.**, 53  
 Sea monsters, formed on the fifth day of creation, **V.**, 108  
 Sea voyage, the benediction to be recited on the return from a, **VI.**, 11  
 Seas, hymn of, **I.**, 44; **V.**, 61  
 Seas of the Bible, explanation of, **V.**, 27.  
 Sebam, the meaning of the name of, **III.**, 415-416.  
 Second Adam (=Jesus), the angels worship, **V.**, 85  
 Second Temple, see Temple, the second.  
 Secretary, heavenly, Enoch is the, **V.**, 156  
 Secretary, see also Scribe.  
 Secretion of man caused him to resemble animals, **I.**, 50.  
 Secrets, revealed to man by angels, **I.**, 54  
 Secrets, revealed to Moses, **IV.**, 357  
 Secrets, revealed to Ezra, **IV.**, 357.  
 Sects, the number of, in ancient Israel, **VI.**, 391.  
 Sedecla, daughter of Adod, the witch of En-dor, **VI.**, 236.

- Seder Eliyyahu Rabba and Zutta, the date of, **VI.**, 330.
- Seder table, R. Hannah put a silver dish on the, **I.**, 119.
- Sedition, punished by death, **III.**, 374.
- Seduction of a woman, the fine for, **III.**, 147.
- Seduction of girls, Moses promised Sihon that he need not fear, **III.**, 341.
- Seed of a fig tree, God regarded as, **V.**, 98.
- Seeds for sustenance, gathered by Adam in Paradise, **I.**, 82; **V.**, 106.
- Seeds, the medicinal value of, **I.**, 174.
- Seeds, sowing of, as a means of augury, **IV.**, 301.
- Seeds, instruments to safeguard, **V.**, 217.
- Seenamias, the son of Caleb, one of Joshua's spies, **VI.**, 171.
- Sefer Yezirah, see Yezirah, Sefer.
- Sefirot, Ten, the spoon of incense symbolical of, **III.**, 207.
- Seir, sons of, warred against the sons of Esau, **I.**, 377, 421; **II.**, 155-156.
- Seir, people of, concluded an alliance with Agnias, **II.**, 161.
- Seir, made subject to Kittim, **II.**, 166.
- Seir, the inhabitants of, experts in agriculture, **V.**, 323.
- Seir, inhabitants of, identified with the Amalekites, **III.**, 56; **V.**, 313.
- Seir, location and language of, **III.**, 454.
- Seir, the prophecy about, refers to Rome, **V.**, 272.
- Seir, Bet Gubrin identified with, **V.**, 311.
- Seir, the interpretation of the name of, **V.**, 274, 312.
- Seir, angel of, **V.**, 312.
- Seir, Israel will possess, in the Messianic era, **I.**, 394.
- Seir will be destroyed before the advent of the Messiah, **V.**, 312.
- Seir, Mt., Messiah will judge the sons of Esau on, **VI.**, 409.
- Seir, a name for Sinai, **V.**, 415.
- Sekwi, name of Ziz, **I.**, 29.
- Sekwi signifies cock, **V.**, 47.
- Selac, Mt., the identification of, **VI.**, 203.
- Selection in nature and history, **III.**, 292-3; **VI.**, 101.
- Seleucia, one of Ezra's scribes, **IV.**, 357.
- Self-consciousness, the punishment for, **VI.**, 336.
- Self-defense, Abner killed Asahel in, **IV.**, 73.
- Self-defense, murder in, **IV.**, 126.
- Selihah, the prayer of Jonah has the form of the, **VI.**, 350.
- Semachiah, one of the 70 elders, **III.**, 250.
- Semalion announced the death of Moses, **VI.**, 165.
- Semiramis, wife of Nebuchadnezzar, tempted to sin, **IV.**, 189, 287; **VI.**, 380, 390, 426.
- Semitic god, Jacobel a, **V.**, 275.
- Semitic original of the prayer of Asenath, **V.**, 374.
- Senaah, one of the 70 elders, **III.**, 250.
- Senate accompanied Moses to Abarim, **VI.**, 152.
- Senate, Roman, power taken away from, **VI.**, 406.
- Senate ordered Titus to destroy the Temple, **VI.**, 406.
- Seneh, the numerical value of, **II.**, 304.
- Sennacherib mixed up the inhabitants of all the countries of the world, **II.**, 127.
- Sennacherib, Luz left unmolested by, **IV.**, 30.
- Sennacherib seized the throne of Solomon, **IV.**, 160.
- Sennacherib, a cosmocrator, **IV.**, 267; **VI.**, 362.
- Sennacherib and his two sons survived the destruction of the Assyrian army, **IV.**, 267, 268, 330; **VI.**, 71, 192.
- Sennacherib, the vow of, **IV.**, 269.
- Sennacherib, troops of, became proselytes, **IV.**, 271.
- Sennacherib was to have been Gog and Magog, **IV.**, 272.
- Sennacherib, the treasures captured by Hezekiah from, **IV.**, 276.
- Sennacherib and Nebuchadnezzar, **IV.**, 300, 301; **VI.**, 390.
- Sennacherib, Haman compared with, **IV.**, 410.
- Sennacherib, eight sins of, **VI.**, 10-11, 364.
- Sennacherib, policy of, in regard to conquered peoples, **VI.**, 361-362.



- Sennacherib misunderstood the predictions of the prophets, **VI.**, 365
- Sennacherib, the eight names of, **VI.**, 370
- Sennacherib claimed to be a god, **VI.**, 423
- Sennacherib, palace of, **VI.**, 425
- Sennacherib, the death of, **IV.**, 269; **VI.**, 363, 364
- Sennacherib, sons of, details concerning, **IV.**, 269-270; **VI.**, 363, 364
- Sennacherib, the descendants of, became proselytes, **IV.**, 270; **VI.**, 195, 364.
- Senses, five, given to man by God, **III.**, 100
- Senses, five, the existence of things determined by, **III.**, 208
- Senses, five, the symbol of the, **III.**, 208
- Senses, five, purpose of, **IV.**, 58.
- Sepharvites, the gods of, **IV.**, 266.
- Septuagint, prepared at the command of Ptolemy, **VI.**, 412.
- Serah, the daughter of Malchiel and Hadorah, **II.**, 39
- Serah, raised in the house of Jacob, **II.**, 39
- Serah, not counted among Jacob's family, **V.**, 359
- Serah, the beauty of, **II.**, 39, 115
- Serah announced the tidings about Joseph to Jacob, **II.**, 115; **V.**, 356
- Serah entered Paradise alive, **II.**, 116; **V.**, 96, 165, 356, 359
- Serah told Moses of the location of Joseph's coffin, **II.**, 181
- Serah identified Moses as the true redeemer, **II.**, 330
- Serah, a woman of valor, **V.**, 258
- Serah, an adopted child, **V.**, 359
- Serah announced to Jacob that Joseph was alive, **V.**, 369
- Serah advised the killing of Sheba, **VI.**, 304.
- Seraiah, one of the 70 elders, **III.**, 250
- Seraiah, the assistant of the Ephraimite Messiah, details concerning, **VI.**, 144
- Seraiah, the last high priest, details concerning, **VI.**, 171, 393, 411
- Seraiah, one of Ezra's scribes, **VI.**, 445.
- Seraph performed the last rites on Adam, **I.**, 100
- Seraph touched Isaiah's lips with a live coal, **IV.**, 263.
- Seraphic appearance of Cain, **I.**, 105
- Seraphic voices of Job's daughters, **II.**, 241.
- Seraphim intimidate evil spirits not to destroy man, **I.**, 4
- Seraphim, abode of, **I.**, 10, 134; **II.**, 309; **III.**, 472; **V.**, 417
- Seraphim noticed Enoch at a great distance, **I.**, 138
- Seraphim perform the errands of God, **II.**, 323
- Seraphim recite the trishagion except at the time of revelation, **II.**, 309; **III.**, 97, 111
- Seraphim, the six wings of, **II.**, 309; **V.**, 25; **VI.**, 359
- Seraphim do not gaze at the Shekinah, **II.**, 309
- Seraphim roar like lions, **III.**, 111
- Seraphim visited Moses in his tent, **III.**, 132
- Seraphim, the praise of God recited by, **III.**, 419, 470; **VI.**, 359
- Seraphim run to meet David, **IV.**, 114
- Seraphim, the sanctification of, **III.**, 471
- Seraphim wanted to consume Uzziah, **IV.**, 262
- Seraphim, angels of fire, **IV.**, 262
- Seraphim burn books of Israel's accusers, **V.**, 4
- Seraphim, the soles of the feet of, **V.**, 25; **VI.**, 359
- Seraphim, consulted by God, **V.**, 70
- Seraphim, Jaol the chief of, **V.**, 229
- Seraphim, identical with the Hayyot, **VI.**, 359
- Seraphim, silent on the Sabbath, **VI.**, 359
- Seraphim, seen by Isaiah, **VI.**, 359.
- Serapis had dog-like form, **VI.**, 1
- Serapis, Joseph identified with, **VI.**, 51.
- Sered, one of the 70 elders, **III.**, 250.
- Seriel taught men the signs of the moon, **I.**, 125.
- Serpent, characteristics of, before and after the fall of man, **I.**, 40, 71, 72, 78, 95; **V.**, 95, 101, 124
- Serpent, punishments of, **I.**, 40, 77, 78, 97, 98; **II.**, 321; **III.**, 335; **V.**, 100, 101, 122, 123, 124

- Serpent seduced Adam and Eve, the details concerning, **I.**, 72, 73, 78, 80, 90, 95, 96; **III.**, 480; **V.**, 50, 93, 121; **VI.**, 159, 245
- Serpent ate of the tree of knowledge, **I.**, 73
- Serpent, lordship of, over Adam after the fall, **I.**, 76
- Serpent, the food of, **I.**, 77, 78, 98; **III.**, 335
- Serpent, pregnancy of, **I.**, 77
- Serpent, God's conversation with, **I.**, 78, 98; **V.**, 58
- Serpent infected Eve with his filth, **I.**, 78, 96; **V.**, 59, 121, 133
- Serpent, filth of, removed from Israel at the time of Revelation, **V.**, 133
- Serpent, loud cry of, **I.**, 78
- Serpent, created to be king of the animals **I.**, 78
- Serpent, the relation of Satan to the, **I.**, 95, 98; **V.**, 100, 121, 123, 124
- Serpent slipped in Paradise when Eve opened the gate, **I.**, 96
- Serpent, the slander uttered by, **II.**, 321, 322; **III.**, 335; **V.**, 95, 121; **VI.**, 115
- Serpent, skin of, Adam and Eve's clothes made of, **V.**, 80
- Serpent understood the language of the animals, **V.**, 91
- Serpent, the old, the development of the conception of, **V.**, 94, 124
- Serpent, the language of, **V.**, 94, 101
- Serpent, the possessor of gold and silver, **V.**, 95
- Serpent, identified with Sammael, **V.**, 101
- Serpent, Azazel resembles the, in appearance, **V.**, 123
- Serpent with human head, **I.**, 10
- Serpent, head of, with human body, **I.**, 10
- Serpent will vanish from the Holy Land, if Israel is obedient, **I.**, 78
- Serpent wanted to devour Cain, **I.**, 111
- Serpent, face of, possessed by the angel of death, **I.**, 306
- Serpent, the mark of, born by Esau at birth, **I.**, 315
- Serpent, the symbol of all that is wicked, **I.**, 315
- Serpent, the habarbar produced by crossing the lizard with the, **I.**, 424
- Serpent, Satan in the guise of a, **II.**, 295
- Serpent, Zipporah saved Moses from the, **II.**, 295
- Serpent, rod of Moses and Aaron turned into, **II.**, 322, 336
- Serpent swallowed three cohorts of King Shapor, **III.**, 37
- Serpent, the figure of, on the standard of Dan, **III.**, 234-235, 237; **VI.**, 83
- Serpent of brass, fashioned by Moses, miraculous powers of, **III.**, 336, 480; **VI.**, 115, 116
- Serpent, brazen, attached to Solomon's throne, **IV.**, 159; **VI.**, 369
- Serpent, brazen, broken by Hezekiah, **VI.**, 368, 369
- Serpent, engraved on the sword of Phinehas, **III.**, 411
- Serpent, bite of, the cure for, **III.**, 480; **V.**, 59
- Serpent, the place of treasures known by, **IV.**, 134; **VI.**, 286
- Serpent and the milk, the story of, **IV.**, 134-135
- Serpent, the command concerning the, **IV.**, 135
- Serpent, Hiel killed by a, **IV.**, 198
- Serpent coiled about Nebuchadnezzar's pet lion, **IV.**, 333; **VI.**, 422
- Serpent, seen by Mordecai in a dream, **IV.**, 420
- Serpent, the inaudible cosmic noise at the time of the sloughing of the skin of, **V.**, 39
- Serpent encircling the world, Leviathan regarded as, **V.**, 46
- Serpent, cohabitation of, **V.**, 58
- Serpent springs forth from the backbone of a man who did not bow down at prayer, **V.**, 58
- Serpent, the wicked among the animals, **V.**, 59
- Serpent swallowed the sun, **V.**, 116
- Serpent, the one bitten by a, fears a snake-like rope, **V.**, 278
- Serpent of fire, Gabriel in the form of a, **V.**, 423
- Serpent, Egyptian magicians brought forth a, **V.**, 428
- Serpent, engraved upon the sword of the Ammonites, **VI.**, 256

- Serpent, the idol of the Ammonites, VI., 256
- Serpent, killed by Akiba's daughter, VI., 336
- Serpents, the abode of, I., 11
- Serpents, the young ravens taken for, I., 113
- Serpents could judge of the qualities of the soil, I., 151
- Serpents did not harm Joseph, II., 13, 17
- Serpents, Israel protected by clouds of glory from, II., 374; III., 38, 335; VI., 14, 115
- Serpents, magical use of, II., 284; III., 411
- Serpents killed 170 men of Kikanos, II., 285
- Serpents, destroyed by the storks, II., 287
- Serpents, Egyptians attacked by, II., 344, 346
- Serpents, Israel compared to, II., 346
- Serpents, killed by the Cherubim, III., 157
- Serpents, Cherubim considered as, V., 104
- Serpents of the desert Shur, the deadly nature of, III., 37
- Serpents, two kinds of, sent against Israel, III., 335; VI., 115
- Serpents, worms transformed into, III., 411
- Serpents arose from the corpse of Balaam, III., 411
- Serpents, blood and venom of, V., 20
- Serpents desire sexual relations with women, V., 133
- Serpents, the brazen, Chalkidri, V., 159
- Serpents flying in the air, V., 408
- Serpents, devoured by ibises, V., 408
- Serpents, Zelophehad killed by the, VI., 139.
- Serug, details concerning, I., 185, 186; V., 198, 207, 208.
- Sesanchis, identical with Shishak, VI., 309.
- Seth welcomed the dog, I., 37
- Seth weeps in Paradise, I., 93, 94, 100
- Seth and Adam, I., 93, 99, 121; V., 187; VI., 164
- Seth, Adam buried by, I., 101, 128, 289; V., 126, 158
- Seth, attacked by a wild beast, I., 93, 94; V., 119
- Seth, instructed by the angels, I., 94; 102; V., 149
- Seth and the branch of the tree of life, I., 94; V., 149
- Seth, the manner of burial learned by, I., 102
- Seth, descendants of, the details concerning, I., 121, 151, 152; V., 149, 156, 172
- Seth, the father of the human race, I., 121; III., 80, 207; V., 149
- Seth, relation of, to the Messiah, I., 121; V., 130, 149
- Seth, born circumcised, I., 121; V., 268, 273
- Seth, face of, in the image of God, I., 123
- Seth, a prophet, V., 132, 167
- Seth, the writings and inventions ascribed to, V., 118, 149, 150
- Seth, the wife of, V., 145
- Seth, the meaning of the name of, V., 148-9
- Seth, soul of, entered into Moses, V., 149
- Seth, one of the seven pious men, V., 150, 274
- Seth imparted instruction in the Torah to Enoch, V., 187
- Seth, the vision seen by, VI., 164.
- Sethiani, the, a gnostic sect, V., 149.
- Sethur, one of the 70 elders, III., 250.
- Seven things preëxisting, I., 3
- Seven heavens, I., 9, 13; II., 260; III., 96; V., 9, 10, 11, 23, 30
- Seven earths, I., 10, 113; III., 96; V., 9, 12, 143
- Seven divisions of Paradise, I., 11, 21; IV., 118
- Seven classes of dwellers in Paradise, I., 11, 21; V., 30, 31, 32-33
- Seven compartments of Hell, I., 15; V., 11, 20, 418
- Seven rivers of poison flow from the scorpion, I., 16
- Seven rivers of fire and hail in Hell, I., 16
- Seven times, angels dive, in a stream of fire, I., 17
- Seven garments of clouds, the apparel of the just, I., 19

- Seven clouds of glory, I., 21; II., 374; III., 54; V., 30; VI., 23
- Seven times, cock crows, at midnight, I., 44
- Seven portals, souls go through, before they arrive in Arabot, I., 69
- Seven gifts of the Messianic era, I., 86
- Seven gifts, enjoyed by Adam before the fall, I., 86
- Seven species of produce of the earth, I., 113, 114, 115; V., 143
- Seven cities, founded by Enoch, I., 115; V., 144
- Seven creatures in the midst of the seven bands of archangels, I., 133; V., 159
- Seven stars, Istchar put among the, I., 149; V., 169
- Seven pairs of clean animals, taken into the ark, I., 163-164
- Seven Noachian laws, I., 167, 270; V., 93, 173-174, 187, 189, 247
- Seven nations, the law about the, I., 228; VI., 174, 175, 281
- Seven pious men, I., 270; II., 260; III., 134, 226, 371; IV., 158; V., 12, 150, 163, 274; VI., 187, 202
- Seven sheep, the sign of Abraham's ownership of the well, I., 270
- Seven holy places of Israel destroyed, I., 239, 270; V., 282
- Seven great miracles, I., 291; V., 246, 258; VI., 178, 367
- Seven diggings, well of, I., 324
- Seven sins of Esau, I., 329; V., 282
- Seven cohorts of Esau's warriors, I., 377
- Seven kings of the Amorites, I., 401
- Seven Midianite merchants, II., 15
- Seven fat and lean cows of Pharaoh's dream, II., 64
- Seven good and thiu ears of corn of Pharaoh's dream, II., 64
- Seven daughters of Pharaoh, II., 65
- Seven provinces and cities of Pharaoh, II., 65
- Seven wives of Pharaoh, II., 66
- Seven cities of Egypt, II., 66
- Seven legitimate kings of Egypt, II., 66
- Seven princes would rise up against Egypt, II., 66
- Seven attendants of Esther, II., 170, 173; IV., 386-387
- Seven tempter spirits, II., 190
- Seven men, clad in white, II., 196
- Seven evils, II., 221-2
- Seven sons of Job, II., 241
- Seven names of Jethro, II., 290
- Seven daughters of Jethro, II., 290, 291, 293; V., 411
- Seven qualifications of a judge, III., 68; VI., 27
- Seven planets, III., 151; V., 164
- Seven branches of the candlestick, III., 151, 161, 324; IV., 157, 321
- Seven species of cedars, III., 164
- Seven sheaths of fire, III., 143
- Seven worlds, III., 226; VI., 81
- Seven oxen and rams, sacrificed by Balaam, III., 369; VI., 129
- Seven rams, sacrificed annually by Abraham, III., 369
- Seven altars, erected by Balaam, III., 371-372, 453
- Seven divisions of the tribe of Benjamin, III., 390; VI., 139
- Seven sins of Moses, III., 425; VI., 148
- Seven benedictions, III., 453
- Seven shepherds of the Messiah's council, III., 455; V., 130; VI., 154
- Seven walls, Shobach's mother enclosed by, IV., 15
- Seven golden idols, IV., 22
- Seven sinners, IV., 22-23; VI., 182
- Seven gems, dropped into the sea, IV., 23
- Seven didrachms, IV., 50
- Seven Gibeonites, IV., 110
- Seven descendants of Saul, IV., 110-111
- Seven sons begotten by a Cainite, IV., 132
- Seven female demons, IV., 151
- Seven Patriarchs, IV., 158; V., 378; VI., 297
- Seven heralds of Solomon, IV., 159
- Seven wonders, IV., 234
- Seven prophetic visions, IV., 357
- Seven angels of confusion, IV., 374
- Seven princes of Persia, IV., 377; VI., 456
- Seven apartments in front of Ahasuerus's throne, IV., 427-428
- Seven attributes of God, V., 7
- Seven categories of creation, V., 7
- Seven, importance of, in Philo, V., 9
- Seven limitations determine everything physical, V., 9

- Seven in mystic literature, V., 9  
 Seven ages of man, V., 9  
 Seven Hekalot, V., 11  
 Seven pillars, V., 12  
 Seven parts of the world, V., 12, 13; VI., 81  
 Seven compartments of the place of worship of Moloch, V., 20  
 Seven archangels, V., 23  
 Seven classes of angels, V., 23, 24  
 Seven canopies for each pious man, V., 29  
 Seven kinds of gold, V., 32  
 Seven times the intensity of the moon is that of the sun, V., 36  
 Seven substances, Adapi composed of, V., 72  
 Seven sins of Cain, V., 144  
 Seven generations of Cain, V., 144  
 Seven members of the heavenly court, V., 153  
 Seven angels, V., 164  
 Seven kingdoms, V., 223  
 Seven generations from Abraham to Moses, V., 247  
 Seven portions of Benjamin, V., 351  
 Seven kinds of boils, V., 386  
 Seven things created first, V., 418  
 Seven sounds of the trumpet, VI., 39  
 Seven voices heard on Sinai, VI., 39  
 Seven heads of the heavenly hierarchy, VI., 82  
 Seven sons of Korah, VI., 104  
 Seven kings, descended from Rahab, VI., 171  
 Seven commands, transgressed by Gideon, VI., 200  
 Seven sterile women, VI., 205  
 Seven sacrificial laws, VI., 228  
 Seven stones, VI., 251  
 Seven seim of flour, David ate bread baked of, VI., 254  
 Seven strings of David's harp, VI., 262  
 Seven persons whose terms of life form a chain extending from the creation to the end of time, VI., 305  
 Seven prophetesses, VI., 343  
 Seven gifts of the Messiah, VI., 381  
 Seven cardinal sins, VI., 388  
 Seven sons, the woman who lost, VI., 403  
 Seven metals, used by Hiram, VI., 425  
 Seven lions destroyed Daniel's enemies, VI., 436  
 Seven provinces of Ahasuerus, VI., 452  
 Seven days, see also Week  
 Seven days, events that lasted, I., 86, 118, 142, 154, 157, 158, 175, 197, 242, 290, 296, 361; II., 155, 173, 174, 192, 285, 322; III., 179, 180, 181, 260, 261; IV., 36, 146, 322, 346; V., 106, 108, 125, 127, 128, 166, 175, 179, 417-418; VI., 155, 204  
 Seven weeks, events that lasted, V., 114; VI., 124  
 Seven months, events that lasted, I., 270, 313; II., 190; V., 397, 399, 400  
 Seven years, events that lasted, I., 29, 33, 77, 341, 358, 360, 361, 408; II., 64, 70, 77-78, 122, 170, 190, 240, 294; III., 11, 267, 449; IV., 15, 39, 144, 155, 190, 206, 207, 334, 339; V., 58, 106, 134, 257, 295, 334, 385; VI., 179, 310, 337, 390, 401, 423.  
 Seven hundred years, the lifetime of an eagle, IV., 163; V., 144  
 Seven hundred halakot, Joshua in doubt about, IV., 4  
 Seven hundred species of clean fish, VI., 390.  
 Seven hundred and thirty years, V., 114.  
 Seven hundred and seventy-five sinners of the tribe of Simon, IV., 21  
 Seven hundred and seventy-five shekels, III., 127.  
 Seven thousand crevices in every cave in Hell, I., 16  
 Seven thousand years, the world exists for, I., 135, 302; IV., 28; V., 128; VI., 184  
 Seven thousand men, led by Nimrod against Chedorlaomer, I., 229  
 Seven thousand Israelites did not bow down to Baal, IV., 199; VI., 321.  
 Seven hundred thousand people implored Noah, I., 158.  
 Sevenfold increase of sun's light in the future world, I., 24, 86; V., 36  
 Sevenfold punishment, V., 20  
 Sevenfold oath, V., 189.  
 Seventeen days' journey accomplished in three hours, I., 296  
 Seventeen years, Joseph studied until the age of, II., 5, 128; VI., 186.

- Seventeen hundred traditions forgotten by Israel, **IV.**, 29.
- Seventeenth day of Heshwan, the commencement of the Deluge, **I.**, 163
- Seventeenth of Tammuz, the dove sent forth by Noah on, **I.**, 163
- Seventeenth of Iyar, time of the fall, **V.**, 106.
- Seventh generation, Enoch lived in the, **I.**, 172; **III.**, 226
- Seventh month children, **I.**, 362; **VI.**, 217
- Seventh hour of the 6th day, a soul breathed into Adam, **I.**, 82
- Seventh hour of the night, Isaac awoke at, **I.**, 301
- Seventh generation, blood-guiltiness of Cain visited upon his, **I.**, 115; **V.**, 143
- Seventh day, Enoch carried into heaven on, **I.**, 130
- Seventh of Kislew, the waters of the flood stood at the same height from the, **I.**, 163
- Seventh world alone, inhabited by human beings, **III.**, 226
- Seventh, God's preference for the, **III.**, 226; **VI.**, 81
- Seventh day is the Sabbath, **III.**, 226
- Seventh year is the Sabbatical year, **III.**, 226; **V.**, 426
- Seventh Sabbatical year, every, is the jubilee, **III.**, 226
- Seventh of Adar, Moses born and died on, **V.**, 397.
- Seventy nations, **I.**, 314; **II.**, 214; **III.**, 63, 161, 207, 371; **IV.**, 247; **V.**, 194, 195, 203, 287; **VI.**, 76-77
- Seventy elders, the leaders of Israel, **I.**, 315; **III.**, 64, 68, 129; **VI.**, 27
- Seventy, the numerical value of Ayin, **I.**, 315
- Seventy angels taught the 70 languages to Noah's descendants, **II.**, 214
- Seventy souls, the house of Jacob consisted of, **II.**, 118, 122, 123, 245; **V.**, 357, 359
- Seventy silverlings, spent in litigation to gain one silverling, **III.**, 69
- Seventy pencils, Yaasriel has charge of, **III.**, 99
- Seventy members of the Sanhedrin, **III.**, 123, 251; **IV.**, 158; **V.**, 287
- Seventy seah, the weight of the Tables of the Law, **III.**, 129
- Seventy holidays celebrated annually by Israel, **III.**, 165
- Seventy consecutive Sanhedrin in the time between the first and second Temples, **III.**, 166
- Seventy names of God, Israel and Jerusalem, **III.**, 166; **VI.**, 68
- Seventy vessels of the Tabernacle, **III.**, 166
- Seventy shekels, the weight of the bowl donated by each prince of the tribes, **III.**, 196, 200, 202, 205, 206, 207
- Seventy kings, conquered by Adoni-bezek, **IV.**, 29
- Seventy books of Ezra, **IV.**, 358; **V.**, 162; **VI.**, 446
- Seventy members, the heavenly court consists of, **V.**, 238
- Seventy cubits, the length of the middle bar of the board of the Tabernacle, **VI.**, 67
- Seventy cubits, the size of the Tabernacle, **VI.**, 165
- Seventy days, events that lasted, **II.**, 150., 196; **IV.**, 39; **V.**, 106
- Seventy years, events that lasted **I.**, 30, 61, 76, 326; **III.**, 206; **IV.**, 82, 113, 229, 334, 344, 366; **V.**, 82-83, 134, 230, 388, 390, 410, 431; **VI.**, 77, 246, 276
- Seventy languages, **I.**, 62, 119, 120; **II.**, 68-69, 72, 151, 214, 309, 322, 323; **III.**, 97, 350, 351, 439; **IV.**, 6, 360, 382, 391; **V.**, 344; **VI.**, 39, 45, 459
- Seventy as a round number, **I.**, 98, 148, 179, 181, 232, 351; **II.**, 68, 85, 86, 314, 332; **III.**, 40, 41; **IV.**, 6, 158, 175; **V.**, 123, 162, 202, 203, 391; **VI.**, 479, 480.
- Seventy-one members of the heavenly Sanhedrin, **I.**, 78; **V.**, 122; **VI.**, 344
- Seventy-one languages, **V.**, 195; **VI.**, 375.
- Seventy-two nations of the world, **I.**, 173; **V.**, 194, 195
- Seventy-two languages, **I.**, 173
- Seventy-two of Isaac's retainers, **I.**, 377
- Seventy-two kinds of wisdom, **V.**, 118
- Seventy-two diseases, **V.**, 123



- Seventy-two elders of Israel, appointed by Moses, VI., 88
- Seventy-two elders of Israel translated the Bible into Greek, VI., 88
- Seventy-two towers, the work of the Temple stopped after the completion of, VI., 457.
- Seventy-five years, the events that happened to Abraham when he was, I., 333; V., 230, 231
- Seventy-five years, the age of Esther when she came to court, IV., 384-385.
- Seventy-seven generations, I., 117
- Seventy-seven golden tables of the Temple, IV., 321
- Seventy-seven years, the age of Adam when Abel was born, V., 134
- Seventy-seven descendants of Lamech perished at the time of the flood, V., 144
- Seventy-seven pious men in the time of Moses, VI., 56.
- Seventy-eight pious men wrote the section Haazinu, VI., 87.
- Seventy thousand as a round number, I., 187, 188, 190; II., 307, 312; VI., 175.
- Seventy-five thousand as a round number, IV., 53, 113; VI., 224.
- Seventy-eight thousand six hundred, the number of officers of Israel, III., 383; VI., 135.
- Sex of the waters, V., 27
- Sex of the hare and hyena, the change of, V., 55, 58; VI., 206
- Sex of the embryo, the differentiation of, V., 76
- Sex, man created without, V., 89
- Sex, double, of the ideal man, V., 89
- Sexes, differences between the, cause of, I., 67.
- Sexton, Elijah as a, IV., 210-211.
- Sexual desire of man, origin of, I., 72; V., 87, 98, 101, 121, 133, 134, 304
- Sexual desire of Behemoth and Leviathan, V., 41
- Sexual desire of animals, I., 72; V., 133, 304, 311
- Sexual desire of the fallen angels, V., 154, 155, 156
- Sexual intercourse between men and demons, I., 118; IV., 388; V., 108
- Sexual intercourse, euphemisms for, I., 122-123, 294, 338; VI., 208, 404
- Sexual intercourse on the night of the Sabbath, VI., 444
- Sexual intercourse causes thirst, VI., 461
- Sexual intercourse, woman's oath at childbirth to abstain from, I., 98; V., 122
- Sexual intercourse, the inaudible cosmic noise at the first, V., 39
- Sexual intercourse, Ahasuerus had no, with Esther, VI., 474
- Sexual intercourse, abstinence from, on certain occasions, II., 77, 253, 257, 262; V., 232, 394, 395, 420
- Sexual intercourse, Moses abstained from, after the Revelation, II., 316; III., 107, 255, 258; V., 419, 420; VI., 54, 90
- Sexual intercourse, forbidden at certain times, I., 164, 166; III., 107; V., 55, 191 VI., 221
- Sexual intercourse, Zuleika accused Joseph of immorality at the moment of, II., 56-57
- Sexual intercourse, Er and Onan lived without, II., 33
- Sexual intercourse, Noah and Pharaoh could not indulge in, 224; V., 191
- Sexual intercourse, see also Copulation, and Cohabitation
- Sexual intercourse between Adam and Eve, I., 105, 118; V., 87, 134
- Sexual intercourse between Eve and Satan, I., 105; V., 133.
- Sha'are Mawet in the third earth, I., 10
- Sha'are Zalmawet, a division of Hell, I., 10, 15.
- Shabdaz, the famous horse of Khorsau, II.; VI., 476.
- Shackles, used on Joseph while he was in prison, II., 52; V., 340.
- Shadad, son of Ad, IV., 165.
- Shaddai, Jacob addressed God as, II., 91; V., 349.
- Shades, born of Adam and female spirits, 118
- Shades, angels considered as, V., 22.

- Shadow is that soul which reflects the body, **V.**, 108
- Shadow, demons do not cast a, **V.**, 108.
- Shakir Maani, **V.**, 315.
- Shakkara, judge of Sodom, **I.**, 247, 248.
- Shakrura, judge of Gomorrah, **I.**, 247.
- Shalem, the name of Jerusalem, **I.**, 285.
- Shallum, husband of Huldah, details concerning, **IV.**, 246; **VI.**, 171, 378, 379, 382, 411
- Shallum, the name of Zedekiah, **VI.**, 379, 382.
- Shalmaneser, one of the names of Senacherib, **VI.**, 370.
- Shalom, one of the 70 elders, **III.**, 250
- Shalom, one of the seven pious men, **IV.**, 42.
- Shamdon, the father of Asmodeus, **I.**, 150
- Shamdon, the name of the wife of, **V.**, 147.
- Shame, feeling of, prevents one from committing sins, **III.**, 107
- Shame, those who put their fellows to, condemned eternally to Hell, **VI.**, 42
- Shame, feeling of, Israel received, at Sinai, **VI.**, 44.
- Shamgar, the successor to Ehud, **VI.**, 194.
- Shamir, details concerning, **I.**, 33, 34; **IV.**, 166, 168; **V.**, 53, 109; **VI.**, 292, 299.
- Shammiel, **I.**, 17; **V.**, 24-25.
- Shammua, son of Zaccur, one of the twelve spies, **III.**, 264.
- Shamsha, one of the seven princes, **V.**, 164.
- Shamshiel, details concerning, **II.**, 314; **IV.**, 321.
- Sharkan, judge of Gomorrah, **I.**, 246.
- Shaphat, son of Hari, one of the twelve spies, **III.**, 264.
- Shapor, King, cohorts of, swallowed by a serpent, **III.**, 37.
- Shaul, one of the 70 elders, **III.**, 250.
- Shaving of Joseph on leaving prison, **II.**, 68
- Shaving of the Levites at their consecration, **III.**, 288.
- She ass, the jawbone of, used by Samson, **VI.**, 207
- She asses, the finding of the, by Saul, **IV.**, 390
- She devils, the names of, **IV.**, 5
- She goat of three years, stands for the Greek empire, **I.**, 234
- She goats, three, sacrificed by Abraham, **I.**, 235
- She mule, the white, the bite of the, is fatal, **I.**, 424
- She mule, used by Solomon, the product of a special act of creation, **IV.**, 125
- She mules drew the Egyptian chariots, **III.**, 27.
- Sheba, son of Bichri, a rebel against David, details concerning, **IV.**, 179, 181, 285; **VI.**, 214, 256, 304
- Sheba, Queen of, see Queen of Sheba
- Sheba, Lilith the Queen of, **II.**, 233
- Sheba, inhabitants of, details concerning, **V.**, 265; **VI.**, 292
- Sheba, land of, **IV.**, 143; **V.**, 385.
- Shebat, the wars against the worshipers of the image of Micah occurred in, **VI.**, 464
- Shebat, the Great Synagogue organized in, **VI.**, 464
- Shebat, the first day of, Moses began to serve Joshua on the, **III.**, 436, 439
- Shebat, first of, the plagues began on, **V.**, 427
- Shebat, twenty-third day of, the war against the Benjamites began on, **IV.**, 400; **VI.**, 211.
- Shebet Musar, contains material on animal folklore, **V.**, 58.
- Shebir, king of Mahanaim, **I.**, 410.
- Shebna, details concerning, **IV.**, 270; **VI.**, 364, 365.
- Shecaniah, one of the 70 elders, **III.**, 250.
- Shechem, the father of Asenath, **II.**, 38
- Shechem, the episode of Dinah and, **I.**, 395, 396, 397, 398, 399, 401; **II.**, 10, 195; **V.**, 313
- Shechem, city of, Jacob resided in the, **I.**, 346, 394, 395, 408; **II.**, 9, 192; **V.**, 313
- Shechem, the location of, **V.**, 226, 288
- Shechem, city of, Joseph and, **II.**, 25, 184
- Shechem, city of, given to Joseph and Dinah, **II.**, 139
- Shechem, the war of Jacob's sons against, **I.**, 399-400; **II.**, 9, 139; **V.**, 314, 316-7, 353, 366

- Shechem, hill of, Jacob's sons fought the Amorites on, **I.**, 408, 409, 410
- Shechem, destroyed by Simon and Levi, **I.**, 400, 401, 404; **II.**, 16, 38, 84, 104, 142, 175, 195; **III.**, 59, 170, 199, 237, 457; **IV.**, 259
- Shechem, Abimelech's concubine came from, **VI.**, 41
- Shechem, cursed by Jotham, **IV.**, 42
- Shechem, Jeroboam installed as king at, **II.**, 10
- Shechem, imbeciles of, **II.**, 196
- Shechem, city of, the picture of, on Simon's flag, **III.**, 237
- Shechem. Mt., the idols hidden under, **I.**, 412; **IV.**, 22; **VI.**, 182.
- Shedeur, the father of Elizur, **III.**, 220.
- Sheep, see also Lamb
- Sheep and the wolf, the fable of, **I.**, 36; **II.**, 337; **III.**, 16
- Sheep and the dog, the story of, **I.**, 36
- Sheep, sacrificed by Noah, 166
- Sheep, seven, Abraham set aside, as a sign of his ownership of the well, **I.**, 270
- Sheep, black, demanded by Jacob as his hire, **I.**, 370
- Sheep, 100, paid by Jacob for his estate in Palestine, **I.**, 395
- Sheep of Job killed wolves, **II.**, 228, 229, 234; **V.**, 383
- Sheep, Job collected a, from each of his neighbors for the poor, **II.**, 241
- Sheep, Israel compared to, **III.**, 146
- Sheep, required for the daily burnt offering, **III.**, 150
- Sheep of Job, devoured by the heavenly fire, **III.**, 244
- Sheep, slain by Balak for Balaam, **III.**, 369, 370
- Sheep, instead of Isaac, the sacrifice of, **V.**, 250
- Sheep, the giving birth of, to their young, **V.**, 296
- Sheep, Joseph's bones resurrected in the form of a, **V.**, 376
- Sheep followed the camp of Israel in the desert, **V.**, 376
- Sheep, skin of, Joseph's bones wrapt up in, **V.**, 376.
- Shehitah, fish do not require, **V.**, 48
- Shehitah, fins permitted as instruments of, **V.**, 48
- Shehitah, see also Ritual slaughter, and Slaughtering of animals.
- Sheilah, daughter of Jephthah, details concerning, **IV.**, 44, 45.
- Shekel, half, the offering of a, by each Israelite, **I.**, 295; **II.**, 18; **III.**, 146, 147, 148, 150; **IV.**, 412
- Shekel, half of a, the weight of, **III.**, 148
- Shekel, half of, the amount received by each of Jacob's sons for selling Joseph, **III.**, 148
- Shekel, half of a, the basis for Haman's computing the price for the Jews, **IV.**, 412; **VI.**, 467
- Shekel, half of a, required to be given by each person that is counted, **VI.**, 270
- Shekel, given to the Israelites for each brick made, **II.**, 260
- Shekels of silver, 400, Abraham paid, for Ephron's field, **I.**, 290
- Shekels, five, Joseph sold for, **II.**, 23
- Shekels, 300, Benjamin received, from Joseph, **V.**, 355, 356.
- Shekinah, see also God, and Holy Spirit
- Shekinah, the abode of, **VI.**, 20-21, 153, 154
- Shekinah, residence of, under the tree of life, **I.**, 123; **V.**, 122, 152
- Shekinah, the dwelling of, in the Temple, **I.**, 170; **IV.**, 155-156; **V.**, 193; **VI.**, 392
- Shekinah dwells only in Palestine, **I.**, 322, 371; **II.**, 117; **V.**, 291, 301; **VI.**, 349
- Shekinah resides in the allotment of Benjamin, **II.**, 101; **III.**, 21; **VI.**, 156
- Shekinah dwells with Israel only, **II.**, 148, 374; **III.**, 134, 148, 213; **V.**, 275, 291
- Shekinah, the residence of, originally among men, **II.**, 260
- Shekinah, dwelling of, in the Tabernacle, **III.**, 150, 156, 177, 184; **VI.**, 62
- Shekinah rested in the ark, **III.**, 243
- Shekinah dwells in the heavenly Temple, **III.**, 446
- Shekinah, descent of, between the Cherubim, **IV.**, 361

- Shekinah rested in the house of Shem, V., 187
- Shekinah abode in the synagogue of Nehardea for a time, VI., 380
- Shekinah, at the western wall, VI., 393
- Shekinah, face of, beheld by Moses and Isaac, III., 435, 436, 479; VI., 166
- Shekinah, flames of, Moses protected from, III., 446
- Shekinah, glory of, Moses subsisted on, while in heaven, V., 236
- Shekinah, horn of, received by Israel on Sinai, III., 166
- Shekinah, light of, I., 69; II., 312; III., 161, 447; VI., 50, 66
- Shekinah, radiance of, I., 123; III., 142, 446; IV., 146
- Shekinah, splendor of, I., 63, 123; III., 143; V., 21-22, 236; VI., 60
- Shekinah, wings of, III., 64, 75, 302, 460
- Shekinah forsook various individuals on certain occasions, I., 339; II., 136, 140; III., 193; IV., 104
- Shekinah, presence of, and that of an angel, the difference between, VI., 56
- Shekinah, rivers of fire flowing from before, VI., 362-363
- Shekinah, ten stations traveled by, VI., 372, 393, 396
- Shekinah, proclamation of, from the Mt. of Olives, VI., 393
- Shekinah protected the Temple, VI., 393
- Shekinah withdrew to heaven after the fall of man, I., 124; III., 185; V., 153, 416; VI., 74
- Shekinah descended upon the earth, I., 138; II., 316
- Shekinah never descended wholly upon earth, III., 158-159; VI., 37
- Shekinah, the duty of hospitality compared with the duty of receiving the, I., 241-242; V., 234
- Shekinah destroyed the cities of sin, I., 255
- Shekinah rests upon man only in joy, I., 334; V., 284; VI., 98
- Shekinah rests at the head of the bed in a sick room, II., 130-131
- Shekinah, the blessing bestowed by the, II., 132
- Shekinah, the kiss bestowed by the, II., 148
- Shekinah, the migration of the, through the seven heavens, II., 260
- Shekinah, Michael the forerunner of the, II., 303
- Shekinah, nothing in nature exists without the, II., 303
- Shekinah rested on Horeb 120 days, II., 304
- Shekinah, the faces of the angels turned toward the, II., 306
- Shekinah, the Seraphim do not gaze at the, II., 309
- Shekinah, exile of, II., 374; V., 357, 438; VI., 26
- Shekinah, the revelation of the, on Sinai, III., 82-83
- Shekinah followed the spies, III., 266
- Shekinah, the distance between the angels and the, V., 13, 23
- Shekinah beheld the resurrected pious, V., 33
- Shekinah, presence of, lost by the generation of the desert, V., 114
- Shekinah, the holy spirit identical with, V., 289
- Shekinah, the confusion caused to the, V., 319
- Shekinah dwells with husband and wife, V., 319
- Shekinah, the presence of, indicated by Gabriel or Michael, V., 416
- Shekinah, one must stand barefoot in the presence of, V., 420
- Shekinah, the appearance of, in the Messianic era, IV., 234
- Shekinah, Satan cannot be in the presence of, I., 63
- Shekinah, presence of, the uncircumcised cannot endure, IV., 146; VI., 290
- Shekinah came to dwell among Israel on the first of Nisan, III., 181, 185
- Shekinah, presence of the, in the midst of Israel, the cause of their desire for meat, III., 254
- Shekinah, the number of Israelites necessary for the dwelling of the, in their midst, V., 23; VI., 30
- Shekinah, Lot's wife beheld the, I., 255
- Shekinah and the Patriarchs, II., 118, 153; III., 272, 234; V., 239, 359

- Shekinah, relation of, to Isaac, **I.**, 324; **V.**, 251, 289
- Shekinah, relation of, to Joseph, **II.**, 43, 182
- Shekinah and Moses, the relation between, **II.**, 267; **III.**, 226, 432; **VI.**, 195
- Shekinah spoke through Moses' mouth, **VI.**, 36
- Shekinah spoke to Korah's sons, **III.**, 302.
- Shelah, not included in the list of 70 descendants of Noah, **V.**, 195
- Shelah, son of Arpachshad, details concerning, **IV.**, 22; **V.**, 195; **VI.**, 182
- Shelah, son of Judah, details concerning, **II.**, 33, 36; **V.**, 334.
- Shelemiah, one of Ezra's scribes, **IV.**, 298; **VI.**, 445.
- Shelomi, one of the 70 elders, **III.**, 250.
- Shelomith, the daughter of Dibri, details concerning, **II.**, 279, 280; **III.**, 239, 240; **VI.**, 84.
- Shelumiel, prince of the tribe of Simon, details concerning, **III.**, 200, 220; **VI.**, 137-138.
- Shem, books of, **I.**, 157, 173; **V.**, 197
- Shem, experiences of, in the ark, **I.**, 161; **V.**, 182
- Shem, a high priest, **I.**, 165, 274, 332; **II.**, 35; **V.**, 187
- Shem and Noah, **I.**, 165, 169, 170; **III.**, 452; **V.**, 192; **VI.**, 363
- Shem, the distinguished descendants of, **I.**, 170; **V.**, 192, 193, 196, 265
- Shem and Japheth, **I.**, 170; **V.**, 187
- Shem, blessing bestowed upon, **I.**, 170, 317; **III.**, 452
- Shem, abode of, **I.**, 171
- Shem, the wife of, called Zedeketelbab, **I.**, 171
- Shem, land of, **I.**, 172
- Shem and Abraham, **I.**, 201, 205, 233; **V.**, 187, 210, 233
- Shem, descendants of, details concerning, **I.**, 233; **V.**, 194, 195
- Shem and Melchizedek, **I.**, 233; **V.**, 192, 225, 226
- Shem, present at the circumcision of Isaac, **I.**, 262
- Shem called Jerusalem, Shalem, **I.**, 285
- Shem informed Rebekah that she would bear twins, **I.**, 314; **V.**, 272
- Shem, Jacob returned home after the death of, **I.**, 327
- Shem, priestly garments of, **I.**, 332
- Shem, the resurrection of, **II.**, 222
- Shem, the age of, compared with that of his brothers, **III.**, 80; **V.**, 179, 180
- Shem, a prophet, **IV.**, 369; **V.**, 132, 167, 192, 287
- Shem, the first of the Gentile prophets, **III.**, 355-356
- Shem, piety of, **V.**, 192, 195
- Shem, one of the seven pious men, **IV.**, 158; **V.**, 150, 274
- Shem, house of, Shekinah rested in, **V.**, 187
- Shem received instruction in the Torah from Enoch, **V.**, 187
- Shem, the wise sayings of, **V.**, 193
- Shem, brought to Paradise by an angel, **V.**, 197
- Shem, teachings of, Nimrod demanded the people to abandon, **V.**, 201
- Shem, born circumcised, **V.**, 226, 273
- Shem informed Esau that he knew of his evil designs, **V.**, 287
- Shem, the presiding judge at Tamar's trial, **V.**, 335
- Shem, Yofiel the teacher of, **V.**, 417
- Shem, longevity of, **VI.**, 305
- Shem and Eber, academy of, details concerning, **I.**, 170, 274, 275, 287, 297, 316, 326, 340, 350; **II.**, 4; **V.**, 192, 225, 264, 274, 289
- Shem and Eber kept in hiding from the sinners, **I.**, 201-202
- Shem and Eber admonished the nations of the world, **I.**, 260; **V.**, 192
- Shem and Eber, present at Abraham and Sarah's burial, **I.**, 290; **V.**, 257
- Shem and Eber, the family of, spoke Hebrew, **II.**, 214.
- Shema', recited in early times, **II.**, 121, 141; **III.**, 45, 323; **IV.**, 349; **VI.**, 335
- Shema', the recitation of, in heaven, **III.**, 117; **V.**, 25
- Shema', recitation of, wards off the evil spirits, **III.**, 378; **VI.**, 132

- Shema', the recitation of, in the morning and evening, *III.*, 378; *IV.*, 86; *VI.*, 250
- Shema', recited in the first hour of the day, *IV.*, 403
- Shema', uttered on the occasion of joy, *IV.*, 100
- Shema', contains the entire Torah, *VI.*, 50
- Shema', may be interrupted to greet a king, *VI.*, 435
- Shema', recitation of, the pious would not interrupt the, *VI.*, 477.
- Shemaiah, the prophet, *VI.*, 167, 305, 396
- Shemaiah ben Nethanel, the name given to Moses, *II.*, 270
- Shemaiah, king of Baalbek, *VI.*, 364
- Shemaiah, one of the leaders of the Pharisees, the ancestor of, *IV.*, 270; *VI.*, 195, 364
- Shemaiah of Soissons, treatise on the Tabernacle by, *VI.*, 67.
- Shemhazael had intercourse with Ham's wife, *V.*, 188
- Shemhazael, the sons of, *VI.*, 117.
- Shemhazai, see also Azazel and Shemhazai
- Shemhazai, chief of the fallen angels, details concerning, *I.*, 124, 125, 148, 149, 150; *III.*, 340; *V.*, 152, 170, 171.
- Shemiël, one of the seven pious men, *IV.*, 42.
- Shemini Azeret, the quantity of rain for the year fixed on, *V.*, 283.
- Shemeber, the king of Zebouim, *I.*, 230; *V.*, 224.
- Sheol, see also Hell
- Sheol, a division of Hell, the location of, *I.*, 10, 15
- Sheol, the inmates of, *I.*, 10; *III.*, 97; *IV.*, 264, 339; *VI.*, 149, 160, 293
- Sheol, two divisions in, *III.*, 101
- Sheol, Sammael looked for Moses in, *III.*, 476
- Sheol, shown to Jonah by the fish, *IV.*, 249.
- Shephatiah, one of the 70 elders, *III.*, 250.
- Shepherd, Michael disguised as a, *I.*, 384
- Shepherd of Judah was called Ilirah, *II.*, 32
- Shepherd, Moses was a, *II.*, 300; *III.*, 311
- Shepherd, David was a, *II.*, 300; *IV.*, 82-83; *VI.*, 247, 248, 249
- Shepherd, parable concerning the, *III.*, 15, 16; *VI.*, 383
- Shepherd must perish for the sin of the flock, *IV.*, 28; *VI.*, 184
- Shepherd, crook and pouch of, the emblem on David's coin, *IV.*, 102
- Shepherd, the story of Ezra and the, *IV.*, 358
- Shepherd, staff of, the figure on David's coins, *V.*, 216
- Shepherd, the life of a, the proper preparation for a ruler, *V.*, 326
- Shepherd and lambkin, the question about, *VI.*, 265
- Shepherds, Jacob and his sons were, *I.*, 354; *II.*, 4, 122, 211, 216; *V.*, 360
- Shepherds, the Egyptians' attitude toward, *II.*, 122; *V.*, 359, 360
- Shepherds refused to pasture Jethro's flocks, *II.*, 289-290
- Shepherds, seven, the Messiah will be surrounded by, *II.*, 316; *III.*, 455; *V.*, 130; *VI.*, 154
- Shepherds, the Israelites in Egypt were, *II.*, 344; *V.*, 340, 431
- Shepherds of Gath, *III.*, 8
- Shepherds, the knowledge of, *III.*, 311
- Shepherds of Israel, the three, *III.*, 317
- Shepherds, the prophets were, *V.*, 414
- Shepherds did not allow their animals to graze on Sinai, *V.*, 415.
- Shephupham, the name of Muppim changed to, *II.*, 189.
- Shephuphamites, the repentance of, *II.*, 189.
- Sherek, a judge of Sodom, *I.*, 246.
- Sheshbazzar, details concerning, *VI.*, 414, 437, 438.
- Sheshai, one of the giants of Palestine, *III.*, 268, 273; *V.*, 256.
- Shet ben Yefet, *V.*, 105.
- Shethar, a prince of Persia, *IV.*, 377.
- Shetiyyah, the correct transliteration of, *V.*, 14.
- Shewbread, details concerning, *I.*, 52; *III.*, 151, 160, 199, 240; *VI.*, 65, 84, 242, 243.
- Shield of Abraham, see Abraham, shield of



- Shield of David, see David, shield of  
 Shield, given to Levi by the angel, **II.**, 195  
 Shields, Azazel taught men how to make,  
**I.**, 125  
 Shields, used in early times, **I.**, 409, 410,  
 417, 419; **II.**, 77.  
 Shila, immortality of, **V.**, 164  
 Shila, Rabbi, Elijah aided, **IV.**, 204.  
 Shillem, a son of Naphtali, **II.**, 189.  
 Shiloah, souls bathe in the waters of,  
**V.**, 125.  
 Shiloh, subdued by the sons of Jacob,  
**I.**, 410, 411  
 Shiloh, in the territory of Joseph, **II.**, 113;  
**III.**, 203  
 Shiloh, sanctuary of, details concerning,  
**I.**, 329; **II.**, 113; **III.**, 203; **IV.**, 57,  
 65, 215; **VI.**, 195, 199, 210, 224  
 Shiloh, Ahijah the prophet of, **IV.**, 180,  
 183; **VI.**, 220  
 Shiloh, Zebul instituted a treasury at,  
**IV.**, 28.  
 Shimeathites, **III.**, 76.  
 Shimei, son of Gera, details concerning,  
**IV.**, 128, 381; **VI.**, 256, 266, 279,  
 304, 381-2.  
 Shimi bar Ashi, cured by Elijah, **IV.**, 208;  
**VI.**, 328.  
 Shimron, the son of Issachar, **II.**, 188.  
 Shimshai, Haman's son, details concern-  
 ing, **IV.**, 399; **VI.**, 463, 476, 479.  
 Shimur, son of Ezra's companions, **IV.**,  
 321; **VI.**, 446.  
 Shin, letter, details concerning, **I.**, 6.  
 Shinab, king of Admah, **I.**, 230; **V.**, 224.  
 Shinar, the capital of Nimrod, **I.**, 177  
 Shinar, the Tower of Babel built at,  
**I.**, 179; **V.**, 202  
 Shinar, Rakyon lived in, **I.**, 225  
 Shinar, the dispersion of Israel in, **III.**,  
 448  
 Shinar, books of wisdom of the ante-  
 diluvians in, **V.**, 203  
 Shinar, identified with Babylon and  
 Pontus, **V.**, 202.  
 Ship, the emblem on Zebulun's flag, **III.**,  
 237  
 Ship, the riddle concerning, **IV.**, 147;  
**VI.**, 290  
 Ship, see also Ships.  
 Shiphrah, the name of Jochebed, **II.**, 253;  
**V.**, 393  
 Shiphrah, an Egyptian midwife, **V.**, 393.  
 Ships, Latinus sailed to Africa in, **II.**, 165  
 Ships, Anibal went to Kittim in, **II.**, 166  
 Ships, used by the Israelites in the desert,  
**III.**, 53  
 Ships, possessed by Zebulun, **III.**, 170-  
 171, 221  
 Ships of the Queen of Sheba, **IV.**, 144  
 Ships, use of, for the purposes of augury,  
**IV.**, 301  
 Ships, talking of, **V.**, 61.  
 Shirah, Perek, the sources of, **V.**, 60-2.  
 Shisha, father of Elihoreph and Ahijah,  
**IV.**, 175.  
 Shishak deprived the Israelites of their  
 treasure, **II.**, 125  
 Shishak, the treasures taken by Zerah  
 from, **IV.**, 184; **VI.**, 309  
 Shishak, injured while trying to ascend  
 Solomon's throne, **IV.**, 159-160, 182;  
**VI.**, 453  
 Shishak, father-in-law of Solomon, **IV.**,  
 159-160, 182; **VI.**, 297, 378  
 Shishak, name of, **VI.**, 307, 309, 378  
 Shishak, conqueror of Jerusalem, **VI.**, 308.  
 Shittim wood, used in the Tabernacle,  
 details concerning, **III.**, 152, 162,  
 164, 165; **IV.**, 66, 67  
 Shittim wood, the possessors of, **VI.**,  
 66-67  
 Shittim, Israel's sin at, **II.**, 142; **III.**, 165,  
 170, 390, 403; **VI.**, 68, 136, 155  
 Shittim, the well of lewdness in, **III.**,  
 382; **V.**, 242; **VI.**, 135  
 Shittim, well of, the relation of, to that  
 of Sodom, **V.**, 242  
 Shittim, the etymology of, **VI.**, 135.  
 Shobal, son of, one of the names of  
 Bezalel, **III.**, 156.  
 Shobach, king of Armenia, details concern-  
 ing, **IV.**, 13, 14-15; **VI.**, 179  
 Shobach, an Aramean general, details concern-  
 ing, **IV.**, 93; **VI.**, 179, 256.  
 Shobi, son of Nahash, details concerning,  
**IV.**, 106.  
 Shoe of Sarah, Pharaoh tried to remove,  
**I.**, 224.

- Shoe-latchet, Abraham rewarded for not taking a, of the spoils, **I.**, 33, 234; **III.**, 82.
- Shoemakers, Enoch and Methuselah were, **V.**, 166.
- Shoes, the price of a pair of, **II.**, 17; **V.**, 330
- Shoes, the ceremony of taking off the, **II.**, 18; **V.**, 330
- Shoes, bought by Joseph's brethren for the money obtained from his sale, **II.**, 18
- Shoes of Joseph's brethren, removed when they entered Egypt, **II.**, 18
- Shoes, objects paid for with, **II.**, 17; **V.**, 330
- Shoes, the removal of, by Moses and Joshua, **II.**, 316; **V.**, 420
- Shoes of Joshua, cleaned by Moses, **III.**, 437
- Shoes of gold, worn by Esther, **IV.**, 424.
- Shofar, blown on the New Year, **IV.**, 404; **V.**, 255; **VI.**, 199
- Shofar, hundred sounds of the, **VI.**, 199.
- Shoken 'Ad, the authorship of, **VI.**, 450.
- Shoulder of Gabriel, Abraham borne to Babylon on the, **I.**, 193
- Shoulder, Benjamin received blows upon his, **II.**, 101
- Shoulder of Judah, Manasseh laid his hand upon, **II.**, 110
- Shoulder of slaughtered animals belonged to the priest, **III.**, 291, 389
- Shoulders of Jacob like that of an angel, **II.**, 175
- Shoulders, two, possessed by all creatures, **II.**, 206
- Shoulders, the ark had to be carried on, **III.**, 194
- Shoulders, the baring of the, a sign of mourning, **IV.**, 188, 277; **VI.**, 313.
- Showers, angel of, **I.**, 140.
- Shrinking of the road, the miracle of, **I.**, 294; **V.**, 260.
- Shrouds of Adam, **I.**, 100
- Shrouds of Aaron, **III.**, 445
- Shrouds, provided for Gog at his future defeat, **I.**, 170
- Shrouds, the dead appear in their, at the time of the resurrection, **IV.**, 70; **VI.**, 237
- Shrouds, sent by Solomon to Pharaoh, **IV.**, 141
- Shrouds, made of linen, **VI.**, 290.
- Shua, the father of Alit, **II.**, 37.
- Shuah, one of the seven sinners, **IV.**, 22-23.
- Shunammite woman, the details concerning, **IV.**, 242-3; **V.**, 258; **VI.**, 345-346.
- Shunem, Elisha's stay in, **IV.**, 242-244.
- Shuni, one of the 70 elders of Israel, **III.**, 250.
- Shur, the desert, the area of, **III.**, 37.
- Shushan, the birthplace, residence, and burial place of Daniel, **IV.**, 350, 383; **VI.**, 436, 437
- Shushan, divided into two parts by a river, **IV.**, 350
- Shushan, capital of Elam, **IV.**, 368, 369
- Shushan, festivities in, **IV.**, 368, 369
- Shushan, Mordecai's academy located in, **IV.**, 383
- Shushan Purim, the celebration of, **IV.**, 406
- Shushan, city of, the mourning over the edict against Israel in the, **IV.**, 413
- Shushan, the Book of Esther written in, **IV.**, 481.
- Shustar, Daniel's arrival in, **IV.**, 345, 347.
- Shuthelah, father of Rachel, **II.**, 372; **V.**, 203.
- Sibboleth, idol of, worship of, **VI.**, 203.
- Sibyl, the face of, in the moon, **V.**, 275.
- Sick, healed by the sun moles, **I.**, 26
- Sick, healing of, the power of, possessed by Abraham's precious stone, **I.**, 292
- Sick man who may not drink wine, the cure of, **I.**, 329
- Sick, Job visited the, **II.**, 230
- Sick, Moses instructed the people how to tend the, **III.**, 68
- Sick Jews, healed at the time of revelation, **III.**, 78
- Sick, visited by God, **V.**, 90
- Sick, the, ate of the quails without suffering harm, **VI.**, 90.
- Sickle of death did not meet Abraham, **I.**, 302.
- Sickness, a punishment for sin, **I.**, 93
- Sickness of Adam, **I.**, 93
- Sickness, the pious saved from, **I.**, 203
- Sickness, caused by an evil eye, **I.**, 264

- Sickness, Jacob troubled grievously by, **II.**, 131
- Sickness, Zebulun and his sons never suffered from, **II.**, 205
- Sickness of Gad, **II.**, 217
- Sickness, Jochebed cured of a, **II.**, 253
- Sickness, window of, in the first heaven, **II.**, 306
- Sickness, spittle a remedy for, **IV.**, 209; **VI.**, 328
- Sickness, the first to recover from, **IV.**, 274
- Sickness, not the consequence of the fall, **V.**, 119
- Sickness, oak of Abraham granted immunity from, **V.**, 235
- Sickness, first, legend of, **V.**, 258
- Sickness, Egypt not afflicted with, during Jacob's sojourn, **V.**, 360
- Sickness, the fourth great miracle since creation, **V.**, 364
- Sickness before the time of Elisha always fatal, **VI.**, 347.
- Siddim, vale of, the canals of, formed the Dead Sea, **I.**, 230.
- Sidon, Isaiah sent the prophets to, **VI.**, 374.
- Sign of Cain, see Cain, sign of
- Sign between God and Israel, the Sabbath, **V.**, 141
- Sign, Hezekiah's demand for a, **VI.**, 367
- Sign, the prohibition to ask the prophet for a, **VI.**, 367.
- Signature of the witnesses, the value of a document depends on, **I.**, 343
- Signature of Jacob, **I.**, 395.
- Signet, Judah left his, with Tamar, **II.**, 34, 36, 200
- Signet, the symbol of royalty, **II.**, 34
- Signet, the riddle concerning the, **IV.**, 147; **VI.**, 290.
- Sihon, guardian angel of, **III.**, 340
- Sihon, the parents of, **III.**, 340; **V.**, 170, 188; **VI.**, 117
- Sihon, son of, **III.**, 341-342
- Sihon, a brother of Og, **III.**, 341, 343
- Sihon, Canaanites and Moabites subject to, **III.**, 341, 352, 354
- Sihon, identical with Arad, **III.**, 340; **VI.**, 117
- Sihon, king of the Amorites, **III.**, 342, 346
- Sihon, Balak a vassal of, **III.**, 353
- Sihon, birth of, **V.**, 188; **VI.**, 117
- Sihon and Og, the gigantic size of, **III.**, 340, 469
- Sihon and Og, the death of, **III.**, 341-342; **IV.**, 411; **VI.**, 120
- Sihon and Og, Israel's victory over, **III.**, 341, 342, 343, 347, 349, 352, 357, 368, 469; **IV.**, 400; **VI.**, 46, 117, 118, 120, 121, 341
- Sihon and Og, Transjordanian belonged to, **III.**, 417
- Sihon and Og, the sentinels of Palestine, **VI.**, 122.
- Silence, maintained as a sign of penance, **I.**, 87.
- Silk garments, worn in the time of Nimrod, **I.**, 187
- Silk, Satan clad in, **I.**, 192
- Silk, Israel in Egypt covered with, **III.**, 33, 152
- Silk, Esther arrayed in, **IV.**, 424
- Silk, garment of, worn by Ahasuerus, **IV.**, 435
- Silk worm, the mouth of, **II.**, 188.
- Silver, see also Gold and silver
- Silver, various parts of Paradise built of, **I.**, 22, 23; **V.**, 32
- Silver, serpent possesses, **I.**, 71; **V.**, 95
- Silver dish, bought by R. Haninah, **I.**, 119
- Silver idols, **I.**, 123, 212
- Silver, throne of, built by Nimrod, **I.**, 178
- Silver, garments of, **I.**, 197
- Silver, given to Ashwerosh by Rakyon, **I.**, 226-227
- Silver cup of Joseph, **II.**, 99; **V.**, 352
- Silver throne of Paradise, **II.**, 314
- Silver, leaves of, Moses engraved on, **III.**, 122
- Silver, used in the construction of the Tabernacle, **III.**, 152, 153, 195, 196
- Silver, Media compared to, **III.**, 153, 166
- Silver, tongue of the pious compared to, **III.**, 198
- Silver, mouth of the magic bird made of, **III.**, 353
- Silver plate, found by Solomon, **IV.**, 165

- Silver, Temple vessels made of, *IV.*, 323  
 Silver heaven of Hiram, *IV.*, 335  
 Silver cup, use of, in Egypt, *V.*, 352  
 Silver plate, used to raise Joseph's coffin, *VI.*, 209  
 Silver goblet, the story about, *VI.*, 287  
 Silver, not found on the Sabbath, *VI.*, 408  
 Silver pieces, two, the wages of Jochebed for nursing Moses, *II.*, 268  
 Silver, three pieces of, the fee of Hedor, *I.*, 246  
 Silver, four pieces of, Hedor's usual fee, *I.*, 246  
 Silver, twenty pieces of, Joseph sold for, *II.*, 17, 18, 106, 108, 146  
 Silver, 80 pieces of, the price of an ass's head in Elisha's time, *I.*, 221  
 Silver, 100 pieces of, given by Joseph to each of his brother's children, *II.*, 114  
 Silver, 200 pieces of, collected by Rakyon, *I.*, 226  
 Silver pieces, 400, Joseph sold to Potiphar for, *II.*, 23  
 Silver, 400 shekels of, Abraham paid for Ephron's field, *I.*, 290; *II.*, 339.  
 Simon, the meaning of the name of, *I.*, 363; *II.*, 192  
 Simon, the two wives of, *I.*, 400; *II.*, 37, 38, 337; *V.*, 336, 337  
 Simon plotted against Joseph's life, *II.*, 11, 13, 25, 86, 192; *V.*, 328, 329  
 Simon, Joseph's treatment of, *II.*, 13, 86, 88, 192; *V.*, 349  
 Simon, the voice of, *II.*, 16, 86; *V.*, 329, 354  
 Simon, the spokesman of his brethren, *II.*, 16; *V.*, 329  
 Simon, the Midianites afraid of, *II.*, 16  
 Simon and Manasseh, *II.*, 86-87  
 Simon grew fat in Egypt, *II.*, 95; *V.*, 350  
 Simon wanted to destroy the palaces of Egypt, *II.*, 106, 108  
 Simon, the descendants of, were poor, *II.*, 142  
 Simon wanted to kill the sons of Bilhah and Zilpah, *II.*, 178  
 Simon, admonition of, against envy, *II.*, 191-194  
 Simon confessed his sin, *II.*, 191  
 Simon, right hand of, withered for seven days, *II.*, 192  
 Simon, sons of, maltreated the sons of Levi, *II.*, 193  
 Simon, the death of, *II.*, 193; *V.*, 391  
 Simon, the favorite brother of Levi, *V.*, 348, 349  
 Simon, one of the weak sons of Jacob, *V.*, 359  
 Simon, the genealogical table of, *V.*, 379  
 Simon, the blessing bestowed upon, *II.*, 193; *III.*, 457; *VI.*, 155  
 Simon and Levi destroyed Shechem, *I.*, 397, 399, 400, 404; *II.*, 16, 38, 84, 104, 175, 195; *III.*, 59, 170, 199, 237, 457  
 Simon and Levi destroyed the Amorites, *II.*, 93  
 Simon and Levi, inimical to Joseph, *II.*, 86, 142  
 Simon and Levi, the blessing bestowed upon, *II.*, 142  
 Simon and Levi, censured by Jacob, *II.*, 142  
 Simon and Levi, angels of, *III.*, 59  
 Simon and Levi, the similarity between, *VI.*, 156  
 Simon, tribe of, remnant of, scattered among Levi and Judah, *II.*, 193  
 Simon, tribe of, the gifts of, the symbolical meaning of, *III.*, 199  
 Simon, tribe of, Shelumiel the prince of, *III.*, 200, 220; *VI.*, 137-8  
 Simon, tribe of, defeated the Amalekites, *III.*, 223  
 Simon, tribe of, belonged to the second group of the 12 tribes, *III.*, 223  
 Simon, tribe of, the sins of, *II.*, 142; *III.*, 170, 223, 232, 404, 457; *IV.*, 21; *VI.*, 68, 155, 181  
 Simon, tribe of, stone and flag of, *III.*, 170, 233, 237; *IV.*, 24  
 Simon, tribe of, partly destroyed by a plague, *III.*, 333, 387-388, 390; *VI.*, 114, 139  
 Simon, tribe of, not addicted to idolatry in Egypt, *V.*, 379  
 Simon, tribe of, part of the first division at the Red Sea, *VI.*, 4  
 Simon, tribe of, not given the priesthood, *VI.*, 68

- Simon, tribe of, kept family records, VI., 83
- Simon, tribe of, married only with those of pure Jewish blood, VI., 83
- Simon, tribe of, the mixed multitude married women of the, VI., 137
- Simon, tribe of, furnished Israel with no king, VI., 155
- Simon, tribe of, contrasted with the tribe of Levi, VI., 155
- Simon, territory of, next to Judah's, III., 457
- Simon and Levi, tribes of, the scribes belonged to, II., 142-3; V., 367
- Simon, the high priest, the description of, VI., 290
- Simon, the priest, hid the holy vessels, VI., 411.
- Simon Magus, VI., 144.
- Simon ben Yohai, details concerning, IV., 180, 204, 223, 229; VI., 326, 337.
- Simon ben Lakish, V., 17.
- Sin, one of the seven princes, V., 164
- Sin, one of the names of Sinai, III., 80
- Sin, see also Wickedness
- Sin of Abraham, details concerning, I., 176, 231, 305; V., 220, 228
- Sin of Achan caused the defeat at Ai, IV., 8
- Sin of Bildad and Zophar, II., 240
- Sin, Enoch's ancestors punished for their, V., 160
- Sin of Er, not specified in the Bible, II., 333
- Sin, confession of, by Gad, II., 217
- Sin of Jacob's sons, III., 148; V., 329, 354, 377
- Sin of Job's sons, V., 385
- Sin of Jonathan, IV., 66; VI., 238
- Sin of Joseph in embalming Jacob's corpse, II., 150
- Sin of the descendants of Levi, II., 197
- Sin of Lot, I., 228
- Sin of Lot's wife in connection with salt, V., 241
- Sin, Noah acknowledged his, I., 165
- Sin of Reuben, I., 416; II., 24, 141; III., 199, 455; VI., 155
- Sin of Saul against Nob, IV., 268
- Sin of the tribe of Simon, II., 191; III., 457; VI., 155
- Sin, the atonement or, I., 4; II., 347; III., 426; IV., 264; V., 148, 282, 357
- Sin will be abolished in the world to come, I., 4; V., 311
- Sin, the cause of death, I., 40, 50; II., 225; III., 305, 427; V., 102, 129; VI., 148, 149, 335
- Sin, moral consequences of, I., 50; III., 143; VI., 44, 61
- Sin, abstention from, rewarded, I., 50, 149
- Sin of the earth, I., 79
- Sin, the punishments for, I., 93; III., 403; IV., 31, 318
- Sin, no person free from, I., 102; V., 304; VI., 73
- Sin, the causes which lead man to, I., 148, 186; V., 108, 109, 154, 180, 190, 243; VI., 320
- Sin, the amount of time during which man can do no, I., 326
- Sin, consequences of, feared by the pious, I., 60, 380; III., 345; V., 304
- Sin of man caused the Shekinah to leave the earth, II., 260
- Sin, the dead cannot commit, II., 320
- Sin, window of, in the first heaven, II., 306
- Sin of the individual, compared with that of the community, III., 425-426
- Sin cannot efface the merit acquired by the study of the Torah, IV., 257
- Sin, jealousy led the serpent to, V., 124
- Sin, hereditary, V., 129
- Sin, measure of, Zoar was destroyed when it was full, V., 242
- Sin of mendacity, as great as that of idolatry, V., 283
- Sin, every man shall be punished for his own, VI., 48
- Sin, see also Sins
- Sin-offering, brought by Aaron at his installation, III., 182, 191
- Sin-offering, offered by the Levites at their consecration, III., 211
- Sin-offering, prepared by Moses during the week of consecration, III., 180
- Sin-offering, the purpose of, III., 180-181, 211-212
- Sin-offering, offered by Reuben, III., 199

- Sin-offering of the Day of Atonement, **II.**, 27
- Sin-offering, brought by each of the princes of the tribes, symbolical meaning of, **III.**, 195, 196, 197, 198, 199, 203, 204, 205, 207
- Sin-offering, brought by Job in behalf of his friends, **II.**, 240
- Sin-offerings, only permitted to be offered in case of sin, **III.**, 195-196
- Sin-offering, birds used as, **IV.**, 400.
- Sinai, see also, Revelation on Sinai
- Sinai, Mt., the location of, **I.**, 172; **III.**, 84, 454; **VI.**, 32
- Sinai, Mt., various names for, **II.**, 302; **III.**, 80; **V.**, 415
- Sinai Mt., the revelation on, the details concerning, **I.**, 325; **II.**, 316, 327, 331; **III.**, 6, 84, 88, 90, 93-94, 98, 106, 126, 166, 186, 189, 240, 242, 316, 432, 455, 475; **VI.**, 37, 38, 43, 44, 101, 151
- Sinai, Mt., the Halakah revealed to Moses on, **II.**, 326
- Sinai, Mt., the dietary laws given on, **V.**, 190
- Sinai, Mt., Israelites were sinful on their arrival at, **III.**, 79
- Sinai, Mt., modesty of, **III.**, 83, 84; **VI.**, 31
- Sinai, Mt., idols not worshiped on, **III.**, 84
- Sinai, Mt., lifted up by God over Israel's heads, **III.**, 92
- Sinai, Mt., Nadab and Abihu basked in the divine vision at, **III.**, 188; **VI.**, 75
- Sinai, Mt., Israel harmed by the evil eye on, **III.**, 186
- Sinai, Mt., Moses appealed to, to pray for him, **III.**, 432
- Sinai, Mt., Sammael sought Moses on, **III.**, 477-478
- Sinai, Mt., preferred to Mt. Carmel as the scene of the revelation, **IV.**, 197
- Sinai, Mt., the primordial light shone upon Moses when he ascended, **V.**, 397
- Sinai, Mt., in the world to come, **III.**, 84; **VI.**, 31
- Sinai, Mt., Bezalel and Oholiab shown the heavenly tabernacle on, **VI.**, 63
- Sinai, Mt., Suriel met Moses on, **VI.**, 162.
- Sinar, worn by women, **IV.**, 356; **VI.**, 444.
- Sincerity, indispensable before the arrival of the Kingdom of God, **VI.**, 64.
- Sinew of Jacob's hip, injured by the angel, **I.**, 389
- Sinew of the hip, prohibited, **I.**, 389
- Sinew of the hip, Joseph observed the law concerning the, **II.**, 94
- Sinews of the ram of Isaac, the use of, **I.**, 283.
- Sinful thoughts of Job's sons, **II.**, 231; **V.**, 385
- Sinful thoughts, atoned for by burnt offerings, **V.**, 385
- Sinful nature of man, details concerning, **I.**, 3, 55, 105, 137, 148-149; **V.**, 390.
- Singer, celestial, **I.**, 29
- Singers, Naboth one of the great, **IV.**, 187.
- Singing of the angels, **I.**, 132, 133, 134; **V.**, 159
- Singing women, Dinah went out to see the, **I.**, 395
- Singing, Zuleika urged Joseph to do some, **II.**, 47.
- Sinim, Land of, the dwelling place of the sons of Rechab, **VI.**, 409.
- Sinites, Palestine provisionally granted to, **I.**, 173.
- Sinlessness, absolute, the possibility of, **V.**, 160.
- Sins of Terah, **I.**, 206
- Sins, celestial bodies refuse to illumine the world because of its, **I.**, 25; **V.**, 37
- Sins of Adam and Eve, the details concerning, **I.**, 40, 67, 74, 76, 77, 82, 88, 89, 90, 94, 96, 97, 101, 102, 290; **II.**, 49, 225; **III.**, 427; **V.**, 85, 86, 90, 98, 99, 101, 105, 112, 113, 118, 119, 121-122, 130, 148, 332; **VI.**, 148
- Sins of Amon, **IV.**, 281; **VI.**, 376
- Sins of Cain, **V.**, 141, 144
- Sins of David, the details concerning, **IV.**, 103, 107; **VI.**, 148, 260, 263, 264, 267
- Sins of Eli's sons, **VI.**, 222
- Sins of Esau, **I.**, 318, 329; **V.**, 282
- Sins of the Israelites, the details concerning, **I.**, 150, 284, 285, 325, 326, 352; **II.**, 353; **III.**, 93, 116, 138, 144,



- 245, 377, 425, 434; IV., 260; V., 38, 171, 252, 280; VI., 21, 85, 187, 264, 341, 420, 441
- Sins of Jacob, I., 353; V., 314, 316, 346
- Sins of Jehoiaqim, IV., 284
- Sins, Jonah prays to be pardoned for his, IV., 252; VI., 351
- Sins of Judah, II., 199; III., 455; V., 336
- Sins of Moses, III., 425; VI., 148
- Sins of Nadab and Abihu, III., 187-189
- Sins of Solomon, IV., 129, 170; VI., 282
- Sins, confession of, the efficacy of, I., 77, 90, 101; II., 143; IV., 36; V., 353; VI., 186
- Sins of the giants, I., 151
- Sins of the Cainites, I., 151; V., 173
- Sins caused the Deluge, I., 152, 153; V., 113, 165, 171, 173, 238
- Sins of man, except unchastity, pardoned by God, I., 153, 253
- Sins of the Sodomites, I., 256; V., 114, 174, 238, 242
- Sins of the Ammonites and Moabites, I., 257
- Sins of the wicked, the crown of the Angel of Death made of, I., 306
- Sins, the bridegroom pardoned on his wedding day for his, I., 345
- Sins of the angels, I., 350-351; V., 290
- Sins, cardinal, I., 411; V., 292; VI., 388
- Sins of the chief butler and baker of Pharaoh, II., 60
- Sins, the names of persons free from, II., 205, 259; IV., 318; V., 129, 244; VI., 53, 180, 245
- Sins of man caused God to descend to earth, III., 125
- Sins, punished with leprosy, III., 213
- Sins of the first born, the Levites atoned for, III., 226, 227
- Sins of man, the sun and moon do not wish to look upon, III., 298
- Sins keep back the rain, IV., 109; VI., 269
- Sins of mankind, Satan feeds upon, IV., 231
- Sins of the parents, the cause of the death of children, IV., 235; VI., 48, 341
- Sins of the generation of the Tower of Babel, V., 113, 203
- Sins of the fallen angels, V., 169
- Sins, 30 nations perished after the flood because of, V., 203
- Sins of the king, the subjects suffer for, V., 245
- Sins, suffering due to, V., 346
- Sins, the pardon of, on three special occasions, VI., 231
- Sins of the priests of Nob, VI., 240
- Sins caused the destruction of the Temple, VI., 371, 388, 389
- Sins, committed by Nebuchadnezzar, VI., 424.
- Sippara is Babylon, V., 203
- Sippara, books of wisdom at, V., 203.
- Sirens, details concerning, V., 53, 54, 152.
- Sisera, the general of Jabin, details concerning, II., 145; IV., 32, 35, 36, 37, 38, 39, 407, 422; VI., 195, 196, 197, 228
- Sisera and Jael, IV., 37; VI., 198
- Sisera, mother of, IV., 38, 39; V., 144; VI., 198
- Sisera, death of, VI., 198, 364
- Sisera, the descendants of, VI., 195.
- Sister, on the use of the word, V., 288
- Sisters, two, the Torah prohibited the marriage of, V., 295
- Sisters, twin, born with each of Adam's sons, I., 108; V., 138
- Sisters, twin, see also Twin-sister.
- Sithri, one of the 70 elders, III., 250.
- Siwan, waters of the Deluge began to abate on, I., 163
- Siwan, Zerah defeated in, IV., 400
- Siwan, festival of Azarta celebrated in, IV., 404
- Siwan, Noah offered sacrifices in, V., 187
- Siwan, new moon of, covenant of the pieces took place on, V., 231
- Siwan, Gemini are in the Zodiac in the month of, VI., 33
- Siwan, first of, Enoch reached heaven on, V., 161
- Siwan, sixth of, the birthday of Enoch, I., 137; V., 161
- Siwan, sixth of, Enoch taken to heaven, on, I., 137; V., 161
- Siwan, sixth of, the date of the revelation, III., 47; V., 131, 161, 398; VI., 32
- Siwan, sixth of, Moses put in the river on the, V., 398

- Siwan, seventh of, the revelation on Sinai took place on, **VI.**, 32
- Siwan, seventh of, Moses ascended heaven, **VI.**, 56
- Siwan, fifteenth of, Torah revealed on, **VI.**, 33
- Siwan, fifteenth of, Isaac born on, **V.**, 245
- Siwan, twenty-third of, Mordecai recalled Haman's edict on, **II.**, 150
- Siwan, 27th day of, the spies left for Palestine on, **III.**, 267.
- Six hours, Moses ignorant of the disappearance of Miriam's well for, **III.**, 317
- Six days after Adam's death, his rib restored to him, **I.**, 101
- Six full days, mourning lasts, **I.**, 102; **V.**, 127
- Six days, some people remained with Enoch the last, **I.**, 129-130
- Six days of Creation, the things created on the, **III.**, 151
- Six years, Joash abode in the Holy of Holies for, **IV.**, 258
- Six months, Esau dwelt in Seir for, **I.**, 340
- Six months, the duration of Israel's extreme suffering in Egypt, **II.**, 337
- Six months, Moses entered Pharaoh's palace at the age of, **III.**, 469
- Six months, the Amalekite capital besieged for, **IV.**, 98
- Six months, the feast of Ahasuerus lasted, **IV.**, 367
- Six months, David afflicted with leprosy for, **IV.**, 104
- Six months, Moses left Egypt for, after his first visit to Pharaoh, **V.**, 427
- Six months, David was in flight from Absalom for, **VI.**, 266
- Six months and two days, Jochebed gave birth to Moses after, **II.**, 264; **V.**, 397
- Six and a half months before the Exodus, the slavery of the Israelites ceased, **V.**, 437
- Six wings of the angels, **I.**, 63, 132, 133, 134; **II.**, 309; **V.**, 25, 52, 84, 110, 159; **VI.**, 359
- Six persons, given a name by God before their birth, **I.**, 239; **V.**, 232
- Six names of Mt. Sinai, **II.**, 302; **III.**, 80; **V.**, 415
- Six Matriarchs, see also Matriarchs, the six
- Six Matriarchs, names of, engraved on the rod of Moses, **III.**, 19
- Six Noachian laws, **I.**, 70-71
- Six gifts, received by Israel from God, **III.**, 47, 65; **V.**, 114; **VI.**, 27
- Six grains of silver, the weight of a half of a shekel, **III.**, 148
- Six handbreadths, **III.**, 119
- Six measures of barley, **VI.**, 193
- Six steps, **IV.**, 157
- Six laws, prescribed exclusively for the king, **III.**, 193
- Six treasure chambers, **IV.**, 367
- Six wagons of the Tabernacle, **III.**, 193
- Six orders of the Mishna, **III.**, 193
- Six elders, chosen from each tribe, **III.**, 250
- Six benedictions, bestowed by Jacob, **III.**, 453-454; **VI.**, 153
- Six verses of Psalm 20, inscribed on Joab's foot, **IV.**, 101
- Six wives of David, **IV.**, 116
- Six heavens and earths, **III.**, 193; **V.**, 12
- Six gates of heaven, **I.**, 132
- Six classes of angels, **V.**, 23
- Six angels of death, **V.**, 57; **VI.**, 160
- Six things, God repented of, **V.**, 176
- Six kingdoms, **V.**, 223
- Six children, born at one time, **V.**, 173, 391; **VI.**, 275
- Six sons, **I.**, 291, 298, 367; **V.**, 265, 144
- Six cases could not be decided by Moses, **VI.**, 141
- Six distinctions of Moses, **VI.**, 164
- Six pious men, **VI.**, 193
- Six kinds of fire, **VI.**, 320
- Six troubles, **I.**, 343; **VI.**, 414
- Six reforms of Hezekiah, **VI.**, 368-369
- Six miracles, **IV.**, 330
- Six, used as a round number, **I.**, 122, 132, 173, 247, 398, 419; **III.**, 119; **IV.**, 157, 330, 367; **VI.**, 193, 414.
- Six hundred chariots of Pharaoh, **III.**, 12; **VI.**, 8
- Six hundred Benjaminites, the survival of, **IV.**, 53
- Six hundred shekels, **IV.**, 92

- Six hundred, used as a round number, **I.**, 229, 420; **II.**, 157, 176, 177; **V.**, 392.
- Six hundred and thirteen laws of the Torah, **I.**, 379; **III.**, 81, 441, 469; **VI.**, 31, 39, 50.
- Six hundred and twenty letters in the Decalogue, **VI.**, 60.
- Six hundred and forty-five men of Shechem, **I.**, 398.
- Six hundred and sixty-five sinners of the tribe of Asher, **IV.**, 21.
- Six hundred thousand Israelites left Egypt, **II.**, 269, 375; **III.**, 313, 402; **V.**, 402, 357; **VI.**, 97.
- Six hundred thousand, as a round number, **I.**, 19, 21, 179, 371, 376; **II.**, 155, 245, 324, 325, 336; **III.**, 66, 110, 209, 402; **IV.**, 407; **V.**, 238, 300, 357, 371, 391, 433, 434; **VI.**, 245, 343, 407, 466.
- Six hundred thousand less three thousand, the number of Israel after the worship of the Golden Calf, **III.**, 145.
- Six hundred and three thousand angels, **III.**, 94.
- Six hundred and fifty million and 300,000 parasangs, Enoch noticed by the angels at a distance of, **I.**, 138.
- Six thousand youths and maidens, sent to Solomon, **IV.**, 144.
- Six thousand three hundred years, needed to traverse the seven divisions of Hell, **I.**, 15.
- Six thousand ninety-three years after creation, the Sabbath of the Lord will take place, **V.**, 128.
- Six thousand one hundred and ten persons, confined in prison in the time of Kenaz, **IV.**, 21; **VI.**, 181.
- Sixteen, as a round number, **I.**, 173; **II.**, 82; **III.**, 228; **IV.**, 239; **VI.**, 23, 343, 474.
- Sixteenth day of Nisan, the cities of sin destroyed on, **I.**, 256.
- Sixth hour of the sixth day, Adam stood upright on, **I.**, 82.
- Sixth hour of the day, the Gentiles fight until the, **III.**, 60.
- Sixth hour, Israel worshiped the Golden Calf in the, **III.**, 147.
- Sixth day of Siwan, see Siwan, sixth day of.
- Sixth from Abraham, Moses was the, **V.**, 410.
- Sixty, as a round number, Angels, **I.**, 20, 303; animals, **III.**, 209; blows of fire, **III.**, 435; **IV.**, 309; **VI.**, 150, 397; breaths, **IV.**, 101; **VI.**, 262; children, **IV.**, 47; **V.**, 390; **VI.**, 190; cities, **I.**, 29; **III.**, 344; cubits, **III.**, 209, 268; **VI.**, 120, 207, 474; days, **I.**, 163; **V.**, 161; ells, **II.**, 267; **IV.**, 47; gates of wisdom, **VI.**, 284; groups of pious men, **V.**, 30; kingdoms, **VI.**, 77, 377; miles, **III.**, 345; **IV.**, 65, 162; **VI.**, 133, 175; nations, **V.**, 194; seah, **VI.**, 54; selaim, **I.**, 409; years, **III.**, 281; **IV.**, 180, 246; **VI.**, 305.
- Sixty-one meals, the cakes taken out of Egypt by the Israelites furnished, **VI.**, 16.
- Sixty-two kings of Palestine, **IV.**, 36.
- Sixty-three years, the age of Levi at the birth of Jochebed, **II.**, 197.
- Sixty-three years, the age of Jacob when he was blessed, **I.**, 333.
- Sixty-six books of Enoch, **V.**, 162.
- Sixty-six years, the miraculous preservation of the figs for, **IV.**, 319.
- Sixty-six years, Ebed-melech slept for, **IV.**, 319.
- Sixty-seven years, the age of Moses when he left Ethiopia, **II.**, 289.
- Sixty-nine persons, the household of Jacob, **II.**, 122.
- Sixty thousand, as a round number, **II.**, 138, 331; **IV.**, 13, 267, 333, 398.
- Sixty-five thousand infants of the Philistines died of the plague, **VI.**, 224.
- Sixty-five thousand times more radiant than the sun, is the splendor of the Shekinah, **I.**, 123.
- Skeletons of the giants, found in the caves, **V.**, 172.
- Skin, created from the green dust, **I.**, 55.
- Skin, serpent suffers pain in sloughing his, **I.**, 77.
- Skin of the ram of Isaac, used by Elijah for his girdle, **I.**, 283.
- Skin of the boar, **I.**, 418.

- Skin of beasts, sold by the Ishmaelites, **II.**, 19
- Skin of the child comes from the mother, **III.**, 100
- Skin, Ineffable Name hid by Jesus under his, **V.**, 16
- Skin, the clothes of Adam and Eve made of, **I.**, 80, 82, 177; **V.**, 199
- Skin, horny, of Adam and Eve, **V.**, 96, 102, 103
- Skin, horny, and the origin of fire, **V.**, 113
- Skin of sheep, Joseph's bones wrapt up in, **V.**, 376
- Skin of the Leviathan, see Leviathan, skin of
- Skins of animals, thrown before snakes, **III.**, 37
- Skins of animals, used in the Tabernacle, **III.**, 152; **V.**, 283
- Skins of badgers, Israel shod with, **III.**, 152.
- Skull of Jehoiakim, discovered by one of the Rabbis, **IV.**, 285
- Skull of Araunah, found on the Temple site, **IV.**, 354
- Skulls of slain enemies, drinking cups made of, **VI.**, 418.
- Slain, the prematurely, stay in the outer Sheol, **III.**, 101.
- Slander, see also Blasphemy
- Slander, the gravity of the sin of, **I.**, 292; **III.**, 261, 262; **VI.**, 91, 98, 311, 364
- Slander, victims of, **II.**, 145-146, 180; **III.**, 256; **VI.**, 90
- Slander brings about hatred, **II.**, 217
- Slander, Israel's addiction to, **II.**, 283, 300; **V.**, 406-407; **VI.**, 311
- Slander, the punishment for, **II.**, 311; **III.**, 147, 214, 259, 261; **VI.**, 11, 91, 242, 311
- Slander of the serpent, **II.**, 321, 322; **III.**, 335; **V.**, 95; **VI.**, 115
- Slander of God, **III.**, 147
- Slander, atonement for, **III.**, 169
- Slander, uttered against Palestine, **III.**, 271-272, 421; **VI.**, 171
- Slander, Jacob prayed to God to guard him against committing, **V.**, 293
- Slander of the dead, the duty of craving pardon for, **VI.**, 149.
- Slanderers, **II.**, 63, 96, 216; **III.**, 214; **IV.**, 263; **VI.**, 68, 242, 244.
- Slaughtering of animals, see also Animals, slaughter of
- Slaughter of animals, see also Ritual slaughter, and Shehitah.
- Slaughtering of animals according to ritual law, **III.**, 382
- Slaughtering knife, used by Saul, conformed to the ritual law, **IV.**, 67
- Slaughtering of the animal and its young in one day, not permitted, **IV.**, 310.
- Slave of Judah ha-Nasi, see Judah ha-Nasi, slave of
- Slave, Og promised to serve Noah as a, **I.**, 160
- Slave, Joseph considered as a, in Egypt, **II.**, 168
- Slave cannot be corrected by words, **II.**, 324, 325
- Slave woman of the Israelites, captured by the Amalekites, **III.**, 333
- Slave, Elijah sold himself as a, **IV.**, 205
- Slave, Haman sold himself to Mordecai as a, **IV.**, 398; **VI.**, 464
- Slave of Potiphar proved Joseph's innocence, **V.**, 362
- Slave, Jeremiah saved by a, **VI.**, 385
- Slave, see also Slaves.
- Slavery, the introduction of, **I.**, 167, 186
- Slavery, the rope around the loins of Hagar the sign of her, **I.**, 264
- Slavery of Joseph, the cause of, **II.**, 15; **V.**, 329
- Slavery of Canaan, the cause of, **II.**, 15; **V.**, 196.
- Slaves, the owners of, **I.**, 203, 223, 237, 238, 239, 258, 259, 319, 396, 400; **II.**, 18, 25, 75, 90, 324; **III.**, 344; **V.**, 231, 232, 235, 244, 260, 283, 295, 314, 421
- Slaves, the fifty lads spared in Seir were made, **II.**, 156
- Slaves, the children of Ham were, **II.**, 288
- Slaves, Egyptian first born of, slain during the tenth plague, **II.**, 367
- Slaves, female, corn was ground by, **II.**, 367
- Slaves beheld the glory of God during the passage through the Red Sea, **III.**, 34

- Slaves never escaped from Egypt before the Exodus, **III.**, 66; **VI.**, 1, 27
- Slaves, present at the revelation, saw more of the glory of God than Isaiah and Ezekiel, **III.**, 106; **VI.**, 38, 44
- Slaves, not included in the 600,000 Israelites, **III.**, 131
- Slaves of man, the sun and the moon regarded as, **V.**, 68
- Slaves, Israel compared to, **VI.**, 420
- Slaves, duties and rights of the master over his **I.**, 338; **IV.**, 11, 213-214; **V.**, 196, 232
- Slaves, thieves may be sold as, **II.**, 103
- Slaves, the ceremony observed by, in taking an oath, **II.**, 130; **V.**, 363
- Slaves disown their parents, **III.**, 100
- Slaves, the fine paid for killing, **III.**, 147
- Slaves, Hebrew, release of, in the seventh year, **V.**, 426
- Slaves, failure to release, the cause of the destruction of the Temple, **VI.**, 388
- Slaves, law concerning the freedom of, **III.**, 77, 420-421; **VI.**, 119
- Slaves, the law concerning the transfer of, **VI.**, 420
- Slaves, Egyptian law concerning, **II.**, 68, 80; **V.**, 344
- Slaves, character of, **I.**, 241; **V.**, 192, 262.
- Sleep, purpose of, **I.**, 64-65, 67
- Sleep, objects conducive to, **I.**, 100; **III.**, 171
- Sleep, God does not indulge in, **I.**, 187; **V.**, 80
- Sleep of Nimrod, disturbed by a dream, **I.**, 204
- Sleep, Abimelech on his throne fell into a, **I.**, 258
- Sleep, man spends one half of his life in, **I.**, 326
- Sleep, Jacob without, for twenty years, **I.**, 350
- Sleep, the prayer before going to, **II.**, 366
- Sleep of the morning, the pleasantness of, **II.**, 92
- Sleep of David, the amount of, **IV.**, 101; **VI.**, 262
- Sleep, Solomon terrified by evil spirits in his, **IV.**, 172; **VI.**, 301
- Sleep, wandering of the soul during, **V.**, 74
- Sleep, soul doesn't indulge in, **V.**, 80
- Sleep is the likeness of death, **V.**, 80
- Sleep, a sign of mortality, **V.**, 86
- Sleep, Naamah appears to men in, **V.**, 143
- Sleep, love of, enjoined by Canaan, **V.**, 192
- Sleep, the angels intended to attack Jacob in his, **V.**, 291
- Sleep, spirits unite with men in their, **V.**, 148.
- Sleepers, the legend about, **IV.**, 319; **VI.**, 409.
- Sleeping swine, Noah stole hair from, **V.**, 54.
- Slings, use of, in early times, **II.**, 77; **IV.**, 99.
- Sinaragd, the stone of the tribe of Simon, **III.**, 170.
- Smaragd, see also Emerald.
- Smith, the tale of Peter and the, **V.**, 267
- Smith, employed by Haman, **VI.**, 475
- Smith-craft, angel taught Adam, **V.**, 83.
- Smoke, reserves of, **I.**, 12, 69, 99
- Smoke, pillar of, in the terrestrial Paradise, **I.**, 69
- Smoke, Abraham beheld the, rising from Sodom, **I.**, 256
- Smoke of the ruins of Sodom, seen by Abimelech, **I.**, 259-260
- Smoke of the idolatrous sacrifices of Esau's wives injured Isaac, **I.**, 328
- Smoke, the proverb about the, **II.**, 113
- Smoke in the world to come, **III.**, 152
- Smoke of the thorns of the desert, **III.**, 158
- Smoke, the rising of, a sign of the acceptance of the sacrifice, **V.**, 137
- Smoke almost suffocated Cain, **V.**, 137
- Smoke of the altar, a token of God's grace, **VI.**, 73, 74, 210.
- Smoking furnace, beheld by Abraham in sleep, **I.**, 236; **V.**, 229, 230.
- Snail, a remedy for boils, **I.**, 42
- Snail produces the Tyrian purple, **II.**, 91
- Snail, purple, possessed by Zebulun, **III.**, 198
- Snail, the shell of, **III.**, 237.

- Sneezing, before Jacob's time men died after, V., 364
- Sneezing, the blessing bestowed upon a person after, V., 364.
- Snow, heavens and earth created from, I., 8; V., 7, 8, 17, 70
- Snow, store-houses of, the location of, I., 8, 9, 12, 131; III., 162, 232; V., 7
- Snow, on the spot where Enoch had risen, I., 130
- Snow, the creation of, I., 140
- Snow, angels created out of, I., 130, 136; II., 308; V., 22, 70; VI., 66
- Snow, not extinguished by fire in heaven, II., 308
- Snow, wicked in Hell punished with, II., 313; V., 418
- Snow-storm, the death of the two brothers in a, IV., 137
- Snow, a primeval element, V., 22.
- Snuff dishes of gold over Solomon's throne, IV., 157.
- Socrates, pupil of Aithophel, IV., 97; V., 197.
- Sodi, one of the 70 elders, III., 250, 264.
- Sodom, the cruelty of, I., 174, 248, 249, 253, 254; V., 173, 237, 238
- Sodom, Paltit married in, I., 249
- Sodom, Lot's experiences in, I., 229, 254, 255; V., 238, 241
- Sodom, king of, miraculously rescued in the war, I., 230, 232
- Sodom, the judges of, I., 246, 254; V., 241
- Sodom, the soil of, I., 248
- Sodom, the destruction of, the details concerning, I., 241, 245, 253, 255, 256, 260, 269, 350; II., 338; III., 279, 280; V., 71, 114, 237, 240, 241, 290
- Sodom, Eliezer's experiences in, I., 247
- Sodom, Abraham's relations with the inhabitants of, I., 254; V., 224
- Sodom did not recognize the angels, II., 219
- Sodom, the sin of, caused the Shekinah to mount to the seventh heaven, II., 260
- Sodom drew water out of the Well of Lewdness, III., 382; VI., 135
- Sodom, tried by the heavenly court, V., 238, 239
- Sodom, a cheerful and kind people, V., 238
- Sodom, fruit of, V., 242
- Sodom, well of, V., 242
- Sodom, salt of, V., 242
- Sodom, sea of, V., 242
- Sodom and Gomorrah, see also Cities of sin.
- Sodomy, all strangers in Sodom subjected to, I., 254
- Sodomy, committed by Balaam, III., 365; VI., 128
- Sodomy, committed by the Benjaminites, IV., 51
- Sodomy, committed by the Arameans, IV., 259
- Sodomy, practiced by the generation of the flood, V., 178
- Sodomy, committed by Ham, V., 191
- Sodomy, the penalty for, VI., 261
- Sodomy, sin of, VI., 355
- Sodomy, threat of the Ephraimites to commit, VI., 401
- Sodomy, one of the causes of Israel's exile, VI., 420
- Sodomy, four kings committed, VI., 423.
- Soil, fertility of, see Fertility of the soil
- Soil, fruits of, see Fruits of the soil
- Soil, different kinds of, III., 267.
- Solar year, see also Year, solar
- Solar year, the inmates of the ark spent therein a, I., 163.
- Soldiers of Job's friends, II., 239.
- Solomon comforts the Messiah, I., 23
- Solomon used the shamir, I., 34
- Solomon, accorded the privilege of asking what he would, I., 234; IV., 130
- Solomon, names of, I., 239; IV., 125; V., 232, 253; VI., 183, 277
- Solomon, wealth of, I., 243; IV., 129, 130, 157, 165; VI., 281
- Solomon, the ancestors of, I., 314, 170; III., 154, 196; VI., 188
- Solomon and the dedication of the Temple, III., 32, 159; IV., 156; V., 135; VI., 12
- Solomon, the peace offering brought by the prince of Judah symbolical of, III., 196
- Solomon and the Queen of Sheba, III., 411; IV., 143-144, 145-149; VI., 291



- Solomon, officers of, *IV.*, 51, 160, 162, 172, 175; *VI.*, 276, 298, 302-303
- Solomon removed Moses' grandson from office, *IV.*, 51
- Solomon, sacrifices offered by, *IV.*, 113; *VI.*, 271
- Solomon and David, *IV.*, 119, 155; *VI.*, 283, 285, 295
- Solomon rode on a she-mule, *IV.*, 125
- Solomon, rule of, details concerning, *IV.*, 125; *VI.*, 277, 280, 301
- Solomon, the teacher of, *IV.*, 128; *VI.*, 279-280
- Solomon, rebuked by Bath-sheba, *IV.*, 129
- Solomon, sins of, *IV.*, 129, 155, 165, 166, 170; *VI.*, 282, 294
- Solomon, wives of, *IV.*, 128, 162, 170, 171, 179, 300; *V.*, 243; *VI.*, 282, 288, 289, 294, 297, 300, 389
- Solomon, censured for marrying many wives, *IV.*, 165, 170; *VI.*, 281-282, 294, 299
- Solomon slept until the fourth hour of the morning, *IV.*, 129
- Solomon, wisdom of, *IV.*, 130, 131, 174; *VI.*, 250, 281, 282, 283, 284, 285
- Solomon, 49 gates of wisdom open to, *IV.*, 130; *VI.*, 284
- Solomon, decision of, in the case of the two women, *IV.*, 130-131; *V.*, 335; *VI.*, 284
- Solomon, the detection of the thief by, *IV.*, 131-133; *VI.*, 286
- Solomon, judgment of, serpents submitted to, *IV.*, 134-135
- Solomon understood the language of animals, *IV.*, 138-139, 142; *VI.*, 288, 289
- Solomon, the trick played by Pharaoh on, *IV.*, 141
- Solomon and Hiram, *IV.*, 141-142; *VI.*, 288, 303, 425
- Solomon, a cosmocrator, *III.*, 196, 355; *IV.*, 125, 162; *V.*, 199, 200; *VI.*, 76, 301
- Solomon, dominion of, over the whole creation, *IV.*, 142, 144; *VI.*, 289
- Solomon, dominion of, over the animals, *V.*, 120, 188
- Solomon, house of glass of, *IV.*, 145; *VI.*, 289
- Solomon, magic ring of, *IV.*, 150, 153, 169, 171, 172; *VI.*, 292
- Solomon, the heavenly mysteries revealed to, *IV.*, 150
- Solomon, bereft of the divine spirit, *IV.*, 153, 154
- Solomon, the paramour of, *IV.*, 153
- Solomon, opprobriously called the son of Bath-sheba, *IV.*, 155
- Solomon, palace of, *IV.*, 155
- Solomon, duties of, as king and judge, *IV.*, 159; *VI.*, 297
- Solomon, throne of, *IV.*, 157-159; *V.*, 23; *VI.*, 188, 280, 296, 297, 369
- Solomon, throne of, the fate of, after Solomon's death, *IV.*, 159-160, 182, 184; *VI.*, 297, 433, 453-454
- Solomon, throne of, the punishment of the pagan kings who tried to ascend the, *IV.*, 160, 283, 368; *VI.*, 297, 415
- Solomon flies in mid-air, *IV.*, 162; *VI.*, 296
- Solomon, tapestry of, *IV.*, 162
- Solomon, household of, the daily food requirements of, *IV.*, 162
- Solomon, encounter of, with the ants, *IV.*, 163
- Solomon, encounter of, with the palace of the eagles, *IV.*, 163-164
- Solomon knew how to pronounce the name of God, *IV.*, 165
- Solomon and Asmodeus, *IV.*, 167; *VI.*, 302
- Solomon as a beggar, *IV.*, 169-170-1; *V.*, 390; *VI.*, 300, 301
- Solomon, terrified in his sleep by evil spirits, *IV.*, 172; *VI.*, 301
- Solomon, a chess-player, *IV.*, 172-173
- Solomon, daughter of, the story about the, *IV.*, 175-176
- Solomon, versed in astrology, *IV.*, 175, 176
- Solomon, taxes collected by, *IV.*, 179
- Solomon, sleep of, the delay on the Temple service caused by, *IV.*, 179; *VI.*, 304
- Solomon, the clash between Jeroboam and, *IV.*, 179
- Solomon, son-in-law of Shishak, *IV.*, 182; *VI.*, 378
- Solomon sat in the Temple, *IV.*, 303; *VI.*, 306

- Solomon, the gifts intended for the Temple by, **IV.**, 321
- Solomon, one of the seven saints, **V.**, 12
- Solomon and the wild cock, **V.**, 47
- Solomon, the titles bestowed upon, **V.**, 208; **VI.**, 147, 245, 282
- Solomon and the Messiah, **V.**, 243, 265; **VI.**, 295
- Solomon, nations subject to Israel in the time of, **V.**, 257
- Solomon, the inhabitants of Sheba, came to pay homage to, **V.**, 265
- Solomon, the premature death of, **V.**, 373
- Solomon, God's justice revealed to, **VI.**, 57
- Solomon recited God's praise before addressing a request to Him, **VI.**, 153
- Solomon, death and burial of, **VI.**, 163
- Solomon praised the twenty-two pious women, **VI.**, 190
- Solomon reduced Abiathar to poverty, **VI.**, 242
- Solomon, the lifetime of, **VI.**, 247
- Solomon, the coins stamped by, **VI.**, 263
- Solomon, no proselytes admitted in the time of, **VI.**, 270
- Solomon, one of the members of his board of intercalation, **VI.**, 271
- Solomon removed Abiathar from the high priesthood, **VI.**, 279
- Solomon executed Shimei and Adonijah, **VI.**, 277, 278, 279
- Solomon, blamed for the images of lions and oxen, **VI.**, 280
- Solomon drank no wine while the Temple was being built, **VI.**, 281
- Solomon, the new ordinances of, **VI.**, 282
- Solomon fasted forty days, **VI.**, 282
- Solomon, court of, procedure in, **VI.**, 284
- Solomon, knowledge of magic of, **VI.**, 287
- Solomon, the visits paid to the fallen angels by, **VI.**, 291
- Solomon, justice and charity of, **VI.**, 292
- Solomon, the plea of the heavenly voice in behalf of, **VI.**, 295
- Solomon, the share of, in the world to come, **VI.**, 295
- Solomon withdrew the brazen altar from use, **VI.**, 295
- Solomon, inscription found by, **VI.**, 298
- Solomon, a prophet, **VI.**, 301
- Solomon, the prophecy given to, by the eagle, **VI.**, 303
- Solomon, Jeroboam a servant of, **VI.**, 304
- Solomon, builder of Baalbek, **VI.**, 375
- Solomon, hiding place for the holy vessels provided by, **VI.**, 378
- Solomon, pool of, dries up on the Sabbath, **VI.**, 407
- Solomon, books possessed by, **I.**, 157; **VI.**, 368
- Solomon, books of, **VI.**, 282-283, 291, 301, 302, 368, 424
- Solomon, the author of Yishtabbah, **VI.**, 449
- Solomon, one of the authors of Grace after meals, **VI.**, 450
- Solomon composed psalms and prayers, **III.**, 32, 355, 462; **IV.**, 132, 156; **VI.**, 12, 157, 306.
- Solomon, Rabbi, the story of Baruch's tomb and, **IV.**, 324.
- Solstice, summer, Behemoth frightens the animals at the, **I.**, 4
- Solstice, winter, Leviathan frightens the big fish in the, **I.**, 5.
- Son does not bear the iniquity of his father, **I.**, 422
- Son, duties of the, towards his father, **III.**, 149
- Son of the nest, **V.**, 47
- Son and the Holy Ghost = the hands of God, **V.**, 63
- Son of the covenant, the Jew designated as, **V.**, 268
- Sons of God, see Angels
- Sons of the East, Book of, Solomon the redactor of, **VI.**, 302.
- Song, see also God, praise of
- Song of Adam, **I.**, 112
- Song, recited by Job's daughters, **II.**, 241
- Song of Moses before his death, **III.**, 31
- Song of Miriam at the Red Sea, **III.**, 260
- Song of Israel at the Red Sea, **III.**, 33, 34, 338; **VI.**, 13, 116
- Song, chanted at Miriam's well, **III.**, 53, 338, 339; **VI.**, 116, 117
- Song of Joshua, **III.**, 32
- Song of Deborah and Barak, **II.**, 145; **III.**, 32
- Song of David on his deliverance from his enemies, **III.**, 32

- Song, composed by Solomon, **III.**, 32, 355; **VI.**, 12
- Song of Songs, details concerning, **IV.**, 277; **VI.**, 277, 301, 387, 481
- Song of Jehoshaphat, **III.**, 32
- Song of Nebuchadnezzar, **IV.**, 313
- Song, chanted by the cows, **IV.**, 63
- Song, idols honored with, **IV.**, 338
- Song of the waters, **V.**, 18
- Song, celestial, master of, **V.**, 24, 25
- Song of the angels, **V.**, 26, 36, 37, 93-94, 159-160
- Song, the daily, **V.**, 128
- Song of the Levites, the atoning power of, **VI.**, 11
- Songs of heaven and earth, and all creation, **I.**, 44
- Songs, sung by the Israelites in the course of history, **III.**, 31-32
- Songs of Satan, **I.**, 95
- Songs have a special attraction for the youth, **VI.**, 301
- Songs at the erection and destruction of the Temple, **VI.**, 398
- Songs, see also God, praise of, and Prayer.
- Sonmanites, the paramour of Solomon, **IV.**, 153.
- Sophia-Prunicus, the first mother, **V.**, 138.
- Sorcerers, destroyed by Saul, **VI.**, 235.
- Sorcery, the generation of the Deluge given to, **I.**, 146
- Sorcery, Shamnuu's sin considered as, **III.**, 264
- Sorcery, Methuselah feared the power of, **V.**, 168
- Sorcery, see also Magic, and Witchcraft.
- Sosipater, an African general slain in battle, **II.**, 162.
- Soul of man, details concerning, **I.**, 55-9; **V.**, 78
- ~ Soul, the origin and creation of the, **I.**, 56, 57, 58, 60, 82, 90, 203; **II.**, 210; **III.**, 100; **V.**, 7, 32, 66, 75, 76; **VI.**, 42
- Soul, powers of, doctrine of, **I.**, 56; **V.**, 74
- Soul of Adam, creation of, **I.**, 56, 60, 61, 62, 82, 90; **V.**, 79
- Soul, the nature of, **I.**, 56, 60; **V.**, 23, 75, 80, 81
- Soul rises to heaven every night, **I.**, 56; **V.**, 74
- Soul gives account before God against its will, **I.**, 58; **V.**, 77
- Soul dies against its will, **I.**, 58
- Soul of Abel the accuser of Cain, **I.**, 110; **V.**, 142
- Soul, whose sins and virtues are equal, the place of, **I.**, 304
- Soul delights in perfumes, **III.**, 163; **VI.**, 66
- Soul, the altar of gold symbolical of, **III.**, 163
- Soul, compared to light, **III.**, 324
- Soul, the effect of water on the, **III.**, 382; **VI.**, 135
- Soul, angels identical with, **V.**, 23
- Soul, differentiated from spirit, **V.**, 32, 75
- Soul, the witness of man's actions, **V.**, 76
- Soul, two celestial companions of, **V.**, 76
- Soul remains in man as long as he is pure, **V.**, 77
- Soul, departure of, from the body, **V.**, 77, 78, 81, 128
- ~ Soul enters body at the time of conception, **V.**, 80, 81
- Soul, Philo's and the Stoic view of, **V.**, 80
- Soul, the seat of, **V.**, 81
- Soul, the form of, **V.**, 81
- Soul, garments of light used for the, **V.**, 103
- Soul that reflects the body, the shadow is the, **V.**, 108
- Soul, additional, Jew receives, upon the arrival of the Sabbath, **V.**, 113
- Soul, the bathing of, in the stream of fire, **V.**, 125
- Soul of Seth entered into Moses and will reappear in the Messiah, **V.**, 149
- Soul, angel changed to, **V.**, 328
- Soul, contaminated by sin, **VI.**, 44
- Soul, a pledge entrusted to man by God, **VI.**, 111
- Soul of one pious man weighs as much as the whole world, **VI.**, 40
- Soul, immortality of, see Immortality of the soul
- Souls, stored in a promptuary, **I.**, 56; **IV.**, 333; **V.**, 75, 82
- Souls, painted on gulf, a curtain before God's throne, **V.**, 75, 82
- Souls, angels appointed over, **I.**, 56; **V.**, 71, 75

- Souls, judgment of, **I.**, 69, 304; **V.**, 91, 129, 142
- Souls, burning of, **III.**, 187, 252, 303, 335; **IV.**, 76, 269; **VI.**, 89, 115, 407
- Souls, union of the masculine and feminine, **V.**, 32
- Souls of animals, abode of, **V.**, 75
- Souls of the demons, origin of, **V.**, 196
- Souls, present at the revelation, **VI.**, 60
- Souls, departed, the praying of the, **VI.**, 151
- Souls of the pious, offered as sacrifice, **I.**, 9; **III.**, 185
- Souls of the pious, the abode of, **I.**, 10; **III.**, 107; **VI.**, 44, 271
- Souls of the pious, the reward of, **I.**, 57, 69, 70, 304
- Souls of the pious become angels, **I.**, 69, 70; **II.**, 184
- Souls of the pious, met by the angel of peace, **II.**, 219, 221
- Souls of the pious, Hell cried for, **II.**, 311
- Souls of the pious, creation of, **V.**, 7, 75
- Souls of the pious, consulted by God, **V.**, 75
- Souls of the pious, the weeping of, **VI.**, 398
- Souls of the wicked, details concerning, **I.**, 10, 69, 304; **II.**, 219; **V.**, 109
- Souls unborn, details concerning, **I.**, 10, 56-8, 135; **III.**, 97; **V.**, 75, 77.
- Sousakim, king of Egypt, **VI.**, 304.
- South, distance between north and, **I.**, 11
- South, heavens and earth meet in, **I.**, 12
- South winds, **I.**, 12, 29, 285
- South, the place of fire, smoke, and winds, **I.**, 12
- South, dews and rains come from the, **III.**, 160, 232
- South of Paradise, assigned to Eve, **I.**, 95
- South of Mount Lubar, Neelatamauk located at, **I.**, 171
- South fell to the lot of Ham, **I.**, 172
- South, five tables of the Temple placed to the, **III.**, 160
- South, Sinai located in the, **III.**, 454
- South, Naphtali's territory in the, **III.**, 461
- South, Palestine in the, **V.**, 319
- South, qualities of, **VI.**, 65
- South, light of the Shekinah in the, **VI.**, 66
- South, the blessed region, **VI.**, 82
- South side of the Tabernacle, details concerning, **III.**, 150, 161, 236, 250; **VI.**, 232.
- Southern side of the camp, the quails settled down upon, **VI.**, 254
- Southern part of Palestine, details concerning, **III.**, 267, 272.
- Sowing with diverse seeds, forbidden by law, **III.**, 290.
- Spain, plenty of brine in, **II.**, 335
- Spain, inhabitants of Jerusalem exiled to, **VI.**, 407
- Spain, Jews of, refused to return to Palestine, **VI.**, 442.
- Span, the measure of the face of each Cherub, **III.**, 158
- Span, the size of each leaf of the kikayon, **IV.**, 252.
- Sparrow of gold on Solomon's throne, **IV.**, 157, 158.
- Spartans, descendants of Abraham, **V.**, 266.
- Speaking frogs, **I.**, 119
- Speaking, see also Talking.
- Spear of Phinehas, the details concerning, **III.**, 386-387; **VI.**, 137
- Spears of God are torches, **II.**, 333
- Spears, hurled against Israel, caught by the clouds, **III.**, 21
- Spears, brought by the angels to God, **III.**, 26
- Spears, use of, in early times, **I.**, 59-60, 179, 409, 418, 419; **II.**, 77, 110
- Spears of fire, God hurled, upon Pharaoh, **III.**, 26
- Spears, God has no need of, **III.**, 279.
- Specters, see Demons.
- Speech, faculty of, in man makes him resemble angels, **I.**, 50
- Speech, power of, of the serpent taken away, **I.**, 77; **V.**, 101
- Speech, unity of, lost by the generation of the Tower of Babel, **V.**, 113
- Speech of new-born babes, **I.**, 145, 153; **V.**, 167.
- Spells, Amaros taught men how to raise, **I.**, 125.
- Spelt, not destroyed by hail, **II.**, 357.

- Sperm of man, brought before God, **I.**, 56  
 Sperm, soul forced to enter, **I.**, 57.  
 Sphere, terrestrial, phoenix the guardian of, **I.**, 32  
 Spheres, music of, see Music of the spheres.  
 Spice-garden, the story about the, **IV.**, 209  
 Spices, Adam took, from Paradise, **I.**, 81-82; **V.**, 105  
 Spices, curative properties of, **I.**, 174  
 Spices, sweet, burnt in the path of Joseph, **II.**, 74  
 Spices, given by Joseph to his brothers' children, **II.**, 114  
 Spices, burnt next to Jacob's bier, **II.**, 149, 153  
 Spices, used in the Tabernacle, **III.**, 152  
 Spices for anointing oil will be used by the Messiah, **III.**, 153  
 Spices, offered on the altar of gold, **III.**, 163  
 Spices, offered to the people at the hippodrome, **IV.**, 161  
 Spices, used by Solomon, **IV.**, 162  
 Spices, used in the Temple came from Paradise, **V.**, 105  
 Spices, the custom of smelling, at the end of the Sabbath, **VI.**, 66.  
 Spider, web of, David saved by a, **IV.**, 67  
 Spider webs, the altar of the Temple covered with, **IV.**, 281.  
 Spies hide in brothels, **II.**, 83, 84; **V.**, 347  
 Spies of Pharaoh, Moses concealed by, **II.**, 258  
 Spies sent by Moses, details concerning, **II.**, 271; **III.**, 224, 262-263, 264, 265, 266, 269, 270, 271-272, 273-274, 275, 276, 277, 278, 283, 291, 307, 331, 342, 350, 393, 421; **V.**, 406; **VI.**, 94, 98, 99, 101, 170, 171, 264  
 Spies and the three giants, **III.**, 269, 273, 274  
 Spies traveled by night by the supernatural light of the stars, **VI.**, 94  
 Spies, protected by Moses' rod against the Canaanites, **VI.**, 170  
 Spies, selected by Joshua, the details concerning, **II.**, 36; **IV.**, 4-5; **VI.**, 171, 174  
 Spies of David watched Nathan the prophet, **VI.**, 265.  
 Spine, the soul fastened to the, **V.**, 81  
 Spine will form the nucleus for resurrection, **V.**, 81.  
 Spinning of the wool by the women of Israel, **III.**, 174; **VI.**, 70.  
 Spirit, see also Soul  
 Spirit of Adam, see Adam, spirit of  
 Spirit of God, see God, spirit of  
 Spirit, Holy, see Holy Spirit  
 Spirit consumed the food out of Michael's hands, **I.**, 301  
 Spirit, differentiated from soul, **V.**, 32, 75  
 Spirit remains with the body until it becomes putrefied, **V.**, 78  
 Spirit wind, Lilith regarded as, **V.**, 87, 88  
 Spirit, ignoble, Abel born of an, **V.**, 133  
 Spirit, impure, the name of, **V.**, 301  
 Spirit, given to man by God, **VI.**, 42  
 Spirit, female, Ahasuerus had intercourse with, **IV.**, 388  
 Spirits of the giants, see Giants, spirits of  
 Spirits, unclean, see Demons  
 Spirits, evil, the location and size of the abode of, **I.**, 12  
 Spirits, incorporeal, the demons are, **I.**, 83; **V.**, 108  
 Spirits born of Adam, the details concerning, **I.**, 113-114  
 Spirits, female, had intercourse with Adam, **I.**, 118  
 Spirits of the heavens and earth, the abode of, **I.**, 127  
 Spirits, odor of, **I.**, 154; **V.**, 197  
 Spirits, the builders of the Tower of Babel changed into, **I.**, 180; **V.**, 203, 204  
 Spirits, the women litigants before Solomon were, **IV.**, 131; **VI.**, 284  
 Spirits came to Solomon of their own accord, **IV.**, 142  
 Spirits of animals, abode of, **V.**, 75  
 Spirits, night, Liliths regarded as, **V.**, 88  
 Spirits, the origin of, **V.**, 148, 154.  
 Spiritual qualities, Enoch equipped with, in heaven, **I.**, 138  
 Spiritual life begins after the Messianic banquet, **V.**, 44  
 Spiritual beings, Adam and Eve were, before the fall, **V.**, 103.  
 Spitting of Esau, **I.**, 338

- Spitting upon Joseph's brethren in Egypt, **II.**, 18
- Spitting in the ceremony of Halizah, **II.**, 18
- Spitting of the ocean, **V.**, 27.
- Spittle of Re'em fructifies the earth, **I.**, 31
- Spittle of the male raven impregnates the female raven, **I.**, 39
- Spittle of the Egyptians turned to blood, **II.**, 348-349
- Spittle, a remedy for sickness, **IV.**, 209; **VI.**, 328
- Spittle, mass of, the Israelites at Dura became a, **VI.**, 419
- Spittle, Daniel's companions drowned in, **VI.**, 419.
- Spleen, the function of, **II.**, 215; **III.**, 208.
- Splendor of the Shekinah, see Shekinah, splendor of
- Splendor of the sun, see Sun, splendor of
- Splendor, celestial, of Adam's face, **I.**, 86; **V.**, 78, 80, 103, 112, 113
- Splendor of the face of man in the Messianic time, **I.**, 86
- Splendor of Adam's garments, **V.**, 103
- Splendor of Cain's face, **V.**, 137
- Splendor, see also Light.
- Spoon for incense, the weight of, symbolic meaning of, **III.**, 195, 196, 197, 198, 199, 201, 202, 203, 204, 205, 206, 207
- Spoon of incense, the color of, **III.**, 199.
- Spoonful of dust, taken for the creation of man, **I.**, 55.
- Spring, see Well
- Spring solstice, celebrated by Adam, **I.**, 89
- Spring time, Rachel died in the, **II.**, 135
- Spring, the color of, **IV.**, 161
- Spring, the world created in, **V.**, 107.
- Staff, Jacob divided the Jordan with his, **I.**, 347
- Staff, the symbol of Messiahship, **II.**, 34
- Staff of Elisha, **IV.**, 243
- Staff, the riddle concerning, **IV.**, 147; **VI.**, 290.
- Stairs of the Tower of Babel, **V.**, 203.
- Standards of the twelve tribes, details concerning, **II.**, 135, 137, 148, 211; **III.**, 231, 233, 235; **V.**, 374; **VI.**, 81
- Standards of the Egyptians, **III.**, 26
- Standards of God's throne, the number of, **VI.**, 82.
- Star, Istehar transformed into a, **I.**, 149; **V.**, 169, 170
- Star of Haran, consumed in fire, **I.**, 202
- Star of the East, the omen of the, **I.**, 207, 216; **IV.**, 15
- Star of Jacob is lucky, **I.**, 356
- Star, morning, the eyes of Moses and Aaron compared to, **II.**, 332
- Star, Ra'ah the name of a, **III.**, 126
- Star, evening, the brilliance of, **IV.**, 145
- Star over every blade of grass, **V.**, 110-111
- Star, identified with the guardian angel of man, **V.**, 120
- Star, living, Zoroaster called, **V.**, 200
- Star, Zoroaster tried to draw sparks from a, **V.**, 200
- Star of Abraham, the appearance of, **V.**, 209
- Star, unlucky, name of, **V.**, 431
- Star of evil, Saturn, **V.**, 135
- Stars, see also Astrology, and Sun, moon, and stars
- Stars in the vision of Naphtali, **II.**, 211
- Stars, canopy of, over each scholar, **I.**, 21
- Stars, creation of, **I.**, 23, 26, 83; **V.**, 108
- Stars, attached to a wheel, **I.**, 26
- Stars bathe in a stream of hail, **I.**, 25
- Stars, hymn of, **I.**, 44
- Stars, light of, **I.**, 113, 213; **V.**, 37
- Stars, supernatural light of, the spies traveled by the, **VI.**, 94
- Stars, divination by, **I.**, 125
- Stars, angels in charge of, **I.**, 131; **V.**, 158, 164
- Stars, revolution of, **I.**, 133; **V.**, 159
- Stars, two, removed from the constellation of Pleiades, **I.**, 162, 163; **V.**, 183
- Stars, Terah knew how to read the, **I.**, 202
- Stars, Israel as numerous as the, **I.**, 282, 312, 402; **II.**, 249, 280; **III.**, 69, 70, 124, 145, 165
- Stars, the pious are as, **II.**, 8
- Stars, Jacob's sons compared to, **II.**, 8, 101, 168; **V.**, 352
- Stars worship God by day, **III.**, 116
- Stars, Moses appealed to the, to pray for him, **III.**, 432



- Stars, impermanence of, **III.**, 432  
 Stars, heat of, **IV.**, 36, 37; **V.**, 37; **VI.**, 197, 198  
 Stars run to meet David, **IV.**, 114  
 Stars, the demons subject to the, **IV.**, 150  
 Stars consumed the warriors of Sisera, **IV.**, 36, 37, 407; **VI.**, 197, 198  
 Stars, punishment of, **V.**, 35  
 Stars, etymology of, **V.**, 40  
 Stars, rebellions of, **V.**, 40, 154, 158  
 Stars and all they contain, shown to Abraham, **V.**, 229  
 Stars, lightning of, seen by the spies, **VI.**, 94  
 Stars, identified with the angels, **VI.**, 197.  
 Statesmen of each generation, shown to Adam, **I.**, 61.  
 Statue of gold, Niblos' body put into, **II.**, 159  
 Statue of gold of Hiram's daughter, **VI.**, 288  
 Statues in the palace of the eagles, **IV.**, 164-165  
 Statues, the origin of, **V.**, 151.  
 Stature of man in the Messianic era, **I.**, 86  
 Stature of Adam, **I.**, 86; **V.**, 113  
 Stature of the generation of the Deluge, **I.**, 159; **V.**, 181  
 Stature of Abraham, **I.**, 232  
 Stature of Jacob's sons, **II.**, 80  
 Stature of Adikam, **II.**, 298  
 Stature of man, shortened in the time of Enoch, **V.**, 152  
 Stature of a person, affected by the holy oil, **VI.**, 251.  
 Staves of the heavenly Temple, **II.**, 307  
 Staves of the ark of the Temple, the miraculous extension of, **III.**, 159, 163; **VI.**, 64.  
 Stealing of the Book of Raziel by the angels, **I.**, 156  
 Stealing from Jews, the punishment for, **II.**, 312  
 Stealing of hair from a sleeping swine by Noah, **V.**, 54.  
 Steer, nose of, has no hair, **I.**, 39  
 Steer of Joshua, **I.**, 40  
 Steer, wild, killed by Judah, **II.**, 198  
 Steer, wings of, **II.**, 211-212  
 Steer, figure of, on God's chariot, **II.**, 316-317  
 Steer, figure of, on Joshua's coins, **V.**, 216  
 Steers, eaten daily by the angels, **I.**, 149-150.  
 Stelac, **VI.**, 203.  
 Stephanus Byzantinus, **V.**, 139.  
 Steps, measure of, of man made known to Adam, **I.**, 61  
 Steps, large, one should not take, **II.**, 115.  
 Sterile women gave birth at the time of Isaac's birth, **I.**, 261  
 Sterile woman, the misfortune of, **V.**, 255  
 Sterile mule, Abraham was called, by Og, **I.**, 263; **II.**, 123  
 Sterile women, names of the, **VI.**, 205.  
 Sterility, the cure of, **V.**, 55, 231; **VI.**, 206, 216  
 Sterility of the women of the generation of the Deluge, the cause of, **I.**, 117  
 Sterility of Abimelech's wives, **I.**, 261; **V.**, 245  
 Sterility of the women of the house of Laban, **I.**, 327  
 Sterility of Potiphar's wife, **II.**, 38; **V.**, 337  
 Sterility of Hannah, **VI.**, 218  
 Sterility of the Matriarchs, the cause of, **I.**, 261, 296, 312, 313, 362, 364, 368; **V.**, 245, 296, 299.  
 Stick, proverb concerning, **I.**, 265; **III.**, 381; **V.**, 247; **VI.**, 135.  
 Stickleback frightens the Leviathan, **I.**, 27.  
 Stichomancy, **VI.**, 468.  
 Stings of the infernal scorpions, **II.**, 312.  
 Stoic view of the soul, **V.**, 80  
 Stoic theory of the creation of the world, **V.**, 107  
 Stoic source of a statement of Philo, **VI.**, 42.  
 Stolen animal, Isaac ordered Esau not to bring before him food of a, **I.**, 330.  
 Stomach of a hare, a remedy against sterility, **V.**, 55; **VI.**, 206  
 Stomach, the function of, **II.**, 215; **III.**, 208.  
 Stoning, Zelophehad executed by, **III.**, 241  
 Stoning, the punishment for blasphemy and idolatry, **III.**, 242, 383

- Stoning, the penalty for the sinners at Peor, **III.**, 383
- Stoning of Moses, Israel attempted, **II.**, 341; **III.**, 292, 313, 318; **VI.**, 5
- Stoning of Onias, **VI.**, 410
- Stoning of Jeremiah, **VI.**, 410.
- Stone, throne of Leviathan on, **I.**, 41
- Stone, pillars of, survived the flood, **I.**, 122
- Stone, the blood of Abel remained clinging to a, **I.**, 101; **V.**, 140
- Stone covered the earth, **I.**, 150
- Stone, idols of, the worship of, **I.**, 178, 209, 212, 214, 341; **II.**, 367
- Stone, thrown by Eliezer at Shakara, **I.**, 247, 248
- Stone, set up by Jacob for a pillar, **I.**, 352, 412, 414; **V.**, 317
- Stone, memorial, between Jacob and Laban, **I.**, 374-375
- Stone, thrown by Judah, **I.**, 409; **II.**, 108
- Stone, Simon wanted to destroy Mizraim with a, **II.**, 108
- Stone, vessels of, used in Egypt, **II.**, 348
- Stone, Moses seated on a, **III.**, 60
- Stone, two tablets of, see Tablets of stone, the two
- Stone, hardest, the two Tables made up of, **III.**, 119
- Stone, Jacob slept on a, **III.**, 447
- Stone, the shamir a, **IV.**, 166; **VI.**, 299
- Stone near David's bier, Temple vessels concealed under a, **IV.**, 350
- Stone, the heavenly fire concealed under a, **IV.**, 353
- Stone of the celestial Temple, name of the Messiah engraved upon, **V.**, 16
- Stone of darkness, light produced by, **V.**, 113
- Stone cut out without hands, an allusion to the Messiah, **VI.**, 415
- Stone, the image of jealousy made of, **VI.**, 421
- Stone, the seat of Peter on, **VI.**, 421
- Stone, Israel compared to a, **VI.**, 475
- Stone, precious, the ark of Noah illuminated by a, **I.**, 163
- Stone, precious, on the throne of Nimrod, **I.**, 178
- Stone, precious, in Isaac's turban, **I.**, 275
- Stone, precious, of Abraham, **I.**, 292
- Stone, precious, in Rebekah's nose ring, **I.**, 295
- Stone, the precious, fetched from Pishon, **V.**, 183
- Stone, precious, see also Stones, precious
- Stones, slinging, used in combat with Leviathan, **I.**, 28
- Stones, friction of, light produced by, **I.**, 86; **V.**, 113
- Stones, Abel slain by, **I.**, 109; **V.**, 139, 147
- Stones, quarrying of, **I.**, 150
- Stones, hurled at Abraham, were ineffective, **I.**, 232
- Stones, the altar made of, **I.**, 280
- Stones of the Akedah, taken by Jacob, **I.**, 350
- Stones, flung in battle, **I.**, 399, 413; **II.**, 13; **IV.**, 302
- Stones, twelve, hewed out of the mountains by Jacob, **II.**, 29
- Stones of fire, **II.**, 312; **V.**, 15
- Stones, hewn, the court of, **II.**, 325
- Stones, the Benjaminites were pelted with, **III.**, 21
- Stones, illuminating, in the Messianic era, **IV.**, 24, 221; **VI.**, 183, 331
- Stones, the shamir used, in splitting, **IV.**, 166; **V.**, 53
- Stones of the abyss, **V.**, 113
- Stones, Cain killed by, **V.**, 147
- Stones, twelve, upon Rachel's grave, **V.**, 319
- Stones, David slew the wild animals with, **VI.**, 248
- Stones, seven, the names written by David on, **VI.**, 251
- Stones, see also Rocks
- Stones, precious, for the pious, **I.**, 19, 20
- Stones, precious, bridal chambers of Adam and Eve made of, **I.**, 68
- Stones, precious, brought by the animals for Hanina's wife, **I.**, 120
- Stones, precious, of Abraham, **I.**, 203, 222, 223
- Stones, precious, given to Ashweroth by Rakyon, **I.**, 226-227
- Stones, precious, the tears of Michael changed into, **I.**, 300
- Stones, precious, carried in the mouth, **I.**, 356

- Stones, precious, presented by Jacob to Esau, **I.**, 391
- Stones, precious, of the high priest, **II.**, 31; **III.**, 152, 169, 176; **VI.**, 71, 410
- Stones, precious, on the head of Zuleika, **II.**, 53
- Stones, precious, worn by Pharaoh, **II.**, 68
- Stones, precious, the throne of Joseph inlaid with, **II.**, 75
- Stones, precious, given by Joseph to his brethren, **II.**, 115
- Stones, precious, of Joseph buried in four places, **II.**, 125
- Stones, precious, seventy thrones of, **II.**, 314
- Stones, precious, rained down from heaven, **III.**, 169
- Stones, precious, of Havilah, the virtues of, **IV.**, 23; **VI.**, 182
- Stones, precious, given to Solomon, **IV.**, 144
- Stones, precious, to be used in the Messianic era, **IV.**, 221; **VI.**, 333
- Stones, precious, the palace of, **IV.**, 164
- Stones, precious, in the Temple candlestick, **IV.**, 321
- Stones, precious, Pharaoh presented, to his chieftains, **VI.**, 3
- Stones, precious, and Kenaz, **VI.**, 181
- Stones, precious, book on, composed by Solomon, **VI.**, 302
- Stones, precious, see also Gems, and Jewels.
- Storks, details concerning, **I.**, 43; **II.**, 286-287; **V.**, 59, 60, 407.
- Storm, angels of, **I.**, 140; **V.**, 153; **VI.**, 322
- Storm, creation of, **I.**, 140
- Storm blinded the troops of Esau, **I.**, 420
- Storm prevented Anah's donkeys from moving, **I.**, 423
- Storm, sent upon the Ishmaelites, **II.**, 22
- Storm destroyed Job's house, **II.**, 234-235; **V.**, 386
- Storm at the time of revelation, **III.**, 91; **VI.**, 35-36
- Storm arose in answer to R. Hayya's prayer, **IV.**, 220
- Storm raged against Jonah's ship, **IV.**, 248; **VI.**, 349
- Storm, sent against Sisera, **VI.**, 197
- Storms are stocked in the sixth heaven, **I.**, 9
- Storms rest on God's arm, **V.**, 12
- Storms, sent as a punishment, **II.**, 360; **V.**, 204
- Storms, three occasions when God sent, **V.**, 386
- Storms, see also Windstorms.
- Strangers, not permitted to partake of the Passover, **III.**, 77.
- Strangling, Ahithophel's death by, **IV.**, 96; **VI.**, 258.
- Straton, details concerning, **V.**, 315.
- Straw, Cain brought Eve a stalk of, **I.**, 106
- Straw, exempt from tithe, **I.**, 316
- Straw, plenty of, in Ephraim, **II.**, 335
- Straw, not given to the Israelites to make bricks with, **II.**, 336, 337; **III.**, 246
- Straw, Esau compared to, **III.**, 59
- Straw, bed of, Akiba slept on, **IV.**, 207
- Straw, mixed with nails, Daniel fed the dragon with, **IV.**, 338
- Straw, the temple of Divispolis made of, **V.**, 407.
- Stream, changed into an egg, **I.**, 204
- Stream, the price for wading through a, in Sodom, **I.**, 249
- Stream of joy, angels bathe in, **I.**, 84.
- Street cleaners, Israelites in Egypt were, **II.**, 343
- Streets, lighting of the, **IV.**, 66.
- Strength of Adam, **I.**, 59
- Strength of Samson, **I.**, 59
- Strength of Enoch, **I.**, 138
- Strength, one of the qualifications of a prophet, **III.**, 141
- Strength, one of the three gifts given by God, **III.**, 414
- Strength, means used by an idolater to obtain, **IV.**, 50
- Strength of the generation of the Deluge, **V.**, 113
- Strength, angel of, **VI.**, 246, 252.
- Strings of the harp of David, **I.**, 283.
- Stylus, the use of, **V.**, 109
- Stylus, see also Pencil.
- Suah, Desuath a corruption of, **VI.**, 182.
- Suchathites, **III.**, 76.
- Suffering of Israel, see Israel, suffering of

- Suffering of the serpent at the time of his punishment, **I.**, 78
- Suffering, the atonement of sin by, **III.**, 426; **V.**, 346
- Suffering, cured only by time, **V.**, 327
- Suffering of the sinner causes God to grieve, **VI.**, 25
- Suffering of a people indicates the impotence of its god, **VI.**, 26.
- Suicide, Saul committed, **I.**, 59
- Suicide, Zuleika threatened to commit, **II.**, 47.
- Suiel, angel of the earthquake, **I.**, 140.
- Sukkot, Etrog used on, **IV.**, 444
- Sukkot, see also Tabernacles
- Sukkot, Jacob opened an academy in, **I.**, 394
- Sukkot, the seven clouds of glory enveloped Israel in, **II.**, 374.
- Sulaiman I, the Sultan, the appearance of Elijah in a dream to, **VI.**, 334.
- Summer, Zebulun engaged in fishing during the, **II.**, 206
- Summer, Venus cools off the sun in the, **II.**, 307
- Summer nights, brevity of, **III.**, 92
- Summer, the color of, **IV.**, 161
- Summer solstice, the brightness of the day at the time of, **II.**, 373
- Summer solstice, the historical events that occurred at the, **VI.**, 204.
- Sun, see also Sun and moon, and Sun, moon and stars
- Sun, angel of the, **I.**, 84; **V.**, 164
- Sun birds, **V.**, 38, 48, 52
- Sun as bridegroom, **I.**, 24; **V.**, 36
- Sun, case of, in which the disc is inserted, **III.**, 254; **V.**, 35
- Sun, chariot of, **I.**, 24, 32, 33, 132; **V.**, 36, 37, 38, 159
- Sun, crown of, **V.**, 36, 37
- Sun, eclipse of, **I.**, 79; **V.**, 102, 103, 122
- Sun god, **I.**, 24; **IV.**, 275; **V.**, 36; **VI.**, 368
- Sun, rays of, **I.**, 32
- Sun, the revolution of the, **I.**, 24, 133; **V.**, 159, 175, 218, 420
- Sun, throne of, **I.**, 24
- Sun, the wheel of, **I.**, 292
- Sun, wings of, **I.**, 25
- Sun, light of, details concerning, **I.**, 13, 24, 25, 114, 123, 130, 132, 139, 213, 262, 298, 308, 349, 388; **II.**, 171; **III.**, 149, 218; **V.**, 34, 36
- Sun, light of, before the fall of man, **I.**, 86, 262
- Sun, shining of the, at night, **I.**, 25; **IV.**, 39; **V.**, 34
- Sun did not shine during the Deluge, **I.**, 163
- Sun could not shine into the city of Hagar's sons, **I.**, 298
- Sun, light of, in the future world, **I.**, 24, 86, 262, 298; **III.**, 218; **IV.**, 221; **V.**, 36
- Sun, the splendor of, Moses' face compared to that of, **II.**, 285, 332; **III.**, 75, 441; **VI.**, 50, 151
- Sun, the standing still of the, on various occasions, **I.**, 24; **III.**, 61, 340; **IV.**, 10, 11, 17, 199; **VI.**, 25, 178, 365-366, 464
- Sun did not set on five occasions for the sake of Moses, **III.**, 109, 439; **VI.**, 45-46
- Sun, cursed by Moses, **IV.**, 309
- Sun, Moses and Jacob described as, **II.**, 8; **IV.**, 4
- Sun, formed on the fourth day of creation, **I.**, 23, 83; **V.**, 108
- Sun, Abraham and the, **V.**, 225
- Sun, heat of, **I.**, 25; **V.**, 34
- Sun, bathing of, **I.**, 25; **V.**, 37
- Sun, forced to do his work, **I.**, 25; **IV.**, 309; **VI.**, 397
- Sun, double faced, **I.**, 25
- Sun drops from the horizon as a sphere of blood, **I.**, 25
- Sun, cooling of, **I.**, 25; **II.**, 207; **V.**, 37
- Sun, the healing power of the, **I.**, 25, 26; 388, 389
- Sun, loud grating of, **I.**, 26; **V.**, 38, 39
- Sun, God's name engraved in, **I.**, 26; **V.**, 38
- Sun has power over the plants, **I.**, 73
- Sun, a witness for and against man, **I.**, 79; **V.**, 38, 102
- Sun, Samsawael taught men the signs of, **I.**, 125
- Sun, compared to the giants, **I.**, 151; **III.**, 268
- Sun, gilded by God, **I.**, 213

- Sun dried out the earth, **I.**, 212
- Sun, worship of the, **I.**, 256; **III.**, 370; **IV.**, 143, 190
- Sun, twelve stages of the, **I.**, 349
- Sun, unusual power of, on special occasions, **I.**, 388
- Sun burnt Esau and his princes, **I.**, 388
- Sun, the clouds protected Israel from the, **II.**, 374; **VI.**, 114
- Sun worships God by night, **III.**, 116; **VI.**, 49
- Sun, one of the seven planets, **III.**, 151
- Sun, figure of, on Issachar's flag, **III.**, 237
- Sun intones the song of God, **IV.**, 11
- Sun, the lands which have seen the, only once, **IV.**, 147
- Sun, the symbol of Esau and the wicked, **V.**, 34
- Sun and its rays, defiled on earth, **V.**, 37
- Sun passes Paradise and Hell every day, **V.**, 37
- Sun, etymology of, **V.**, 40
- Sun consists of fire, **V.**, 40
- Sun, swallowed by the serpent, **V.**, 116
- Sun, man cannot stare at the, **V.**, 338
- Sun, Baal called the, **VI.**, 202
- Sun, the rising of, the sign that Cain was not to be slain by animals, **V.**, 141
- Sun, setting of, Adam and Eve wept because of, **I.**, 89
- Sun, moon encroached upon the province of, **V.**, 35
- Sun, moon the wife of, **V.**, 41
- Sun, see also Suns
- Sun and moon, eclipse of, the cause of, **I.**, 27, 29, 60, 73; **V.**, 35-36, 48, 80
- Sun and moon equal at first, **I.**, 23; **V.**, 34, 36
- Sun and moon, light of, **I.**, 25, 26, 35, 99, 132; **II.**, 353; **III.**, 149; **V.**, 36, 37, 54, 430
- Sun and the moon, standstill of, **I.**, 50; **II.**, 137; **III.**, 469; **VI.**, 46, 199
- Sun and moon, creation of, **I.**, 59; **III.**, 151, 481; **V.**, 34, 78
- Sun and moon prayed for Adam, **I.**, 99
- Sun and moon turned black, **I.**, 99
- Sun and moon, subject to the antediluvians, **I.**, 152; **V.**, 173
- Sun and moon are both on the skies at a certain hour, **I.**, 256
- Sun and moon, witnesses to the cleaving of the Red Sea, **III.**, 16
- Sun and moon, God hurled lightning on, **III.**, 297
- Sun and moon champion the cause of Moses, **III.**, 297, 298
- Sun and moon are forced to do their duty, **III.**, 298; **VI.**, 102
- Sun and moon do not wish to look upon the sins of man, **III.**, 298
- Sun and moon, worship of, **III.**, 331
- Sun and moon, Moses appealed to, to pray for him, **III.**, 431
- Sun and moon, the impermanence of, **III.**, 431
- Sun and moon, the purpose of, **III.**, 481
- Sun and moon, the weeping of, **IV.**, 415, 416
- Sun and moon, endowed with wisdom and passion, **V.**, 35
- Sun and moon, human face of, **V.**, 37
- Sun and moon praise God, **V.**, 37; **VI.**, 46
- Sun and moon, witnesses for Satan on the Day of Atonement, **V.**, 38
- Sun, moon, and stars, the creation of, **I.**, 23, 51, 52
- Sun, moon and stars, assigned to their places on the fourth day, **I.**, 23
- Sun, moon and stars, hymn of, **I.**, 44
- Sun, moon and stars, subject to magic, **I.**, 124; **V.**, 152
- Sun, moon and stars, angels of, **II.**, 307
- Sun, moon and stars repaired to Moses in his tent, **III.**, 132
- Sun, moon and stars stood still at the bidding of Joshua, **IV.**, 11
- Sun, moon and stars implore God, **V.**, 38
- Sun, moon and stars mourned Adam's death, **V.**, 125
- Sun and stars, canopy of, over each scholar, **I.**, 21
- Sun and stars wept at the fall of man, **I.**, 80.
- Sunbeams, origin of, **I.**, 26; **V.**, 39.
- Sunday, the Tabernacle dedicated on a, **III.**, 182
- Sunday, David wanted to die on a, **IV.**, 113
- Sunday after the expulsion from Paradise, Adam went to Gihon, **V.**, 114

Sunday, Moses died on a, V., 167  
 Sunday, the Temple burnt down on, VI., 394.  
 Sun-dial, the use of, I., 244; II., 356.  
 Sunlight, shed by the pillar of cloud, III., 235  
 Sunlight, ray of, Uzziah afflicted with leprosy by a, IV., 262; VI., 358.  
 Sunny day, the auspiciousness of Pentecost falling on a, IV., 97.  
 Sunrise occurred two hours before the usual time, I., 388  
 Sunrise, one should leave a city after, II., 99  
 Sunrise, Kohath born at, II., 197  
 Sunrise, Egyptians offered sacrifices before, V., 430  
 Sunrise, the place of, I., 25, 154  
 Sunrise, Adam taught the course of nature by the, I., 89.  
 Suns run to meet David in Paradise, IV., 114.  
 Sunset, the place of, I., 25, 133, 154  
 Sunset, one should enter a city before, II., 99, 115  
 Sunset, Amalek stood in battle till, III., 60  
 Sunset, the impurity caused by touching a carcass lasts until, VI., 335.  
 Sunshine, clouds are followed by, V., 278.  
 Superman, the goal of creation, V., 67.  
 Sura, Rab the founder of the academy of, V., 403.  
 Suriel, details concerning, VI., 82, 162.  
 Susan, V., 146.  
 Susanna, story of, and the false prophets, IV., 327; VI., 384, 415, 426.  
 Sustenance, key of, VI., 319.  
 Swallowing of written characters, a means of learning a language, I., 119-120; V., 148.  
 Sweat, Jacob's body covered with, I., 333.  
 Sweet waters, absorbed by the salt waters, V., 27  
 Sweet almonds grew on one side of Aaron's rod, VI., 106  
 Sweet fruit, the proper food for scholars, VI., 391.  
 Sweetness of the grape, I., 168.  
 Swine, Noah stole hair from, I., 38; V., 54

Swine, slaughtered by Satan when planting the vine, I., 168; V., 190  
 Swine, a drunkard resembles, I., 168  
 Swine, Esau compared to a, I., 358; V., 294  
 Swine, flesh of, used as human food, I., 320  
 Swine, cloven-footed, I., 358  
 Swine, one of the unclean animals, I., 358  
 Swine, export of, from Alexandria, IV., 328; VI., 415  
 Swine, Noah washed the roots of the vine with the blood of, V., 190  
 Swine, the wild, the emblem of the Roman legion in Palestine, V., 294  
 Swine, the story about the Jew who ate, VI., 328  
 Swine, offering of a, upon the altar of the Temple, VI., 393-394.  
 Sword, individuals slain by the, I., 59, 403, 409; II., 142, 176; IV., 127; V., 139, 140, 408; VI., 233, 428  
 Sword, Balaam decapitated with a, III., 409, 411; IV., 411; VI., 127-128, 143  
 Sword, eight Davidic kings killed by the, VI., 428  
 Sword of flames, the ever-turning, the details concerning, I., 69, 81, 113, 114, 174; V., 104, 105, 196  
 Sword, refusing to cut the neck of a saint, I., 199, 422; II., 282; V., 212, 406  
 Sword, punishment by the, II., 24-25; III., 133  
 Sword of Beliar, II., 221  
 Sword of the law drawn upon the sinners, II., 302  
 Sword of the angel of death, II., 332; III., 426, 436; V., 78, 257; VI., 149  
 Sword of God, II., 333; III., 279  
 Sword of Sammael, III., 467, 470  
 Sword, heavenly, picked out the Amalekites for destruction, IV., 4  
 Sword of Kenaz and Joab stuck to their hands, IV., 26, 100; VI., 184  
 Sword, the effect of blood upon the, IV., 100; VI., 259  
 Sword, leaden, the story about the, IV., 136  
 Sword, the miraculous, the possessors of, V., 165



- Sword, four kingdoms ruled this world by the, **V.**, 282
- Sword, Absalom wanted to sever his hair with a, **IV.**, 106
- Sword of the Ammonites, **VI.**, 256
- Sword of David, God's name engraved upon the, **VI.**, 256, 287
- Sword, Edom will be destroyed by the, **VI.**, 110
- Sword, power of, bestowed upon Esau, **V.**, 280, 339, 417; **II.**, 142; **III.**, 316, 366; **V.**, 280; **VI.**, 256
- Sword, Isaac saved from the, **II.**, 256
- Sword of Methuselah, see also Methuselah, sword of
- Sword of Methuselah, the details concerning, **I.**, 141, 321; **V.**, 165, 168
- Sword, the prayer of Moses compared to a, **III.**, 419
- Sword, placed by Palti between himself and Michal, **VI.**, 273
- Sword of Phinehas, the engraving and inscription on, **III.**, 411; **VI.**, 144, 256
- Sword, given to Saul by the angel, **IV.**, 67
- Sword, used in slaying Uriah, **VI.**, 256
- Sword, carried by Zuleika under her dress, **II.**, 54
- Swords, dust changed into, **I.**, 232
- Swords, angels used, **I.**, 258; **III.**, 26; **IV.**, 113; **V.**, 244
- Swords, use of, in war, **I.**, 401, 404, 405, 406; **II.**, 139; **III.**, 15, 26, 405; **IV.**, 13; **V.**, 314; **VI.**, 110
- Swords, 5,000 men with, at Joseph's installation, **II.**, 74
- Swords, the men in the funeral cortège of Jacob girt with, **II.**, 152
- Swords, used by Jacob's sons, **II.**, 16, 28, 104, 107, 195
- Swords, sound of, at the top of Lebiah, **V.**, 105.
- Symbol of bitterness, the olive wood, **I.**, 22
- Symbol of Isaac's ram, **I.**, 285
- Symbol of wickedness, the serpent, **I.**, 315
- Symbol of Messiahship, the staff, **II.**, 34
- Symbol of judgeship, the mantle, **II.**, 34
- Symbol of royalty, the signet, **II.**, 34
- Symbol of sevenfold Hell, **V.**, 20
- Symbol of Israel and the just, the moon, **V.**, 34
- Symbol of Esau and the wicked, **V.**, 34
- Symbol of battle, the palm tree, **V.**, 98
- Symbol of Saul, **V.**, 370
- Symbol, see also Symbols.
- Symbolic meaning of the thorn bush, **II.**, 303-304; **V.**, 416
- Symbolic description of the future world, **V.**, 128
- Symbolic significance of Isaac's wells, **V.**, 279
- Symbolic meaning of the 300 shekels received by Benjamin, **V.**, 355, 356
- Symbolic representation of the four kingdoms, **VI.**, 68
- Symbolic interpretation of the priestly garments, **VI.**, 68
- Symbolic representations of the four elements, **VI.**, 83
- Symbolic explanation of Joel's prophecy, **VI.**, 314.
- Symbolical meaning of lentils, **I.**, 319
- Symbolical meaning of the twelve stones of Jacob, **I.**, 350
- Symbolical value of the vine, **II.**, 138
- Symbolical meaning of the names of Jacob's sons and grandsons, **II.**, 187-189; **V.**, 378, 379
- Symbolical meaning of the paschal lamb, **II.**, 364
- Symbolical meaning of the miracles performed by the rod of Moses, **II.**, 321
- Symbolical meaning of the seventy palms, **III.**, 40; **VI.**, 15
- Symbolical meaning of the twelve wells of Elim, **III.**, 40-41
- Symbolical meaning of the Tabernacle and its contents, **III.**, 151, 153, 160, 163, 165, 166, 193; **VI.**, 62-63, 64, 65, 67
- Symbolical meaning of the Cherubim, **III.**, 158
- Symbolical meaning of ten, **III.**, 161
- Symbolical meaning of the pearl, **III.**, 171
- Symbolical meaning of the sacrifices of the princes of the tribes, **III.**, 196-209
- Symbolical meaning of the gifts of the twelve tribes, **III.**, 208; **VI.**, 77

- Symbolical meaning of the ceremonies of the Day of Atonement, **III.**, 216
- Symbolical meaning of the names of the tribes, **III.**, 264
- Symbolical meaning of Korah's name, **III.**, 287
- Symbolical meaning of the almonds, **III.**, 307; **VI.**, 106
- Symbolical explanation of the priestly gifts, **III.**, 389; **VI.**, 138
- Symbolical meaning of the five pebbles, **IV.**, 87; **VI.**, 251
- Symbolical meaning of the wind, **IV.**, 200
- Symbolical meaning of the six measures of barley given to Ruth, **VI.**, 193
- Symbolical meaning of the cake of barley, **VI.**, 201
- Symbolical meaning of the incidents that happened to Saul, **VI.**, 231
- Symbolical meaning of the cruse, **VI.**, 249
- Symbolical meaning of the horn, **VI.**, 249
- Symbolism of the four animals slaughtered by Satan, **I.**, 168
- Symbolism of the sacrifice of Abraham, **I.**, 235-236
- Symbolism of Rebekah's bracelets and ring, **I.**, 295
- Symbolism of the Temple and its contents, **III.**, 161; **VI.**, 66, 295
- Symbolism of the rock, **III.**, 220
- Symbolism of the unicorn, **III.**, 238
- Symbolism of the bull, **III.**, 238
- Symbolism of the dove, **IV.**, 108, 157; **VI.**, 268
- Symbolism of the earthquake, **IV.**, 200
- Symbolism of the Day of Judgment, **IV.**, 200
- Symbolism of the myrtle, **IV.**, 384
- Symbolism of the six days of creation, **IV.**, 399-400
- Symbolism of the twelve signs of the Zodiac, **IV.**, 401-402
- Symbolism of the Leviathan, **V.**, 42, 312
- Symbolism of the crucified Jesus, **VI.**, 115
- Symbolism of Solomon's throne, **VI.**, 297
- Symbolism of the trees, **VI.**, 443-444.
- Symbols, the Patriarchs as, of God's nature, **V.**, 318.
- Synagogue, the presence of God in the, **I.**, 241
- Synagogue, the commotion produced in the womb of Rebekah when she passed a, **I.**, 313
- Synagogue, the overseer of, the privileges of, **I.**, 395
- Synagogue, the punishment for not going to the, **II.**, 311
- Synagogue, Moses instructed the people how to pray in, **III.**, 68
- Synagogue, instruction in the, **III.**, 173
- Synagogue, Balaam's blessing concerning the, **III.**, 379; **VI.**, 133
- Synagogue, the scattering of Doeg's ashes in the, **IV.**, 76
- Synagogue, with seats of gold and silver, **IV.**, 224
- Synagogue, rite of circumcision performed in the, **IV.**, 233
- Synagogue, Zephaniah active in the, **IV.**, 296; **VI.**, 386
- Synagogue, attitude of the, toward angels, **V.**, 21
- Synagogue, Moses prayed for Pharaoh in a, **V.**, 429
- Synagogue, walking quickly to the, **VI.**, 256
- Synagogue, erected by Jehoiachin, **VI.**, 380
- Synagogue of Ezekiel, **VI.**, 413
- Synagogue of Ezra, **IV.**, 358; **VI.**, 447
- Synagogue, the Great, the men of, details concerning, **IV.**, 359; **VI.**, 368, 447, 448-449, 464.
- Synhedrion passed away at the time of the destruction of Jerusalem, **V.**, 114
- Synhedrion, members of, the qualifications of the, **VI.**, 134
- Synhedrion sentenced Balaam to death, **VI.**, 144
- Synhedrion, the sons of Jonadab members of the, **VI.**, 134

Synhedrion, responsible for those slain in the war with the Benjamites, **VI.**, 212  
 Synhedrion, the Great, consists of seventy-one members, **V.**, 122, 287  
 Synhedrion, see also Court, and Sanhedrin.  
 Syria, Fandana and Sambation in, **I.**, 210; **VI.**, 407

Syria, conquered by David, **VI.**, 254  
 Syria does not have the holy character of Palestine, **VI.**, 254.  
 Syriac legend of Asenath, **V.**, 337.  
 Syrian alphabet, employed by the Hamites, **V.**, 194  
 Syrians, the siege of Samaria by the, **II.**, 357.  
 Syzygies, the doctrine of, **VI.**, 41.

## T

Tabeel, an idol, **VI.**, 365  
 Tabeel, son of, identified with Pekah, **VI.**, 365.  
 Taberah, the seventy elders of Israel burnt at, **III.**, 248; **VI.**, 87.  
 Tabernacle, builders of, **II.**, 254; **III.**, 154, 155, 156; **VI.**, 295  
 Tabernacle, erection of, details concerning, **II.**, 371; **III.**, 148, 150, 151, 164, 165, 173, 174, 184, 185  
 Tabernacle, fashioned after the celestial Temple, **VI.**, 67  
 Tabernacle, materials used in the construction of, **I.**, 34; **II.**, 119; 362; **III.**, 152, 164; **V.**, 105, 248, 358; **VI.**, 1  
 Tabernacle, dwelling of the Shekinah in the, **I.**, 51; **III.**, 150, 156, 184; **V.**, 62, 154  
 Tabernacle, tripartite division of, **I.**, 51; **III.**, 189, 199; **VI.**, 68  
 Tabernacle, the dedication of, the details concerning, **II.**, 25, 138; **III.**, 176, 185, 218, 244, 454; **V.**, 135  
 Tabernacle, Moses performed the priest's service in the, **II.**, 326  
 Tabernacle, four colors of, **III.**, 117  
 Tabernacle of Testimony, the explanation of the name of, **III.**, 148  
 Tabernacle, furniture of, details concerning, **III.**, 149, 155, 156, 157, 176; **VI.**, 63, 64, 71  
 Tabernacle, curtains of, four different kinds of, and length of, **III.**, 200  
 Tabernacle, wagons of, **III.**, 193, 194

Tabernacle and its contents, the symbolical meaning of, **III.**, 151, 153, 165; **VI.**, 62-63, 67  
 Tabernacle and the holy vessels, the models of, shown to Moses in heaven, **III.**, 153; **VI.**, 63  
 Tabernacle, compared to a dove-cote, **III.**, 156  
 Tabernacle of revelation, the site of, **III.**, 177  
 Tabernacle, a second, erected by Moses, the reason why, **III.**, 177  
 Tabernacle, setting up of the, details concerning, **III.**, 177, 178-179, 182; **VI.**, 72  
 Tabernacle and the vessels of, the anointing of, **III.**, 179  
 Tabernacle, all the Israelites assembled at the, **III.**, 180; **VI.**, 73  
 Tabernacle, temporarily used during the week of consecration, **III.**, 181  
 Tabernacle punished unchastity, **III.**, 199; **VI.**, 76  
 Tabernacle, the punishment of Israel came from the, **VI.**, 105  
 Tabernacle and its parts, the size of, **III.**, 199; **VI.**, 165  
 Tabernacle, court of, the meat-offering offered in, **III.**, 199  
 Tabernacle, Moses received revelations in the, **III.**, 209, 257, 372  
 Tabernacle, care of the, entrusted to the Levites, **III.**, 225  
 Tabernacle, taken apart by Aaron and his sons, **III.**, 229

- Tabernacle, the grouping of the tribes around the, **III.**, 231
- Tabernacle, the dwelling place of priests and Levites, **III.**, 236
- Tabernacle, altar of, the heavenly fire on, **III.**, 245; **VI.**, 86
- Tabernacle, the seventy elders of Israel endowed with the Holy Spirit in the, **III.**, 249, 251
- Tabernacle, the pillar of cloud rested in the, **III.**, 257
- Tabernacle, Aaron locked the Angel of Death in the, **III.**, 306
- Tabernacle, holiness of, tested by the Levites, **IV.**, 22
- Tabernacle, Moses risked his life for the sake of the, **VI.**, 49
- Tabernacle built itself, **VI.**, 295
- Tabernacle, treatise on the, by Shemaiah of Soissons, **VI.**, 67
- Tabernacles of the just in Paradise, **I.**, 306
- Tabernacles, Feast of, water libation on the, **I.**, 414-415; **VI.**, 261
- Tabernacles, Feast of, the manner of celebrating the, **IV.**, 405
- Tabernacles, feast of, eight days of, **III.**, 165
- Tabernacles, Feast of, originated by Jacob, **V.**, 317.
- Tabitha, immortal, **V.**, 164.
- Table of precious stones for the pious in Paradise, **I.**, 20
- Table of showbread in the Tabernacle, the details concerning, **III.**, 149, 151, 159, 160, 161, 176, 324; **VI.**, 65
- Table of fire, shown to Moses, **VI.**, 65
- Tables of the Temple, details concerning, **III.**, 159, 160-1; **IV.**, 321; **VI.**, 66
- Tables of the law, creation of, **I.**, 83; **III.**, 119, 120
- Tables of the law, the symbolical representations of, **I.**, 295, 315; **III.**, 151, 197, 199
- Tables of the law, the materials from which they were made, **III.**, 119, 170; **VI.**, 49, 50, 54
- Tables of the law, the cause and consequences of the breaking of, **III.**, 129, 186-187, 429; **VI.**, 54, 59
- Tables of the law, the differences between the first and the second, **III.**, 139, 140, 141, 469, 477; **VI.**, 58, 59
- Tables of the law, contained in the Ark, **III.**, 157, 199-200; **IV.**, 62; **VI.**, 65
- Tables of the law, the broken, the place where they were kept, **III.**, 158; **VI.**, 65, 307
- Tables of the law, captured by Goliath, **IV.**, 65, 86
- Tables of the law, wrested from Goliath by Saul, **IV.**, 86
- Tables of the law, shown by Hezekiah to the Gentiles, **IV.**, 276; **VI.**, 368
- Tables of the law carried their own weight while the writing was upon them, **III.**, 129; **VI.**, 54
- Tables of the law, the chips of, belonged to Moses, **III.**, 141
- Tables, two, can be rolled up like a scroll, **III.**, 119
- Tables of the law, the size of, **III.**, 119; **VI.**, 60
- Tables of the law, holy writing of, invoked by Phinehas in pronouncing a ban, **III.**, 414
- Tables of the law, the hiding of, **IV.**, 24; **VI.**, 183, 410.
- Tablets, see also Pillars
- Tablets of the heavens, read by Asher, **II.**, 219
- Tablets of the antediluvians, **V.**, 149, 150.
- Tabor, Mt., the battle with Sisera took place on, **II.**, 84; **VI.**, 197
- Tabor, Mt., wanted to be the seat of revelation, **III.**, 83
- Tabor, Mt., the highest of the mountains, **III.**, 83
- Tabor, Mt., not covered with water in the time of the flood, **III.**, 83
- Tabor, Mt., heavenly Jerusalem will descend in the world to come upon, **VI.**, 31.
- Tactfulness of Jethro, **III.**, 68.
- Tadmur, the building of, **IV.**, 149
- Tadmur, Solomon the ruler of, **VI.**, 301.
- Tahash, created especially for the needs of the Tabernacle, **I.**, 34; **III.**, 164; **VI.**, 66.
- Tahchemonite, an attribute of David and Joab, **VI.**, 258.

- Tail of Behemoth kills Leviathan, **I.**, 28
- Tail of a lion, possessed by the phoenix, **I.**, 33
- Tail of the swine, hair of, used to sew up the cheek of the mouse, **I.**, 38
- Tail, Anah smitten by a monster with his, **I.**, 423
- Tail of a dukipat, monsters with the, **I.**, 423
- Tails of snakes, used for enchantment, **III.**, 411.
- Talents of silver and gold, given to Joseph by Pharaoh, **II.**, 75.
- Talisman against fire, the web of salamander is a, **I.**, 33.
- Talit, received by the descendants of Shem as a special reward, **I.**, 170
- Talit, Esau, in the time to come, will wrap himself up in a, **V.**, 294.
- Talkativeness of women, **I.**, 354; **V.**, 293.
- Talking animals and inanimate objects, **V.**, 61
- Talking of babies, **V.**, 341
- Talking, see also Speaking.
- Talmal, one of the giants of Palestine, **III.**, 268, 273; **V.**, 256
- Talmal, the mighty strides of, **III.**, 268; **VI.**, 268
- Talmal, one of the proselytes, **VI.**, 412.
- Talmud, Moses received the, in heaven, **III.**, 141
- Talmud, understanding of the, possessed by Bezalel, **III.**, 154
- Talmud, R. Ashi the compiler of, **IV.**, 280
- Talmud, an unknown quotation from, **V.**, 429.
- Talmudic era, the activity of Elijah in the, **IV.**, 202-226.
- Tamar, Judah's affair with, **II.**, 34, 35, 36, 137, 199, 200; **III.**, 59, 171, 386, 455; **V.**, 332, 335, 353
- Tamar, other details concerning, **II.**, 32-33, 34, 35, 36, 143; **III.**, 220; **IV.**, 148; **V.**, 333, 334, 367, 384
- Tamar, daughter of David, born before her mother's conversion to Judaism, **IV.**, 118-119.
- Tamarisk of Abraham, details concerning, **V.**, 235, 248.
- Tamiel, angel of the deep, **V.**, 153.
- Tammuz, see also Solstice, summer
- Tammuz, the Amorite kings defeated in, **IV.**, 400
- Tammuz, the standing still of the sun in, **VI.**, 178, 464
- Tammuz, first day of, Adam and Eve expelled on, **V.**, 106
- Tammuz, tenth of, Noah sent forth the raven on the, **I.**, 163
- Tammuz, seventeenth of, dove sent forth by Noah on the, **I.**, 163
- Tammuz, seventeenth of, demons most pernicious between, and the ninth of Ab, **III.**, 186
- Tammuz, seventeenth of, Moses descended from heaven on the, **VI.**, 56
- Tammuz, seventeenth of, Manasseh set up the idol in the Temple on the, **VI.**, 371
- Tammuz, eighteenth of, Moses ascended to heaven on, **III.**, 133.
- Tangiers, the inscription found in, **VI.**, 177.
- Tanin, details concerning, **V.**, 41, 45.
- Tannaitic sources, the use of Edom for Rome in, **V.**, 272.
- Tapestry of Pharaoh's daughter, **IV.**, 128
- Tapestry of Solomon, **IV.**, 162.
- Tapheneh, identical with Egypt, **VI.**, 400.
- Tappuah, Jashub, the king of, **I.**, 400, 409
- Tappuah, subdued by the sons of Jacob, **I.**, 411.
- Targum Yerushalmi, the date of, **VI.**, 156
- Targum of the Prophets, author of, **VI.**, 440
- Targum Sheni to Esther, date of, **VI.**, 465
- Targum, Elohim means goodness of God in the, **V.**, 4.
- Tarshish, people of, defeated by Joseph, **II.**, 77
- Tarshish, a prince of Persia, **IV.**, 377
- Tarshish, Jonah's journey to, **VI.**, 322.
- Tarsian, the language spoken by Bighthan and Teresh, **IV.**, 391.
- Tarsus, Tarshish the prince of, **IV.**, 377.
- Tartan, general of Sennacherib, **VI.**, 365.
- Tartarus, Beelzeboul rules over, **IV.**, 151.
- Taste, of the food granted to the pious in the world to come, **I.**, 337

- Taste of the food Jacob set before Isaac, I., 337
- Tastes, possessed by the tree of life, I., 21
- Tastes, many, possessed by *ziz*, I., 28.
- Tattenai, the father of Zeresh, IV., 430.
- Tattooing of the body, IV., 284; VI., 379.
- Taurine angel, roaring of, V., 39.
- Taw, the letter, details concerning, I., 6; II., 76.
- Tax, annual, of the Egyptian king, I., 226
- Tax on the dead, collected by Rakyon, I., 226, 227
- Taxes, paid by Abraham on entering Egypt, I., 222
- Taxes, Rakyon collected, from all the Egyptians, I., 227
- Taxes, collected by Solomon, IV., 179
- Taxes, duty to pay, to the land wherein one resides, IV., 328
- Taxes, suspension of, during Ahasuerus' Feast, IV., 372
- Taxes, release from, granted by Ahasuerus after his marriage to Esther, IV., 389
- Taxes, paid by the owners of oxen in Sodom, V., 249
- Taxes, levied on the Jews by the Persians, VI., 434.
- Teacher, the duty of the disciple to visit his, VI., 346
- Teachers of each generation, shown to Adam, I., 61.
- Tears of man correspond to a river, I., 49
- Tears of Abraham and Isaac submerged the wood of the altar, I., 281
- Tears of the angels, I., 141, 300, 328
- Tears of Jacob, wiped by Judah, II., 27
- Tears of blood, shed by Judah, II., 107
- Tears of Esau, I., 339; V., 286
- Tears, rain explained as, V., 26
- Tears, changed into precious stones, I., 300
- Tears of God, changed into pearls, V., 266; VI., 398
- Tears of Jeremiah, transformed into fountains, VI., 405
- Tears, shed by the altar, VI., 443.
- Tebel, details concerning, I., 10, 11, 115.
- Tebeth, see also Solstice, Winter
- Tebeth, Sihon and Og conquered in, IV., 400
- Tebeth, month of, Jephthah's daughter sacrificed in, VI., 204
- Tebeth, weeping for Belti in, VI., 204
- Tebeth, second day of, death of Ezra and Nehemiah on, VI., 446-447.
- Teeth, frog has no, I., 40
- Teeth of Adam and Eve set on edge after eating the fruit, I., 74
- Teeth, possessed by Esau at birth, I., 315
- Teeth, gnashing of, in fury, I., 391, 406; V., 314-315
- Teeth of Joseph's men fell out at the noise of Judah's voice, II., 106, 112
- Teeth of the Messiah, the color of, II., 143
- Teeth of the wicked, broken with fiery stones, II., 312
- Teeth of a lion, strength of, II., 345
- Teeth of the locusts, II., 345
- Teeth of Og, entangled in the mountain he carried on his neck III., 346
- Teeth, Cain bit Abel to death with his, V., 139
- Teeth of Og, the length of, V., 309; VI., 120
- Teeth of Esau, V., 309.
- Tehom, checked from flooding the earth by the Ineffable Name, V., 15.
- Telag, Mt., God appeared to Sheilah at, IV., 44-45
- Telag, Mt., the identification of, VI., 203.
- Teleology, IV., 58, 89-90, 217-218; V., 81, 85; VI., 216, 367.
- Teman, Eliphaz, the king of, II., 236.
- Temple, see also Sanctuary
- Temple, builders of, details concerning, IV., 155, 336; VI., 425
- Temple, the furniture of, III., 158, 159, 160, 161, 214; IV., 304; VI., 66, 294, 396
- Temple, gates of, the fate of, after the destruction of the Temple, III., 300, 321; VI., 104, 105, 394, 410, 411
- Temple gates, other details concerning, V., 16; VI., 394, 395, 410
- Temple, first, the duration of, VI., 280
- Temple, erection of, various details concerning, I., 34; III., 86; IV., 96, 111, 141, 150, 151, 153, 155; V., 53; VI., 230, 249, 291, 292, 295
- Temple, dimensions of, I., 315; IV., 83, 151; V., 287



- Temple, the dwelling place of the Shekinah, II., 208; VI., 154, 393, 396
- Temple, Cherubim of, III., 159
- Temple, cedars of, bore fruit, III., 163; VI., 66
- Temple, gifts bestowed upon, III., 166
- Temple, the dedication of, the date of, and events that occurred at the, III., 32, 244; IV., 128, 129, 155, 156, 361, 400; V., 135; VI., 12, 281
- Temple, defiling of the, IV., 24, 332; VI., 394
- Temple, designations for, IV., 103; VI., 264, 395
- Temple service, details concerning, I., 4, 236, 412, 414; III., 287, 293; IV., 179, 316, 323; V., 18, 228, 420, 435; VI., 11, 55, 304, 421
- Temple, sacrifices offered in the, I., 150, 235, 322; V., 161; VI., 308, 319, 347
- Temple, the reading of the Torah on the Sabbatical year by the king in the, VI., 306
- Temple, site of, was the beginning of creation, I., 12, 352; V., 14, 15
- Temple, site of, the location of, I., 12, 172; II., 113, 147; III., 75, 458; IV., 396; V., 15, 370; VI., 29, 156, 463-4
- Temple, site of, important events in early history occurred at the, I., 219, 240, 285, 350, 388; II., 8; V., 125, 139, 253; VI., 271
- Temple site, the original possessor of, IV., 154, 354, 355; VI., 255, 293-294
- Temple site, other details concerning, IV., 154; V., 254-255; VI., 293
- Temple mount, the creation of the, VI., 157
- Temple, vessels of, the fate of, after the destruction of the, IV., 24, 320-321, 343-344, 345, 350, 368, 374; VI., 183, 410, 412, 431, 440, 455
- Temple vessels, other details concerning, IV., 320, 323, 354, 371
- Temple, the asylum offered to criminals by the, IV., 126; VI., 278
- Temple, cornerstone of, IV., 153
- Temple, compared with Solomon's palace, IV., 155
- Temple, existence of, the blessings showered upon the world during the, IV., 156
- Temple, invisible, sacrifices offered up on, IV., 202
- Temple, a breach made in the, by an earthquake, IV., 262; VI., 358
- Temple keys, details concerning, IV., 129, 303; VI., 393
- Temple walls, the value of the gold of, IV., 321
- Temple, building of, less important than the study of the Torah, IV., 323
- Temple, completed in Heshwan, IV., 400
- Temple, wood used for, specially created, V., 53
- Temple, created by both hands of God, V., 64
- Temple, spices used in, V., 105, 284
- Temple, given to Israel conditionally, VI., 29
- Temple, terrestrial, corresponds to the celestial one, VI., 74
- Temple, threshold of, Torah buried under, VI., 220, 377
- Temple hall, the proclamation of the voice from the, VI., 221
- Temple, symbolism of, I., 50, 315; VI., 295
- Temple, the dedication of gold to the, VI., 313
- Temple, ravens brought food to Elijah from the, VI., 317
- Temple, the angels kept guard over the, VI., 392
- Temple laws, the importance of the study of, VI., 420-421
- Temple, idol set up by Ahaz in the, IV., 264; VI., 371
- Temple, David's desire to build the, IV., 83, 102; VI., 264
- Temple, the gifts intended by David and Solomon for the, IV., 321
- Temple court, Davidic kings and high priests permitted to sit in the, IV., 180, 303; VI., 264, 306
- Temple treasures, possessed by Haman, IV., 393
- Temple, purified by Hezekiah, VI., 440
- Temple in its glory and ruin, shown to Jacob, I., 351, 352

- Temple, Jehoshaphat's ordinance in regard to the, *IV.*, 185-186
- Temple, restored by Joash, *IV.*, 258
- Temple, cell of, Joash kept in hiding in the, *VI.*, 354
- Temple, sacred garments of, taken to Babylon, *IV.*, 347
- Temple, gold of the, scraped off by Hezekiah, *VI.*, 369
- Temple, inner space of the, idol set up by Manasseh in, *IV.*, 278; *VI.*, 371
- Temple, Moses longed to see the, *III.*, 421
- Temple, Uzziah tried to burn incense in the, *III.*, 303
- Temple, the destroyers of the, *I.*, 257, 329, 338-339; *III.*, 158, 166, 355, 424; *IV.*, 115, 303; *V.*, 71; *VI.*, 25, 371, 392, 393, 405
- Temple, the destruction of, the consequences of the, *I.*, 34; *II.*, 135; *III.*, 161, 307; *V.*, 25, 53, 228; *VI.*, 106
- Temple, destruction of, the predictions concerning, *II.*, 113; *III.*, 48, 76; *IV.*, 263, 279, 304; *VI.*, 174, 371, 387-388
- Temple, destruction of the, date of, *III.*, 276; *IV.*, 282, 292; *V.*, 114; *VI.*, 294, 384, 394
- Temple, destruction of, the cause of, *IV.*, 316; *VI.*, 103, 244, 388, 389
- Temple, the destruction of, angers God, *IV.*, 218
- Temple, destruction of, saved Israel from destruction, *VI.*, 398
- Temple, destruction of the, was merely an appearance, *VI.*, 411
- Temple, ruins of, visited by God and the angels, *IV.*, 305
- Temple, ruins of, visited by Moses and the Patriarchs, *IV.*, 306
- Temple, second, the building of, details concerning, *I.*, 170; *IV.*, 346, 352, 353, 354, 429, 441; *VI.*, 271, 395, 414, 421, 433, 438, 439, 445, 457
- Temple, second, destruction of, *I.*, 314, 329; *V.*, 287; *VI.*, 391, 394, 441-2
- Temple, second, other details concerning, *III.*, 209, 218; *VI.*, 71, 106, 378
- Temple, erected by Herod, *III.*, 203
- Temple of the Messianic era, the details concerning, *II.*, 91, 315; *III.*, 152, 153, 154, 203, 380; *IV.*, 154, 234; *V.*, 24, 29, 135; *VI.*, 106, 411, 420
- Temple, heavenly, preëxisting, *I.*, 3
- Temple, heavenly, location of, *I.*, 3, 9; *II.*, 195, 307; *V.*, 11, 71, 292
- Temple, heavenly, the beholders of, *III.*, 117, 447; *VI.*, 63, 152
- Temple, heavenly, the builder of, *III.*, 149, 185, 446, 447
- Temple, heavenly, compared with the terrestrial one, *III.*, 186; *VI.*, 67, 74
- Temple, heavenly, the occupants of, *I.*, 69-70; *III.*, 446; *VI.*, 271
- Temple, heavenly, the engraving upon, *V.*, 16; *VI.*, 271
- Temple, heavenly, Michael the priest of, *V.*, 71; *VI.*, 440
- Temple, heavenly, a place of atonement for Israel, *VI.*, 74
- Temples, destruction of, Michael in mourning at the, *III.*, 450
- Temples, the difference between the first and second, *I.*, 170; *V.*, 193; *VI.*, 442.
- Temples, Amos struck on his, by the son of Amaziah, *VI.*, 357.
- Temptation, the prince of, *IV.*, 192
- Temptations, ten, withstood by Abraham and Joseph, *I.*, 217, 221, 272; *V.*, 218, 338
- Temptations of Job, *V.*, 252.
- Tempter to sin, the gravity of the crime of the, *III.*, 405, 406.
- Ten commandments, the symbolical representation of, *I.*, 295
- Ten commandments, fulfilled by Joseph, *II.*, 183
- Ten commandments, observed in pre-Mosaic times, *III.*, 82
- Ten commandments and the Ten words of creation, *III.*, 104-106; *VI.*, 43
- Ten commandments, covetousness leads to the violation of all the, *III.*, 102-3
- Ten creations, *I.*, 8, 83; *V.*, 6, 63
- Ten cosmocrators, *V.*, 200; *VI.*, 289
- Ten cubits, *III.*, 250, 346; *VI.*, 120, 296
- Ten days, *I.*, 189, 215-216, *II.*, 29; *V.*, 210; *VI.*,
- Ten days of penitence, *I.*, 292; *VI.*, 235

- Ten generations, I., 105, 185; III., 196; V., 132, 207
- Ten, the numerical value of God, I., 315
- Ten men form a quorum for religious services, V., 30; VI., 193, 253
- Ten, quorum of, see Minyan
- Ten regulations of Ezra, IV., 356; VI.,
- Ten miracles, III., 22, 207; VI., 6
- Ten ordinances of Joshua, IV., 16; VI., 179
- Ten percent, money borrowed at interest of, IV., 397-398
- Ten plagues, II., 129, 292, 341-2, 347, 369; III., 24, 30, 52, 469; IV., 62; V., 426, 427; VI., 19
- Ten punishments, I., 77, 79; II., 341; V., 102, 123, 443-444
- Ten revelations, VI., 37
- Ten sons, I., 369; II., 39, 97, 111, 188-189, 241; III., 203; IV., 445; V., 330, 351; VI., 218, 220, 293
- Ten spans, III., 157, 158, 159
- Ten temptations, Abraham stood the test of, I., 217, 421; II., 347; III., 37, 133, 206; V., 218, 338, 383, 426; VI., 13
- Ten times, the wages of Jacob changed, I., 370, 378
- Ten times, the death of Moses decreed, III., 417
- Ten tribes, II., 10; IV., 265, 283; V., 114; VI., 362, 389, 407-408
- Ten words of creation, I., 49; III., 104-106, 207; V., 6, 63, 426; VI., 43, 45
- Ten years of childless marriage, a ground for divorce, I., 237; VI., 215
- Ten years, I., 175, 209, 237; II., 39, 58, 60, 63, 157, 162, 169, 296, 298; III., 283, 407; IV., 58; V., 211, 212, 213, 298, 337, 407, 412; VI., 63, 143, 171
- Ten as a round number; adversaries, VI., 256; captains, III., 393; classes of angels, I., 16, 134; V., 10, 23, 159; archangels, V., 153; attributes of God, V., 7; VI., 58; bridal chambers, I., 68; camels, I., 294, 355; candlesticks, III., 161; children, II., 241; classes of precepts, VI., 50; companions, I., 376; crowns, III., 181; curses, I., 78, 97; V., 114, 122; descents of God, I., 181; V., 206; VI., 88, 154; donkeys, V., 356; elders of Israel, III., 250; ells, IV., 428; Ephraimites, III., 9; famines, I., 147, 220-221; IV., 30, 109; V., 169; garments, II., 114; genealogical lists, III., 207; Gentile nations, IV., 106; gerahs, III., 148; guides, III., 208; heavens, V., 10; high priests, IV., 336; hours, VI., 367; Israelites, II., 279; V., 279; laws, III., 204; lions, VI., 436; martyrs, V., 329; maternal uncles, I., 346; measures, II., 28; VI., 404; members of the court, V., 153; VI., 271; men, I., 419; mighty things, VI., 438; months, V., 399, 400; mysteries, II., 309; names, V., 12, 400-401; VI., 183; ordinances, II., 16; IV., 356; orifices, IV., 147; parts of the body, III., 207; VI., 77; persons, V., 30, 163; pious, I., 252; III., 134, 161; V., 63; VI., 400; portions of land; III., 202; rulers, I., 192; V., 200; VI., 412; sefirot, III., 207; shekels, III., 195-199, 202-207; songs, III., 31-32; VI., 11; springs, VI., 320; slaves, I., 294; V., 260; stations of the Shekinah, VI., 372, 393; steps, I., 134; strings, I., 283; VI., 263; survivors of the Assyrian army, VI., 363; tables, III., 159, 160; temptations, III., 349; VI., 121; tribal divisions, II., 189
- Ten thousand as a round number, I., 401; II., 109; IV., 161, 286, 425, 437, 438; V., 202; VI., 379, 380.
- Ten thousand hundredweights of silver, the price offered by Haman for the Jews, IV., 412.
- Ten thousand nine hundred and fifty miles, equals one year's journey, V., 202.
- Tent of the Patriarchs and Matriarchs, I., 241, 242, 244, 276, 336, 367, 373, 415; V., 298
- Tent of Ishmael, I., 266, 268
- Tent, Moses concealed in a, for three months, II., 270
- Tent of Moses, III., 132, 250

- Tent, holy, of the Temple, concealed by Jeremiah, *IV.*, 320
- Tent, metaphor for wife and school, *V.*, 191, 274
- Tent pin, a cryptic term for wife, *I.*, 267, 268.
- Tenth belongs to God, *V.*, 132
- Tenth person, God counted as the, by the sons of Jacob, *II.*, 30
- Tenth of Jacob's cattle, given as a gift to Esau, *I.*, 391
- Tenth year, the good inclination appears in the, *V.*, 81
- Tenth of Ab after the flood, the mountains were seen on the, *I.*, 163
- Tenth of Tammuz, Noah sent the raven on the, *I.*, 163
- Tenth day of Tishri, *II.*, 27.
- Tents, Lot rich in, *I.*, 257.
- Tenute, a Latin corruption for Evila, *V.*, 197.
- Tephilin, see Phylacteries.
- Tephros, demon of ashes, *IV.*, 151.
- Terah, name of, *I.*, 186; *V.*, 208
- Terah, in the time of, the produce of the earth despoiled by birds, *I.*, 186
- Terah, wife of, *I.*, 186, 188, 191, 298
- Terah and Nimrod, *I.*, 188, 191, 194, 197, 205, 207, 208, 215, 216; *V.*, 218
- Terah, illness of, *I.*, 195
- Terah, children of, *I.*, 195, 298, 208-209
- Terah, idolatry of, *I.*, 195, 197, 209, 210, 211, 213, 214, 215; *V.*, 215, 217, 218
- Terah, impiety of, *I.*, 206; *V.*, 230
- Terah has a seat in Paradise, *I.*, 206, 237; *V.*, 419
- Terah, prophetic faculty of, *I.*, 202
- Terah and Abraham, *I.*, 202, 206, 210, 211, 237; *V.*, 417, 218
- Terah, departure of, from his native land, *I.*, 205, 206, 217, 218; *V.*, 216, 217, 219
- Terah, urged by Abraham to serve God, *I.*, 205, 213
- Terah, repentance of, *I.*, 206, 237
- Terah, death of, *I.*, 206; *V.*, 215, 219, 257
- Terah, present at the circumcision of Isaac, *I.*, 262
- Terah ate lentils after the death of Haran, *I.*, 319
- Terah, born circumcised, *V.*, 273.
- Teraphim, details concerning, *I.*, 356, 357, 371, 372, 373, 374, 412; *V.*, 301, 302; *VI.*, 293.
- Terebinth, Jacob hid the idols under the, *VI.*, 182.
- Terefah, Isaac ordered Esau not to give him, *I.*, 330
- Terefah, flesh of, to be cast to the dogs, *III.*, 6.
- Teresh, see Bigthan and Teresh.
- Terumah, the enactment of the Great Synagogue concerning, *VI.*, 448.
- Terrestrial Paradise, see Paradise, terrestrial
- Terrestrial, divided from the celestial by fire, *I.*, 13
- Terrestrial bodies, angels invested with, on their descent upon earth, *I.*, 151
- Terrestrial origin of animals, *V.*, 65
- Terrestrial and celestial elements, man a combination of, *V.*, 65
- Terrestrials and celestials, numerically equal before the creation of man, *V.*, 66
- Terrestrials praise God, *V.*, 62
- Terrestrials, created with the left hand of God, *V.*, 64.
- Testament, made by Abraham to obviate disputes among his children, *V.*, 266
- Testament of Canaan, *I.*, 169; *V.*, 192
- Testament of Isaac, *I.*, 416; *V.*, 320
- Testament of Reuben, *II.*, 189-191
- Testament of Gad, *II.*, 218
- Testament of Asher, the parenetic nature of, *V.*, 380
- Testament of Benjamin, *II.*, 220-222
- Testament of Solomon, the syncretistic character of, *VI.*, 292, 293.
- Tet, letter, details concerning, *I.*, 7; *V.*, 141; *VI.*, 60.
- Tetragrammaton, use of the, to describe God as merciful, *V.*, 4, 185; *VI.*, 127
- Tetragrammaton, Adam called God by the, *V.*, 83
- Tetragrammaton, Boaz's innovation consisted in the use of the, *VI.*, 191
- Tetragrammaton, the pronunciation of, *VI.*, 445.
- Thanat, the leader of the Japhethites, *V.*, 197.

- Thank offering, vowed by ship-wrecked people, **VI.**, 285-286.
- Thanksgiving, hymns of, recited by Eliphaz, **II.**, 240.
- Tharbis, married to Moses, **V.**, 409.
- Theater, the pious do not attend, **V.**, 49
- Theaters, frequented by Israel in Egypt, **V.**, 395
- Theaters of Gentiles, the prohibition of entering the, **IV.**, 32.
- Theft, see also Thief, and Robbery
- Theft, Canaan advised his children to commit, **I.**, 169
- Theft, Joseph guarded against, **II.**, 183
- Theft, Ishmaelites refused the Torah because it forbade, **III.**, 81
- Theft, Jacob's sons did not commit, **III.**, 82
- Theft, never forgiven by God, **III.**, 102
- Theft leads to false swearing, **III.**, 104
- Theft, girdle of the priest atones for, **III.**, 169
- Theft, the detection of, by David, **IV.**, 250; **VI.**, 284
- Theft, blindness the penalty for, **IV.**, 327
- Theft, not a capital offence in Jewish law, **V.**, 353
- Theft and robbery, the punishment for, **II.**, 99, 103; **III.**, 102, 214; **IV.**, 173.
- Thelac, the identification of, **VI.**, 203.
- Thelkemina, wife of Sousakim, **VI.**, 304.
- Themac, the name of Cain's wife and Sisera's mother, **IV.**, 38; **V.**, 144; **VI.**, 198
- Themach, see Themac.
- Theneth, the leader of the Japhethites, **V.**, 197.
- Theodicy, problem of, Moses troubled by the, **III.**, 136
- Theodicy, see also God, justice of.
- Theodosius, the oak of Abraham existed until the time of, **V.**, 235.
- Theophorous names, **II.**, 267; **V.**, 146, 152, 160, 399.
- Thermutis, advised by Miriam to call a Hebrew nurse for Moses, **II.**, 268; **V.**, 399
- Thermutis, unconscious divination of, **II.**, 268
- Thermutis urged Moses to lead the campaign against the Ethiopians, **V.**, 408.
- Thief, see also Theft
- Thief, Adam called, by the trees, **I.**, 75
- Thief fears the day, **I.**, 386
- Thief, detected by Solomon, **IV.**, 131-133; **VI.**, 286.
- Thieves, torn by wild beasts at the bidding of Abraham, **I.**, 303, 305
- Thieves, the necessity of watching a garden against, **IV.**, 209.
- Thigh of giants, the size of, **I.**, 151
- Thigh of Jacob, injured by the angel, **I.**, 385, 389; **III.**, 480
- Thigh, Esau struck by Jacob on the, **I.**, 418-419
- Thigh-bone of Sihon and Og, the size of, **III.**, 340, 343.
- Third of the Tower of Babel remained standing, **I.**, 180
- Third month, pregnancy is noticeable after the, **I.**, 188; **V.**, 209
- Third day after his circumcision, Abraham suffered dire pain, **I.**, 240
- Third generation, the love of a father extends to the, **I.**, 269
- Third of the world, Jacob's opponent as great as, **I.**, 389; **II.**, 137
- Third day after his wedding, Er died, **II.**, 33
- Third in rank, Potiphar made, of the officers of Pharaoh, **II.**, 41
- Third of a hairbreadth, **II.**, 210
- Third hour of the morning, kings rise in the, **II.**, 368
- Third month, revelation took place in the, **III.**, 79, 80; **V.**, 357; **VI.**, 33
- Third, God has a preference for, **III.**, 80
- Third hour of the day, God is angry for an instant in the, **III.**, 370
- Third hour of the day, kings worship the sun during the, **III.**, 370
- Third rib of Adam, Eve formed out of the, **V.**, 89
- Third part of the earth, flooded in the time of Enosh, **V.**, 152
- Third rank, of the angel who wrestled with Jacob, **V.**, 275

- Third day, added to the days of preparation of Israel before the revelation, VI., 33.
- Thirst, the tortures of, I., 265; III., 39
- Thirst, the descendants of Ishmael permitted Israel to perish with, I., 265; V., 246
- Thirst of the inhabitants of the nether-world, V., 143.
- Thirteen years, the age of majority, I., 316; V., 137
- Thirteen years, the good inclination arrives at the age of, V., 81, 137
- Thirteen years, age of Ishmael at his circumcision, I., 273, 311
- Thirteen years, Isaac intended to circumcise Esau at the age of, I., 315
- Thirteen years, the age of Eliphaz when he pursued Jacob, I., 346
- Thirteen years, the age of Bezalel at the erection of the Tabernacle, VI., 63
- Thirteen years, the age of Solomon when he became king, VI., 277
- Thirteen years, the subjects of Chedorlaomer rebelled against him for, I., 229
- Thirteen attributes of God, VI., 58
- Thirteen sons, Joktan the father of, II., 138; V., 193
- Thirteen, used as a round number, I., 121, 239; II., 161; III., 123, 152, 213, 439, 440; IV., 204, 229; V., 163, 209, 343; VI., 330
- Thirteen and a half years, the Shekinah dwelt on the Mt. of Olives for, VI., 393.
- Thirteenth of Nisan, the date of Haman's edict, II., 150
- Thirteenth of Nisan, Abraham circumcised on the, V., 233.
- Thirty cubits, III., 164, 199, 250
- Thirty days, I., 135, 136; II., 6, 216, 318; III., 299, 327, 473; VI., 16
- Thirty nations, I., 311; V., 203
- Thirty Noachian laws, V., 93
- Thirty pious men, V., 239
- Thirty years, II., 157, 202; III., 203, 228; IV., 35, 136, 388, 406; VI., 195
- Thirty, as a round number, I., 20, 226; II., 229, 284; III., 147, 250; V., 106, 194, 311; VI., 474.
- Thirty-one days, III., 41
- Thirty-one kings, I., 263; II., 339; III., 347, 449; IV., 9, 13, 36, 422
- Thirty-one pious men, V., 239; VI., 215
- Thirty-one steps of Pharaoh's throne, II., 68.
- Thirty-two species of birds, I., 157
- Thirty-two years, the age of Haran at Abraham's birth, I., 216
- Thirty-two years, Jacob studied at the Academy of Shem and Eber for, I., 326.
- Thirty-three islands, allotted to each of Noah's sons, I., 173
- Thirty-three years, the age of Ahithophel and Balaam at their death, IV., 94; VI., 123
- Thirty-three days, the duration of woman's impurity after childbirth, VI., 294
- Thirty-three generations, the earth impure for, VI., 294.
- Thirty-four lands, received by Ham, I., 173
- Thirty-four years, the age of Doeg and Ahithophel at their death, IV., 74; VI., 241
- Thirty-four years, Jacob stayed with Joseph for, V., 255.
- Thirty-five years, the age of Isaac when Terah died, I., 206
- Thirty-five years, the age of Levi at the birth of Kohath, II., 196.
- Thirty-six, as a round number, I., 139, 415; II., 68, 153; III., 437; IV., 151, 152, 184; V., 403.
- Thirty-seven, as a round number, I., 87, 273, 280, 311; IV., 24-25, 27, 308; V., 83, 255, 270; VI., 380.
- Thirty-eight years, the duration of Baal Hamon's reign, II., 165
- Thirty-eight years, the duration of the reign of Abimenes, II., 166
- Thirty-eight years after the death of Sarah, Abraham passed away, V., 257.
- Thirty-nine works, prohibited on the Sabbath, III., 173
- Thirty-nine days, the last manna sufficed for, VI., 172.
- Thirty thousand angels, the bodyguard of Moses, II., 306



- Thirty thousand Israelites, the apostasy of, VI., 403.
- Thirty-five thousand men, the mausoleum over Ezekiel's tomb erected by, IV., 325.
- Thirty-six thousand Israelites fought against the Midianites, III., 409
- Thirty-six thousand men in the funeral procession for Ahab and Hezekiah, IV., 188, 277.
- Thorn bush and myrtle, I., 315-316
- Thorn bush, Asenath abandoned under a, II., 38
- Thorn bush, symbolic representation of Israel, II., 303-304; V., 416
- Thorn bush, Abimelech compared to a, IV., 41; VI., 201
- Thorn bush, God's revelation in the, II., 319; III., 459; IV., 357
- Thorn bush, the cross of Haman made of the wood of the, IV., 443, 444
- Thorn bush, the wicked compared to the, IV., 444
- Thorn bush, angel of the, V., 417
- Thorn bush, the cleanliness of, VI., 32.
- Thorns, origin of, I., 80, 97, 112
- Thorns, Israel protected by clouds of glory from, II., 374
- Thorns, burned by the Cherubim, III., 157
- Thorns, signs of, on the stones of Mt. Horeb, V., 415.
- Thoughts of man, the angels do not know the, V., 237.
- Thousand, as a round number, armies, VI., 298; Amorites, I., 410; angels, I., 132; animals, I., 150; V., 49; cities, VI., 298; cubits, V., 86; ells, I., 16, 125; IV., 335; enemies, VI., 260; generations, I., 105; III., 98; VI., 30; kings, I., 192; V., 203; measures, III., 344; men, IV., 43, 278; mountains, I., 30; V., 49; musicians, II., 74; musical instruments, IV., 128; oxen, III., 344; parasangs, I., 123; pieces of money, IV., 99; princesses, VI., 298; sacrifices, IV., 113; VI., 271; talents, II., 75; IV., 119; wives, IV., 162; years, I., 32, 61, 75; V., 4, 82, 128; VI., 246, 298, 425; youths, I., 226
- Thousand three hundred years, the age of an eagle, IV., 164.
- Thousand five hundred cubits, the abyss begins at a depth of, IV., 96.
- Thousand five hundred and sixty-nine years after the creation, Noah divided the earth among his three sons, I., 172.
- Thousand and six hundred miles, the height of the waters of the Red Sea, III., 22.
- Thousands, rulers of, I., 192; III., 393, 438
- Thousandth part of the radiance of Moses, VI., 50.
- Thread, Abraham refused to take a, from the King of Sodom, I., 233, 234.
- Three o'clock, Eliezer arrived at Hebron at, I., 296
- Three o'clock, Baladan took a nap until, IV., 275
- Three o'clock, see also Third hour
- Three hours, a seventeen days' journey accomplished in, I., 296
- Three hours, Job lay on the floor for, after being cast down by a storm, II., 235
- Three hours of life, originally allotted to David, IV., 82
- Three hours of the day, the activity of God during each, V., 42
- Three hours, prayer with raised hands should not last longer than, VI., 25
- Three weeks, each Egyptian plague lasted, II., 348; V., 427
- Three days, I., 36, 39, 128, 137, 141, 208, 216-17, 370, 372; II., 14, 82, 85, 117, 163, 181, 241, 242, 287, 332, 353, 374; III., 9, 40, 42, 80, 107, 242, 233, 243, 249, 250, 423, 424, 426, 427, 468; IV., 119-120; V., 78, 254, 437; VI., 16, 207, 471, 474
- Three months, as a round number, I., 224, 322; II., 259, 264; III., 77, 80, 468, 473; IV., 143, 284; V., 427
- Three months, pregnancy becomes noticeable after, V., 400
- Three months, see also Third month
- Three months must elapse before a divorced woman may remarry, VI., 265
- Three months and five days, Joseph remained with an Egyptian shopkeeper for, II., 40

- Three years, I., 171, 221, 235, 267, 286, 297, 311; II., 39, 75, 233, 271; IV., 111, 170, 301; V., 209, 210, 262, 270, 385, 400, 401; VI., 287, 392, 439
- Three and a half years, Pharaoh's edict against Hebrew children in force for, V., 400
- Three and a half years, Jerusalem besieged for, VI., 395
- Three angels, I., 65, 100, 102, 241, 302, 382; II., 319; III., 66; IV., 428; V., 23, 125, 232, 234, 304, 473
- Three-legged chair, Israel compared to a, III., 126, 279; VI., 53
- Three maxims, observed by travelers, II., 115
- Three crowns, forfeited by Reuben, II., 141
- Three letters, names consisting of, III., 80
- Three times, Aaron received a direct revelation, III., 210
- Three qualities of Israel, IV., 1, 10; V., 269
- Three times a year, Israel made pilgrimages to God, III., 365, 448; VI., 215
- Three husbands, the death of, disqualifies a woman from remarrying, IV., 227
- Three precepts, enjoined especially on woman, V., 89
- Three duties of Israel after entering Palestine, VI., 230
- Three times, the events that happened, I., 100, 163, 200; III., 203, 448; IV., 443
- Three witnesses, necessary for capital punishment, VI., 312
- Three, the number of the letters of the Hebrew alphabet divisible by, VI., 30
- Three, the importance of, in the life of Moses, III., 80
- Three, the number associated with the Torah and Israel, III., 79
- Threefold doom, averted by Hosea's prayer, IV., 261
- Three, as a round number, ascensions, V., 417; attendants, IV., 427; VI., 473; baskets, II., 62; battles, III., 204, 205; bears, IV., 83; beings, V., 55, 101; benedictions, III., 453; blessings, I., 218, 343; bodyguards, IV., 351; VI., 437; branches, I., 150; II., 61; brothers, IV., 136-138; calves, I., 54; classes of angels, I., 54; V., 377; VI., 322; classes of builders of the Tower of Babel, I., 179; V., 201; classes of dwellers in Eden, V., 30; classes of Egyptians, III., 27-28; classes of Israelites, IV., 427; classes of kings of Judah, III., 196; crowns, III., 205; V., 219; VI., 77; cubits, III., 166; IV., 444; daughters, II., 241; diggings, I., 324; commands, IV., 427; companions, I., 204; disciples, V., 224; divisions of the tribes, VI., 4; droves of cattle, I., 383; elements, V., 41; exiles, IV., 414; false witnesses, VI., 312; fingers, I., 13; friends, I., 239, 293, 396; V., 224, 233; gates, V., 19; generations, I., 269; III., 98, 202; giants, III., 268, 269; V., 256; gifts, III., 48-49, 414; VI., 20, 44; goats, VI., 231; handbreadths, VI., 60; halls of Paradise, V., 32; heads of angels; V., 70, 82; heavens, V., 10, 23; heifers, I., 235; holy children, I., 172, 351; II., 35; V., 186, 335; holy places, I., 172; holy vessels, IV., 234; VI., 340; hot springs, V., 186; idols, I., 211; images, IV., 50; kings, I., 204; kinds of creation, V., 7; leaders of Israel, II., 61; III., 317; means of defence, I., 381; measures of meal, I., 243; men, I., 204, 247, 249-250; III., 358; V., 157, 260, 388; VI., 176; miles, IV., 222, 317; VI., 210; miracles, V., 424; mountains, III., 316; names, VI., 195; natures, V., 318; occasions, III., 150; VI., 145, 228; parasangs, III., 344, 345, 442; IV., 161; parts, II., 109; III., 79; V., 13, 32, 70; Patriarchs, III., 79; V., 207, 239; persons, III., 3; pieces of silver, I., 246; pilgrimages, IV., 215; pillars, IV., 331; VI., 104-105; pious, V., 235; plagues, II., 341; pledges, II., 34, 35; V., 335; prayers, VI., 257; princes, I., 174-175; punishments, I., 152; rams, I., 235; ribbons, II., 240; rules of conduct,

- IV., 137; VI., 287; rulers, VI., 289; sacred objects, I., 96; she goats, I., 235; III., 317; sins, IV., 170; V., 152, 173, 228, 292, 312; sin offerings, III., 191; sons, I., 208, 270, 298; III., 302; IV., 72; V., 158; stations, III., 349; steps, II., 68; IV., 276, 300; tears, I., 339; V., 286; temples, III., 203; things, I., 82; III., 184; V., 312; VI., 79; treasures, III., 286; VI., 99; types of enchantment, III., 411; virtues, III., 200; VI., 76; warriors, VI., 261; wives, V., 265; wishes, III., 134; youths, V., 186; V., 335.
- Three hundred, as a round number, I., 15, 16, 29, 34, 132, 203, 389, 399; II., 112, 236, 306, 333; III., 12, 227, 286; IV., 4, 5, 25, 40, 283, 286; V., 174, 355, 356; VI., 180, 304.
- Three hundred and ten worlds, I., 21; III., 430; V., 12, 30; VI., 149.
- Three hundred and eighteen warriors of Abraham, I., 231; V., 224.
- Three hundred and forty worlds, V., 13.
- Three hundred and forty-five sinners of the tribe of Judah, IV., 21.
- Three hundred and sixty camels failed to open the Temple gate, VI., 394.
- Three hundred and sixty-five days, time spent by the sun on his course, I., 24
- Three hundred and sixty-five prohibitions of the Torah, III., 96
- Three hundred and sixty-five, as a round number, I., 10, 17, 24, 157; III., 96; IV., 430; V., 11, 45, 59, 81, 161; VI., 475.
- Three hundred and sixty-six books of Enoch, I., 135; V., 161.
- Three hundred and eighty-five priests, executed by Saul, VI., 238.
- Three hundred and ninety heavens, V., 12, 33.
- Three thousand, as a round number, II., 75, 161; III., 131, 145; IV., 102, 130; VI., 55, 209, 283.
- Three thousand five hundred pairs of oxen, possessed by Job, II., 229
- Three thousand five hundred ells, the extent of the seventh heaven, IV., 335.
- Three hundred thousand Egyptians fought against Zepho's army, II., 162, 163
- Three hundred thousand men composed the army of Kenaz, IV., 24.
- Three hundred and forty thousand donkeys, possessed by Job, II., 229.
- Three hundred and sixty thousand little fish, contained in one female fish, IV., 249.
- Three hundred and sixty-five thousand eyes, bestowed on Enoch, I., 139.
- Threshing floor of Atad, II., 153
- Threshing floor, Boaz slept on a, IV., 33.
- Thresholds of the heavenly Temple, II., 307.
- Throat, Jacob seized Michael by the, I., 384
- Throat of Joseph, Zulcika pressed her sword against the, II., 54-55
- Throat, the function of the, II., 215
- Throat of Balaam, an angel entered into the, III., 372
- Throat of Abel, cut by a sword, V., 139.
- Throne of God, see God, throne of
- Throne of glory, see God, throne of
- Throne of Solomon, see Solomon, throne of
- Throne of Abraham, I., 232; V., 216
- Throne, Abimelech fell asleep on his, I., 258
- Throne, Absalom seated on a, in Hell, IV., 107
- Throne of fire, in the heavenly court, David seated on a, IV., 114, 115; VI., 272
- Throne of Enoch, I., 139
- Throne of Job, II., 235, 237
- Throne of Joseph, II., 75, 82, 90, 98
- Throne of Gold, Joshua seated upon a, III., 437, 438, 439, 440
- Throne of Leviathan, I., 41
- Throne, Moses sat on a, III., 67
- Throne of Pharaoh, details concerning, II., 68, 109, 112, 254
- Throne of Satan, I., 64, 100; V., 85
- Throne of the sun, I., 24; V., 36
- Thrones of Paradise, details concerning, I., 22; II., 314, 315, 419; V., 418, 419
- Thrones of Nimrod, details concerning, I., 178, 194.

- Thumb of Jacob, Rachel was to touch the, on the nuptial night, V., 294.
- Thunder, creation of, I., 140; III., 95
- Thunder, Enoch engirdled by, I., 140
- Thunder during the Deluge, I., 158
- Thunder, sent upon the Ishmaelites, II., 21
- Thunder ceased at the prayer of Moses, II., 357
- Thunder, heard by the Syrians at the siege of Samaria, II., 357
- Thunder, Egyptians were destroyed by, III., 26
- Thunder, the Philistines terrified by, IV., 64
- Thunder, sound of, produced in Hiram's third heaven, IV., 335
- Thunder, angel of, V., 153
- Thunder, heard by the spies, VI., 94
- Thunder, Nebuchadnezzar's wife born in, VI., 380.
- Thunderbolt, each, proceeds from its own path, II., 227.
- Thunderstorms, caused by making a sound on Horeb, V., 415.
- Thursday, the Exodus took place on, III., 10
- Thursday, Moses ascended to heaven on a, VI., 56
- Thursdays, see also Mondays and Thursdays, VI., 56
- Thursdays, the custom of reading from the Torah on, III., 40
- Thursdays, laundry work done on, IV., 356.
- Tiamat, details concerning, II., 11, 41, 42, 46, 182.
- Tiberias, academy of, III., 461; V., 297, 368, 381
- Tiberias, the canal built by Daniel in, IV., 328
- Tiberias, springs of, V., 19
- Tiberias, the bathhouse of, V., 375
- Tiberias, Sea of, details concerning, I., 415; III., 53-54; IV., 16.
- Tibni, the rival of Omri, IV., 185.
- Tidal, Chedorlaomer forms an alliance with, I., 230.
- Tiger, monstrous kind of, V., 50.
- Tiglath-pileser, one of the names of Sennacherib, IV., 260; VI., 370.
- Tigris, a river of Paradise, details concerning, I., 70, 87; VI., 298.
- Timbrels, music of, details concerning, II., 120; III., 36; VI., 224.
- Time, no computation of, in the eighth millennium, I., 135
- Time, division of, by Seth, V., 149
- Time, creation of, V., 6, 7
- Time to come, fragrance of the young men of Israel in, VI., 1
- Time to come, see World to come.
- Timnah, wife of Eliphaz, details concerning, I., 422, 423; IV., 32; V., 221; VI., 23, 208
- Timnah, name of a place, I., 411; II., 34, 37; VI., 208.
- Tin, name of God upon a piece of, II., 38.
- Tineius Rufus, the conversation between Akiba and, VI., 407.
- Tiranus, king of Elisha, details concerning, V., 372, 373.
- Tirathites, III., 76.
- Tirhakah, king of Ethiopia, an ally of Hezekiah, IV., 271.
- Tirshatha, Nehemiah called the, VI., 439.
- Tishri, month of holy days, III., 47, 227, 343
- Tishri, dedication of the Temple in, IV., 400
- Tishri, world created in, V., 107, 136
- Tishri, importance of, in Jewish legend, V., 245
- Tishri, Akedah took place in, V., 255
- Tishri, first of, Adam expelled from Paradise on, I., 82
- Tishri, first of, waters of the flood subsided on, 163
- Tishri, first of, New Year celebrated on, IV., 404
- Tishri, first day of, slavery of the Israelites ceased on, II., 179; V., 437
- Tishri, third of, the anniversary of, VI., 406-407
- Tishri, the tenth of, see also Atonement, day of
- Tishri, tenth day of, Jacob received the news of Joseph's death on the, II., 27
- Tishri, tenth of, Moses descended from heaven on the, III., 67; VI., 56

- Tishri, eleventh day of, Moses assembled Israel on the, *III.*, 173
- Tishri, fifteenth of, the celebration of Sukkot on, *IV.*, 405.
- Tit-ha-Yawen, a division of Hell, *I.*, 10, 15; *II.*, 312
- Tit-ha-Yawen, Sammael looked for Moses in, *III.*, 476.
- Tithe, Levi set apart as a, by Jacob, *I.*, 387; *II.*, 134, 196; *V.*, 387
- Tithes, straw and salt exempt from, *I.*, 316
- Tithes, given by Isaac to the poor, *I.*, 323; *V.*, 279
- Tithes, given by Jacob, *I.*, 352, 387; *II.*, 134; *IV.*, 46; *V.*, 304, 309
- Tithes, Jacob the first to set aside, *I.*, 352; *V.*, 279, 292, 307
- Tithes, first and second, belonged to the priests, *III.*, 290
- Tithes of animals belong to the priest, *III.*, 291
- Tithes, not given from miraculous gifts, *IV.*, 241-242
- Tithes, given to the priests and Levites, *II.*, 142; *III.*, 458; *IV.*, 347
- Tithes, taken away from the Levites, *IV.*, 355
- Tithes, the enactment of the Great Synagogue concerning, *VI.*, 448.
- Titles, in rabbinic literature, *V.*, 403-404.
- Titus, death of, *V.*, 60
- Titus legend, the story of the blood-stained arrows in the, *V.*, 203
- Titus destroyed the Temple, *V.*, 287; *VI.*, 406
- Titus, the uncle of Onkelos, *VI.*, 145.
- Tob, the brother of Boaz, the story of, *IV.*, 34; *VI.*, 188, 192, 202
- Tob, land of, *IV.*, 202.
- Tobai became a proselyte, *VI.*, 412.
- Tobal, the meaning of the name of, *VI.*, 236.
- Tobiah, name of Moses, *V.*, 400
- Tobiah, the Ammonite, opposed the rebuilding of the Temple, *IV.*, 429; *VI.*, 373
- Tobiah, the Canaanite, the adherent of Belchira, *VI.*, 373.
- Toe, right, of Jacob, Rachel was to touch, on the nuptial night, *V.*, 294.
- Tofet, meaning of, *V.*, 19.
- Toga, worn by the descendants of Japheth, *I.*, 170.
- Tohu, creation of, *I.*, 8; *V.*, 7
- Tohu, the location of, *I.*, 8, 10, 11
- Tohu, identified with Asaph, *VI.*, 215.
- Token, given by Joseph to confirm the truth of his interpretation, *II.*, 71.
- Toledo, the inhabitants of Jerusalem exiled to, *VI.*, 407.
- Tomb of Kikanos, the inscription on, *II.*, 285
- Tomb of Moses, fashioned by God, *III.*, 430
- Tomb of Eldad and Medad, *VI.*, 89.
- Tombstones of the first-born of the Egyptians, changed to dust, *II.*, 367.
- Tongs, first pair of, creation of, *V.*, 109.
- Tongue, the function of, *II.*, 215; *III.*, 208
- Tongue of the first-born, tablet of gold put under, *I.*, 371-372
- Tongue of the pious, compared to silver, *III.*, 198
- Tongue of the magic bird, taken from the bird Yadua, *III.*, 353
- Tongue of Doeg, eaten up by worms, *VI.*, 242
- Tongue of the serpent, split as a punishment, *V.*, 101
- Tongue with mustard, served as a dish, *I.*, 243
- Tongue of Moses, burnt by live coals, *II.*, 274
- Tongues, 70,000, possessed by the tall angel, *II.*, 307
- Tongues, the wicked in Hell suspended by their, *II.*, 310, 311
- Tongues, cut off as a punishment, *VI.*, 55
- Tongues of the spies, the lengthening of, *III.*, 283.
- Tooth of Eliezer the slave, the size of, *III.*, 344
- Tooth of a slave, knocking out of, entitles him to his freedom, *VI.*, 119
- Toothache, no person suffered in Egypt with, during Jacob's sojourn, *V.*, 360
- Toothache, R. Judah ha-Nasi cured of, *IV.*, 208.
- Topaz, the stone of Simon and Dan, *III.*, 171; *IV.*, 24.

- Torah, preëxistence of, *I.*, 3; *III.*, 80; *V.*, 4, 132-133
- Torah, written with black fire on white fire, *I.*, 3
- Torah, in the lap of God, *I.*, 3; *III.*, 153
- Torah advises God concerning creation, *I.*, 3, 55; *V.*, 3
- Torah, compared to various things, *I.*, 20, 51, 81, 229, 365; *II.*, 187, 304, 346; *III.*, 157, 188, 439, 455; *VI.*, 14, 36, 154
- Torah, ethical laws of, *I.*, 43; *V.*, 259
- Torah, observance of, the existence of the world depends upon, *I.*, 52; *III.*, 129; *IV.*, 424; *V.*, 67; *VI.*, 36, 472
- Torah, the world exists for the sake of, *III.*, 184, 185; *V.*, 67
- Torah, the world to come as reward for obeying, *I.*, 57; *III.*, 99, 430
- Torah, frog teaches Hanina the, *I.*, 119, 120
- Torah, a remedy against Sammael and the evil desire, *I.*, 155; *II.*, 226
- Torah, kings lost their dominion for refusing, *I.*, 263
- Torah, the birthright cannot be sold after the revelation of the, *I.*, 320
- Torah, the source of happiness of man, *I.*, 334; *III.*, 39-40; *V.*, 67
- Torah, the six hundred and thirteen commandments of, *I.*, 379; *III.*, 81, 96, 441, 469; *VI.*, 31, 39, 60
- Torah contains an additional section about Jethro, *II.*, 290
- Torah, taught in seventy languages, *II.*, 309; *III.*, 350-351, 439; *IV.*, 6
- Torah, proclaimed in four languages, *III.*, 454
- Torah, neglect of, the punishment for, *II.*, 311; *III.*, 90, 214; *VI.*, 35
- Torah, punishment of the deniers of the, *II.*, 312
- Torah, forty-nine interpretations of, *II.*, 325; *VI.*, 284
- Torah, beginning of, quoted by God to Moses, *III.*, 18
- Torah, the number three in, *III.*, 79
- Torah, refused by the Gentiles, *III.*, 80-82, 126, 205, 341, 356, 454; *IV.*, 307; *VI.*, 31, 53, 77, 125, 130, 397
- Torah, could not be observed by angels, *III.*, 113
- Torah, precepts of, written in between the separate commandments of the Decalogue, *III.*, 118
- Torah, Greek translation of, *III.*, 142; *VI.*, 60
- Torah, the healing powers of, *III.*, 170
- Torah, symbolic representations of, *III.*, 197-198, 199, 206; *VI.*, 66
- Torah, intended for all the inhabitants of the earth, *III.*, 197; *VI.*, 32
- Torah, idolatry equivalent to the renunciation of the, *III.*, 211
- Torah, Levites observed the, in Egypt, *III.*, 211; *VI.*, 78
- Torah, devotion to, considered as penance for sin, *III.*, 232
- Torah, given to Israel as a reward for their family purity, *III.*, 239
- Torah, a weapon against the angel of death, *III.*, 278; *IV.*, 114; *VI.*, 97, 271, 343
- Torah contains 270 sections, *III.*, 289
- Torah, cruelty of, depicted by Korah, *III.*, 291
- Torah, oneness of, *III.*, 293; *VI.*, 101
- Torah could have prevented the flood, *III.*, 355
- Torah, glorified with twenty-two letters, *III.*, 429
- Torah, named after God, *III.*, 429
- Torah, subject only to human authority, *IV.*, 4
- Torah, definition of, *IV.*, 221
- Torah, copy of, found in the time of Josiah, *IV.*, 281; *VI.*, 377
- Torah, promises of, do not apply to idol worshipers, *IV.*, 283
- Torah, oath taken by the, *IV.*, 291; *VI.*, 382
- Torah, weeping of, *IV.*, 415
- Torah, contempt of, the proclamation concerning the, *V.*, 38, 415
- Torah, God revealed Himself to Israel for the sake of the, *V.*, 67; *VI.*, 420
- Torah, man required to observe only a few precepts of the, after the Deluge, *V.*, 187
- Torah begins with the creation of the world, *V.*, 196



- Torah, requested by the angels, V., 235  
 Torah devotes little space to some very important laws, V., 262  
 Torah, binding only since revelation, V., 295  
 Torah prohibited the marriage of two sisters, V., 295  
 Torah, praise of, chanted by the angels, V., 417  
 Torah, the section of, concerning creation read by the angels, V., 417-418  
 Torah, personification of, VI., 30  
 Torah, recipients of, the predestination of, VI., 30  
 Torah was to remain in heaven for a thousand generations after creation, VI., 30  
 Torah, Gentiles unfit for, VI., 31  
 Torah, Book of the Covenant synonymous with, VI., 34  
 Torah, given for the sake of the individual, VI., 40  
 Torah, commandments of, the most important of, VI., 41  
 Torah, the angels transgressed the, VI., 47  
 Torah, entire, contained in the Shema', VI., 50  
 Torah, the Decalogue contains the kernel of the entire, VI., 50  
 Torah, students of, biblical allusions to the, VI., 116  
 Torah, peace is impossible without the, VI., 129-130  
 Torah could not be altered by the prophets, VI., 170  
 Torah, written on stones, VI., 172, 220  
 Torah, buried by the prophets, VI., 220  
 Torah came from heaven, VI., 307  
 Torah, nearly forgotten three times in the course of Israel's history, VI., 443  
 Torah will retain its worth in the time to come, VI., 481  
 Torah, reading from, details concerning, III., 40; IV., 356, 403-405, 417; VI., 15, 263, 465, 468  
 Torah, reading from, by God, IV., 116  
 Torah, study of, Adam commanded, while in the Garden of Eden, I., 70  
 Torah, study of, Hanina's father requested him to engage in the, I., 118  
 Torah, study of, reward for, I., 236; III., 198, 481; IV., 432; V., 228; VI., 167  
 Torah, study of, persons devoted to, I., 367, 395; II., 24, 144, 315; III., 74-76, 170, 171, 240; IV., 61, 97; 101, 113, 114, 192, 271; V., 187, VI., 167, 260, 311, 365  
 Torah, study of, Israelites in the desert devoted themselves to, III., 7, 41, 48; VI., 2  
 Torah, study of, inferior to good deeds, III., 197, 206; IV., 221, 323  
 Torah, study of, neglect of, III., 48, 50-51, 54; IV., 7, 23; VI., 23, 358, 388  
 Torah, study of, Jeremiah exhorted his contemporaries to the, III., 48  
 Torah, study of, a judge should devote himself to, III., 68  
 Torah, study of, Moses devoted 40 days in heaven to the, III., 116; V., 183  
 Torah, study of, seven pious men devoted to, IV., 42  
 Torah, study of, averts a premature death, IV., 62  
 Torah, study of, takes precedence over the fulfillment of the king's orders, IV., 127  
 Torah, study of, the merits acquired by, IV., 257  
 Torah, study of, forbidden by Ahaz and the Romans, III., 167; IV., 264, 266; VI., 360  
 Torah, study of, Aaron and Ezra helped to spread the, III., 323; IV., 355  
 Torah, study of, by the unclean, the law concerning, IV., 356  
 Torah, study of, in Paradise, I., 21; V., 30, 31  
 Torah, study of, God devoted to, V., 42  
 Torah, study of, Joseph exhorted his brothers to, V., 356  
 Torah, study of, took place standing, VI., 141  
 Torah, study of, pursuit of, with colleagues, VI., 256  
 Torah, study of, night the proper time for, VI., 262

- Torah scrolls, the excrements of dogs used in hides for, **III.**, 6
- Torah, scroll of, in the ark, **III.**, 199, 205; **VI.**, 64, 65
- Torah, scrolls of, written by Moses, **III.**, 439, 440, 477; **VI.**, 47, 165
- Torah, scroll of, laid on Hezekiah's bier, **IV.**, 277
- Torah, scrolls of, torn up by the servants of Nebuchadnezzar, **IV.**, 313; **VI.**, 404
- Torah, scroll of, seized by the Ammonites and Moabites, **IV.**, 315
- Torah, scrolls of, carried in procession on the fast of Esther, **IV.**, 423
- Torah, scroll of, carried by Amram's children, **V.**, 396
- Torah, persons who mastered the, **I.**, 233, 292; **II.**, 132, 141; **V.**, 219, 260; **VI.**, 238, 282
- Torah, observed by the Patriarchs from Adam to Jacob, **I.**, 81, 155, 292, 314, 381, 388; **V.**, 78, 187, 235, 259, 265, 275
- Torah, observed by Asmodeus, **VI.**, 299
- Torah, taught and observed by the tribe of Issachar, **I.**, 365; **II.**, 188; **V.**, 297
- Torah, Noah and his family forgot, during the flood, **V.**, 187
- Torah, Jair acted in contradiction to the, **V.**, 55
- Torah, the generation of the Deluge did not obey the, **V.**, 183
- Torah, Israel received the, on Sinai, the details concerning, **I.**, 14, 51; **II.**, 187, 316, 346; **III.**, 20, 79, 88, 139, 140, 153, 156, 166, 205, 278, 390, 427, 448; **V.**, 3, 13, 68; **VI.**, 29, 31
- Torah, see also Revelation on Sinai
- Torah, Israel's distinction due to the, **I.**, 229; **II.**, 304; **III.**, 98, 142; **VI.**, 131
- Torah, revealed in the presence of all mankind, **VI.**, 32
- Torah, Moses risked his life for the sake of the, **V.**, 404; **VI.**, 49
- Torah, completely revealed to Moses, **VI.**, 60
- Torah, intended originally for Moses and his descendants, **III.**, 141; **VI.**, 59
- Torah, revelation of, Philo's doctrine of, **VI.**, 47
- Torah, Israel's acceptance of, **III.**, 87, 88, 92, 126, 312-313, 379; **VI.**, 36, 333
- Torah, secrets of, will be revealed to Israel in the Messianic era, **III.**, 378; **VI.**, 438
- Torah, secrets of, revealed to Moses, **II.**, 325; **III.**, 232, 438; **IV.**, 129; **VI.**, 281
- Torah, the cause of the Gentiles' hatred of Israel, **III.**, 408; **VI.**, 143
- Torah, the angels protested against the presentation of, to Israel, **V.**, 235
- Torah, Jethro instructed his people in the, **III.**, 72, 75; **VI.**, 28
- Torah, fulfilled by Moses, **III.**, 440
- Torah, received by Moses from the flaming torch, **II.**, 270
- Torah of Moses, the explanation of the expression, **II.**, 309; **III.**, 118, 429; **V.**, 404; **VI.**, 49
- Torah, Moses tried first to persuade the women of Israel to accept the, **III.**, 85
- Torah, the distinction of Moses due to the, **III.**, 142
- Torah, dissuaded by Abraham from testifying against Israel, **IV.**, 307
- Torah, rewritten in Assyrian characters by Ezra, **IV.**, 356; **VI.**, 443, 444
- Torah, divided into portions by Ezra, **IV.**, 356
- Torah, commanded to immortalize the war with Haman, **IV.**, 447-448
- Torah, read to Nebuchadnezzar, **IV.**, 292
- Torah, the origin of the, doubted by the Benjaminites, **IV.**, 23
- Torah, ridiculed by Manasseh, **IV.**, 278
- Torah, burnt by Amon, **IV.**, 281; **VI.**, 376
- Torah, Ahab refused to surrender the, to the enemy, **IV.**, 186
- Torah, new, will abrogate dietary laws in Messianic times, **V.**, 48
- Torah, new, will be revealed in the Messianic era, **VI.**, 438.
- Torch, flaming, Moses received the Torah from the, **II.**, 270
- Torch, Moses' wisdom compared to a, **III.**, 400

- Torches, flaming, beheld by Israel on Sinai, I., 236; V., 229
- Torches, Samson destroyed the fields of the Philistines by, VI., 208.
- Torture, IV., 106, 188
- Tortures of the abyss, shown to Abraham, V., 229
- Tortures of Hell, see Hell, tortures of.
- Tournament, arranged by Abner, VI., 240.
- Tow, used to make the furnace hot, VI., 416.
- Tower, built by Nimrod, I., 178
- Tower of Esau's army, I., 419; V., 321
- Tower, over the graves of Niblos and Turnus, II., 159
- Tower, Solomon's daughter secluded in a, IV., 175; VI., 303
- Tower, Temple vessels hidden in a, IV., 321
- Tower, figure of, on David's coins, V., 216
- Tower, builders of, demolished the altar of Noah, V., 253
- Tower of Straton, identical with Sartan, V., 315
- Towers, eight, a Babylonian building of, VI., 425
- Tower of Ecbatana, built by Daniel, VI., 437
- Tower of Babel, details concerning, I., 9, 114, 175, 179, 180, 181, 251; II., 214-215, 338; III., 20, 280; V., 113, 198, 201, 202, 203, 204, 205, 213, 241, 383; VI., 35, 154, 364
- Tower of David, see David, Tower of.
- Tradition, the chain of, VI., 447, 448.
- Transjordan, the tribes of, II., 100; III., 200, 203, 415, 448; IV., 16-17, 265; VI., 180
- Transjordan, Gentile inhabitants of, III., 347, 417; IV., 15; V., 243; VI., 121
- Transjordan, cities of refuge in, III., 416
- Transjordan, Moses permitted to enter, III., 417, 448
- Transjordan, Lot settled in, V., 243.
- Translations of medical books, made by the Macedonians, I., 174.
- Travel, the evil consequences of, I., 218
- Travel on a festival, IV., 423
- Travel, see also Riding.
- Travelers gossiped about Leah, I., 362
- Travelers, three maxims observed by, II., 115; IV., 137.
- Treason, the priests of Nob accused of, IV., 75
- Treason, Naboth charged with, IV., 187
- Treason, Jeremiah accused of, IV., 298.
- Treasure troves, stored up for the pious, III., 134-135
- Treasure, hidden, the law concerning, IV., 251; VI., 351
- Treasures of Arabot, Metatron the guardian of, I., 139.
- Tree of three branches, spared by the angels, I., 150
- Tree, three angels can find room under one, II., 319
- Tree of knowledge, I., 32, 72, 73, 96; V., 91, 95, 97, 98, 190
- Tree of Knowledge, see also Fruit of Paradise
- Tree, fruits of, see Fruits of the tree
- Tree of Abraham, various details concerning, I., 242; VI., 67
- Tree of mercy, Adam wanted the oil of the, I., 93, 94
- Tree of life, description of, I., 21, 70, 131-132; V., 29-30, 91, 159
- Tree of life, the location of, I., 20, 70, 131; II., 313; V., 91
- Tree of life, Torah compared to, I., 51, 81; III., 439; VI., 14
- Tree of life, the streams that go forth from the root of, I., 70, 132; II., 315, 333; V., 158-159
- Tree of life, the fruit of, bestows the gift of immortality, I., 81; III., 423
- Tree of life, residence of God under the, I., 97, 123, 131; V., 122, 152, 159
- Tree of life, the identification of, V., 98, 105, 119
- Tree of life, preserved for the pious in the future world, V., 105, 120
- Tree of life, other details concerning, I., 21, 81, 96, 174; III., 477; V., 30, 149; VI., 14, 165, 324
- Trees, edible, details concerning, I., 79; V., 28
- Trees, barren, produced after Adam's fall, I., 80; V., 28
- Trees, creation of, I., 18, 82; V., 28, 107

- Trees, pride of, I., 18; V., 27  
 Trees, weeping of, I., 19; IV., 44, 45  
 Trees of Paradise, the details concerning, I., 20, 25, 26, 100, 131; V., 31, 106  
 Trees, hymn of the, I., 44; V., 61, 62  
 Trees called Adam a thief, I., 75  
 Trees, Adam and Eve hid among the, I., 76  
 Trees refused to give their leaves to the sinners, I., 75; V., 122  
 Trees, leaves of, withered at the time of the fall, I., 96; V., 122  
 Trees put forth leaves at the appearance of God, I., 97  
 Trees began to flourish again at the birth of Seth, I., 112  
 Trees refused to yield fruit when Abel died, I., 112  
 Trees, only found in Ge, Nesiah and Arka, I., 114-115  
 Trees, medicinal properties of, I., 174  
 Trees of the Philistines failed to yield fruit, I., 324  
 Trees bowed down before the tree marked with the name of Joseph, II., 30  
 Trees, angels appointed over the, I., 84; II., 307; V., 61, 110  
 Trees of the Egyptians, destroyed by hail, II., 344  
 Trees of Palestine, felled by the Canaanites, III., 7  
 Trees bore fresh fruit daily in the desert for Israel, III., 53  
 Trees, torn out on the Sabbath by Zelophehad, III., 240  
 Trees, sacred, of the Canaanites, III., 266, 269  
 Trees, honey flowed from, III., 271  
 Trees, planted in Palestine in the time of Noah, III., 285  
 Trees, destruction of, details concerning, III., 405; V., 39  
 Trees, motion of the, a sign to begin battle, IV., 93; VI., 255  
 Trees of Kitor, antiquity of, IV., 143  
 Trees of gold, planted in the Temple, IV., 154  
 Trees, blessed by God, IV., 444  
 Trees thrive on masculine waters, V., 27-28  
 Trees, women grow on, V., 50  
 Trees, language of, I., 300; V., 61, 266  
 Trees, Liliths assemble under certain, V., 88  
 Trees, Adam took, from Paradise, V., 106  
 Trees, pictures engraved on, V., 387  
 Trees of Job's friends, the withering of, V., 387  
 Trees, the flesh and hair of martyrs changed to, VI., 405  
 Trees unwilling to furnish the cross for Mordecai, VI., 479.  
 Trial of the serpent, seventy-one angels present at, I., 78.  
 Tribe, paternal descent decides a man's admission to, III., 240  
 Tribes, the twelve, see also Jacob, sons of  
 Tribes, twelve, names of, details concerning, I., 34; III., 19, 145, 169, 233, 234, 238; IV., 166; V., 367; VI., 61-62  
 Tribes, twelve, blessing of, I., 339; II., 140  
 Tribes, twelve, covenant of, II., 30-31  
 Tribes, twelve, symbolic representations of, II., 31; III., 193, 216, 237; VI., 83  
 Tribes, twelve, Jacob feared he would no longer be the ancestor of, II., 88  
 Tribes, twelve, God's promise to, III., 201  
 Tribes, twelve, chosen by God, III., 206  
 Tribes, twelve, gifts of, symbolical meaning of, III., 207, 208; VI., 77  
 Tribes, twelve, divided into four groups, III., 223, 231  
 Tribes, twelve, flags of, III., 237-238; VI., 83  
 Tribes, twelve, Abraham should have been the father of, V., 274-275  
 Tribes, twelve, as a fixed order of nature, V., 290  
 Tribes, twelve, a part of the plan of creation, V., 332  
 Tribes, twelve, Adam prevented from being the father of, V., 332  
 Tribes, twelve, the merits of the, VI., 320  
 Tribes, twelve, princes of, did not worship the Golden Calf, III., 123  
 Tribes, twelve, the princes of, other details concerning, III., 53, 220, 306, 322; VI., 111.

- Tribes, princes of, the gifts of the, to the sanctuary, **III.**, 176, 193, 209, 217; **VI.**, 71, 76
- Tribes, princes of, the dedication offerings of, **III.**, 176, 194, 195, 197, 181
- Tribes, princes of, held office even in Egypt, **III.**, 193; **VI.**, 76
- Tribes, princes of the, the duties of, **III.**, 220, 229.
- Trimeters, David composed psalms in, **VI.**, 263.
- Trinity, polemics against, **V.**, 3; **VI.**, 320.
- Trishagion, recitation of, by the angels, **I.**, 64, 134; **II.**, 309; **III.**, 97, 111, 116; **IV.**, 115.
- Trumpet, see also Horn
- Trumpet, heavenly, details concerning, **I.**, 97, 99, 124, 133, 285; **V.**, 153; **VI.**, 174
- Trumpet, seven sounds of, at resurrection, **VI.**, 39
- Trumpet, blown on the new moon of Elul, **III.**, 139
- Trumpets, blown in the time of the Messiah, **IV.**, 234; **V.**, 252; **VI.**, 341, 438
- Trumpets, used by the Ninevites in war, **I.**, 406
- Trumpets, used by the Egyptians, **III.**, 26
- Trumpets, blown at the breaking up of the camp, **III.**, 235
- Trumpets, used by Moses to call the assembly, **III.**, 251
- Trumpets, made by Moses, used by David, **III.**, 251
- Trumpets, sacred, used by Joshua in war, **III.**, 377; **IV.**, 15
- Trumpets of the Levites, **IV.**, 304
- Trumpets, carried by the priests on the fast of Esther, **IV.**, 423
- Trumpets, description of, **VI.**, 88
- Trumpets, blowing of, on the Sabbath forbidden, **VI.**, 174
- Trumpets, sounding of the, at the festival at Shiloh, **VI.**, 199
- Trumpets, sounding of, as a memorial of the victory over Sisera, **VI.**, 199.
- Trunk of the magic bird, made of gold, **III.**, 353
- Trunk of Adam, earth of Babylon used for, **V.**, 72.
- Truth, angel of, see Angel of truth
- Truth, not found among slaves, **I.**, 241
- Truth, God preserved the peace of the family at the expense of, **I.**, 244-245
- Truth, love of, a judge should possess, **III.**, 68
- Truth, one of the standards of the divine throne, **VI.**, 82
- Truth, the power of, **IV.**, 351, 352
- Truth, the mendacious not believed even if he tells the, **V.**, 250
- Truth, the most exalted attribute of God, **VI.**, 58.
- Trypho, view of, concerning angels, **V.**, 21.
- Tub, hot, the parable of the, **III.**, 62.
- Tubal, sons of, Zepho defeated the, **II.**, 161.
- Tubal Cain, details concerning, **I.**, 117-118, 150; **V.**, 150.
- Tuesday, Moses born on a, **V.**, 397
- Tuesday, chosen by Haman for the annihilation of Israel, **VI.**, 465
- Tuesday, the lion, the constellation for, **VI.**, 465.
- Tunny fish, in the possession of Zebulun, **III.**, 198.
- Turban, worn by Jacob, Isaac and Joshua, **I.**, 275; **II.**, 117; **III.**, 437.
- Turbot, did not return to Palestine, **VI.**, 390.
- Turkey cock, Tahash the color of the, **I.**, 34.
- Turnus, king of Benevento, details concerning, **II.**, 158.
- Turquoise, the stone of Manasseh and Naphtali, **III.**, 171, 233.
- Turtle-doves, brought as a sacrifice, **I.**, 166, 235.
- Tushlami, manner of living of, **V.**, 180.
- Twelve tribes, see Tribes, the twelve
- Twelve signs of the Zodiac, see Zodiac, twelve signs of
- Twelve sons of Jacob, **I.**, 173; **V.**, 195
- Twelve stones of Aaron's breastplate, **II.**, 31
- Twelve precious stones in the breastplate, **III.**, 169, 455; **IV.**, 23-24; **VI.**, 183
- Twelve oxen, donated by the princes of the tribes, **III.**, 193
- Twelve men, sent as spies, **III.**, 264

- Twelve times, the heavenly fire descended on earth, *III.*, 243-244
- Twelve hours of the day and night, *II.*, 31, 168; *V.*, 42
- Twelve days, Rachel fasted for, *I.*, 415; *II.*, 220
- Twelve day stages of the sun, *I.*, 349
- Twelve months, *II.*, 31, 168, 347; *V.*, 184, 399, 400
- Twelve years, as a round number, *I.*, 31, 229, 290-291, 415; *II.*, 220, 273; *IV.*, 125; *V.*, 136, 343, 404; *VI.*, 220, 227, 234
- Twelve wings, *I.*, 33, 62-63; *V.*, 84, 123, 159
- Twelve myriads, *I.*, 21, 407
- Twelve, the number, in Jewish legend, *V.*, 332
- Twelve, as a round number, angels, *I.*, 106; archangels, *V.*, 24; blessings, *IV.*, 6; children, *V.*, 391; classes of dwellers in Eden, *V.*, 33; classes of things that praise God, *V.*, 61; constellations, *III.*, 168; cubits, *VI.*, 474, 479; districts, *VI.*, 351; guides, *III.*, 208; *VI.*, 77; idols, *I.*, 209, 213; kingdoms, *VI.*, 77; lugs of oil, *III.*, 179; men, *III.*, 268; miles, *III.*, 95, 107, 271, 273; *VI.*, 38, 83, 95, 358; miracles, *III.*, 387; nations, *I.*, 173; *V.*, 196; parts of the Red Sea, *III.*, 22, 432, 469, 476; pillars, *III.*, 88; *V.*, 12; *VI.*, 34; pious, *I.*, 175-176; *V.*, 197; quarters of Egypt, *II.*, 109; servants, *I.*, 396; stones, *I.*, 350; *II.*, 29; *IV.*, 24; *V.*, 319; tables, *II.*, 229; wells, *III.*, 40, 41; *VI.*, 16; zones of the earth, *V.*, 13; *V.*, 195
- Twelve years and a half, the amount of time in a lifetime during which man sins, *I.*, 326
- Twelve thousand, as a round number, *I.*, 404; *III.*, 109, 110, 236; *IV.*, 14, 98, 205, 423.
- Twenty, as a round number, *I.*, 125, 252, 269, 399; *II.*, 17, 18, 74, 106, 108, 147; *III.*, 150; *IV.*, 28; *V.*, 153, 164, 207; *VI.*, 311, 416
- Twenty days, as a round number, *I.*, 65, 190, 191, 192; *V.*, 210
- Twenty years, as a round number, *I.*, 59, 177, 195, 354, 381, 382; *II.*, 157, 298; *IV.*, 49, 333; *V.*, 222, 270, 404; *VI.*, 186, 199, 280, 355
- Twenty years, age of majority, *I.*, 59; *III.*, 300; *V.*, 281, 406; *VI.*, 97-98, 104
- Twenty years, the census taken of men over, *III.*, 131, 220
- Twenty years, the age which qualified one for war, *III.*, 224, 225
- Twenty years, every Israelite at the age of, offered a half shekel, *III.*, 146
- Twenty years, the age of Reuben when he sinned, *II.*, 190
- Twenty years, Jacob spent, with Laban, *I.*, 350, 354, 378; *IV.*, 308
- Twenty years of age, punishment meted out to persons of, *I.*, 326; *III.*, 281, 301; *V.*, 174; *VI.*, 97-98
- Twenty pieces of silver, the first-born must be redeemed with, *II.*, 18.
- Twenty-first of Nisan, Moses exposed on the, *II.*, 265
- Twenty-first of Nisan, the song of Moses and Israel recited on the, *II.*, 266.
- Twenty-one kings of the Davidic dynasty, outlived by Hiram, *IV.*, 335; *VI.*, 425
- Twenty-one kingdoms, subjected to Persia, *VI.*, 434
- Twenty-one years, Moses fled from Egypt at the age of, *V.*, 406
- Twenty-one years, the duration of Saul's reign, *VI.*, 239
- Twenty-one days, Gabriel deposed from office for, *VI.*, 434.
- Twenty-two, languages allotted to Japheth, *I.*, 173
- Twenty-two years, Jacob dwelt apart from his parents for, *I.*, 327; *II.*, 31; *V.*, 324
- Twenty-two years, Joseph was mourned by Jacob, *II.*, 31
- Twenty-two years, Joseph and his brethren did not taste wine for, *II.*, 97
- Twenty-two letters of the Hebrew alphabet, *III.*, 158, 429; *IV.*, 307; *V.*, 107
- Twenty-two years, the duration of David's penance, *IV.*, 104



- Twenty-two books of the Bible, V., 107
- Twenty-two years, the age of Moses when he fled from Egypt, V., 404
- Twenty-two, as a round number, V., 107, 113, 258, 270; VI., 190, 205, 274, 281.
- Twenty-third of Siwan, the day on which Mordecai recalled Haman's edict, II., 150.
- Twenty-three priestly sections returned from Babylon, III., 225
- Twenty-three years, the duration of Evil-merodach's rule, IV., 344
- Twenty-three men of each tribe rebelled against Moses, VI., 100
- Twenty-three members, the courts composed of, VI., 100, 416
- Twenty-three men, the number of the Jewish delegation at Nebuchadnezzar's image, VI., 416.
- Twenty-four gifts, due to the priests, I., 363; III., 389
- Twenty-four books of the Bible, III., 208; IV., 357-8
- Twenty-four sections, the priests and Levites divided into, III., 208, 228
- Twenty-four months, the time for nursing fixed for, V., 401
- Twenty-four months, Moses remained with his mother for, V., 401
- Twenty-four, as a round number, I., 173; II., 41; III., 164, 287; IV., 159; V., 113, 431; VI., 391, 407, 474.
- Twenty-five years, the duration of Zebul's reign, IV., 29
- Twenty-five years, Jotham ruled during the lifetime of his father for, IV., 264.
- Twenty-six, as a round number, I., 173, 269; IV., 321; V., 194, 270; VI., 30.
- Twenty-seven years, the age of Moses when he became king of Ethiopia, II., 286
- Twenty-seven letters in the Hebrew alphabet, VI., 30.
- Twenty-seventh of Kislew, the rain of the Deluge continued until, I., 163
- Twenty-seventh of Heshwan, the inmates of the ark remained within until the, I., 163.
- Twenty-eight years, the age of Levi at his marriage, II., 196
- Twenty-eight years, Joshua led Israel for, IV., 17
- Twenty-eight years, the age of David when anointed king, IV., 83
- Twenty-eight years, presented to David by Jacob, V., 83; VI., 246
- Twenty-eight years, David acted as a shepherd for, VI., 247.
- Twenty-nine years, the age of David when anointed king, VI., 248.
- Twenty-nine thousand, as a round number, II., 74; IV., 47, 439.
- Twenty-two thousand Levites in the time of Moses, III., 212, 227
- Twenty-two thousand, as a round number, III., 94, 226, 227, 230; IV., 432; VI., 81, 204.
- Twenty-four thousand men died of the plague for worshipping Peor, II., 142; III., 209, 220, 357, 388, 390, 411; IV., 52; VI., 137
- Twenty-four thousand Philistines died of the plague, VI., 224.
- Twenty-five thousand Philistines, killed by Samson, VI., 207.
- Twilight of the sixth day of creation, the things created in the, I., 34, 83, 265, 282; II., 291; III., 119; V., 103, 109; VI., 16, 49, 102, 163, 126, 299
- Twilight of the Sabbath eve, Adam expelled in the, I., 85; V., 112
- Twilight, the cities of sin were destroyed at, I., 256
- Twilight, the flight of the Syrians at, II., 357
- Twilight, the reflection of the fire of Hell, V., 37.
- Twin bullocks, used as sacrifice on Mt. Carmel, IV., 197.
- Twinkling of an eye, see Eye, twinkling of an.
- Twins, borne by Re'em, I., 31
- Twins, persons who bore, I., 108, 313, 314, 327, 362, 415; II., 36; V., 134, 135, 138, 145, 214, 296, 318, 319, 332
- Twins, one of the twelve signs of the Zodiac, IV., 401.
- Two he-goats, sacrificed on the Day of Atonement, I., 150, 332

- Two commandments, received by Israel as a reward for Abraham's good deed, *I.*, 234; *V.*, 226
- Two, the numerical value of Bet, *I.*, 315
- Two brothers do not enter a house of mirth together, *II.*, 102
- Two meals a day, Moses instituted the custom of, *III.*, 50
- Two bullocks, offered by the Levites at their consecration, *III.*, 211
- Two companions, usually taken along on a journey, *III.*, 363; *IV.*, 70; *VI.*, 235
- Two great sages of the world, *III.*, 414
- Two brothers, the story about, *IV.*, 154, 211-212, 213-214
- Two angels, *I.*, 24, 57, 95, 106, 130, 294, 350, 351, 376; *II.*, 313; *III.*, 95; *V.*, 5, 76, 118, 290, 306; *VI.*, 236
- Two hours, *I.*, 388; *II.*, 212; *IV.*, 266; *VI.*, 70
- Two days, *I.*, 246, 249, 349; *II.*, 14; *III.*, 88, 175; *V.*, 108; *VI.*, 33-34
- Two months, the duration of pregnancy, *VI.*, 275
- Two years, *I.*, 203; *II.*, 33, 63, 64, 70, 71, 122, 150, 192, 269, 270, 295; *IV.*, 59; *V.*, 278; *VI.*, 234, 239
- Two times daily, the sea flooded the earth, before Noah's birth, *I.*, 147
- Two witnesses, necessary in civil and religious law, *II.*, 362; *III.*, 274; *IV.*, 9; *VI.*, 261
- Two witnesses, Satan brings, on the Day of Atonement, *V.*, 38
- Two witnesses in Christian legend, the names of, *V.*, 157; *VI.*, 386, 400
- Two and a half hours, Nimrod in a swoon for, *I.*, 194
- Two adjutants, *I.*, 318; arms, *I.*, 354; bracelets, *I.*, 295; brazen dogs, *V.*, 16; camels, *I.*, 295; canopies, *I.*, 21; clouds, *V.*, 438; companies, *I.*, 383; consorts, *V.*, 49; crowns, *I.*, 19; *VI.*, 36; cubits, *III.*, 254-255; daughters, *I.*, 255, 396; *V.*, 144, 241; divisions of Sheol, *III.*, 101; donkeys, *II.*, 333; dragons, *VI.*, 461; drops of oil, *III.*, 179; elements, *I.*, 26; *V.*, 72; ells, *III.*, 50; Egyptian women, *II.*, 264; Ethiopians, *I.*, 99; faces, *I.*, 66; feet, *I.*, 71; *II.*, 206; fingers, *I.*, 317; friends, *VI.*, 328; garments, *II.*, 114; gates, *I.*, 19, 304; goats, *I.*, 331, 332; golden dogs, *III.*, 5; halves, *V.*, 18; hands, *II.*, 206; *V.*, 64; heads, *I.*, 10, 114, 306; *V.*, 143; heavens, *V.*, 10; Hebrew midwives, *II.*, 251; heroes, *III.*, 414; idols, *I.*, 195, 210; *VI.*, 372; inclinations, *II.*, 218; judges, *II.*, 8; kinds of hornets, *III.*, 347; *VI.*, 121; kinds of serpents, *VI.*, 115; kings, *II.*, 8; *IV.*, 74; lepers, *VI.*, 116; lions, *II.*, 332; loaves of bread, *VI.*, 231; meals, *VI.*, 16; men, *I.*, 399, 400, 401, 419; minas, *II.*, 42; nations, *I.*, 314; oxen, *I.*, 249; *III.*, 196-200; pairs of animals, *I.*, 163-164; parties of Egyptians, *VI.*, 10; Pharaohs, *V.*, 346; pigeons, *I.*, 166; pillars, *I.*, 122; precious stones, *III.*, 169; prophets, *I.*, 260; sacrifices, *I.*, 214; *V.*, 253; seahs, *III.*, 180; Seraphim, *V.*, 4; shekels, *IV.*, 208; shoulders, *II.*, 206; silver pieces, *II.*, 268; slaves, *I.*, 203, 369, 413; sons, *I.*, 149, 274, 369; spouts, *V.*, 210; stadia, *II.*, 6; stars, *I.*, 162; *V.*, 183; staves, *III.*, 159; strokes, *VI.*, 326; tables of stone, *I.*, 295; tablets of Seth, *V.*, 149; tears, *V.*, 286; turtle doves, *I.*, 166; twin-sisters, *V.*, 138, 296, 319; wagons, *III.*, 194; wings, *V.*, 25; wives, *I.*, 340; *V.*, 247; worlds, *I.*, 23, 59, 313
- Two years and a half, Abner espoused the cause of Saul's son for, *IV.*, 74
- Two hundred, as a round number, *I.*, 124, 131, 226, 418; *II.*, 164, 222, 229, 284; *IV.*, 105; *V.*, 158; *VI.*, 7, 474.
- Two hundred and four years, Israel's stay in Egypt lasted, *V.*, 420.
- Two hundred and eight sons of Haman, *IV.*, 430; *VI.*, 474.
- Two hundred and ten years elapsed between the Covenant of pieces and Moses' vision, *II.*, 318
- Two hundred and ten years, the duration of Israel's slavery in Egypt, *II.*, 324, 328; *V.*, 281, 420

- Two hundred and ten years, the age of Job at his death, **V.**, 384, 388.
- Two hundred and thirty parables, composed by Methuselah, **I.**, 141.
- Two hundred and thirty-two kingdoms, subject to Ahab's rule, **VI.**, 310, 311.
- Two hundred and forty-three years, length of Enoch's rule, **I.**, 128.
- Two hundred and forty-four persons, the families of Daniel's enemies numbered, **IV.**, 349.
- Two hundred and forty-eight commandments of the Torah, **III.**, 96; **VI.**, 38.
- Two hundred and forty-eight members of the human body, **III.**, 96; **IV.**, 274; **V.**, 233; **VI.**, 38.
- Two hundred and forty-eight rivers of balsam, the pious bathe in, **V.**, 125.
- Two hundred and forty-eight, the numerical value of Abraham, **V.**, 233.
- Two hundred and fifty men joined Korah in his rebellion, **III.**, 287-288, 289, 293, 303, 305; **VI.**, 100.
- Two hundred and fifty, as a round number, **III.**, 393; **IV.**, 28, 151; **VI.**, 7.
- Two hundred and fifty-two kingdoms, Ahab ruled over, **IV.**, 186.
- Two hundred and fifty-two years, the blood of Zechariah seethed for, **IV.**, 259.
- Two hundred and sixty-seven persons of the tribe of Benjamin, **IV.**, 21.
- Two hundred and seventy sections, Torah contains, **III.**, 289.
- Two hundred and seventy-three, the number of first-born among the tribes exceeded those of the Levites by, **III.**, 227.
- Two hundred and seventy-five leaves, possessed by Kikayon, **IV.**, 252.
- Two hundred and seventy-six lads of Shechem were circumcised, **I.**, 398.
- Two thousand, as a round number, **I.**, 3, 406; **II.**, 311-312; **III.**, 45, 138; **IV.**, 324, 325; **VI.**, 143.
- Two thousand and two hundred disciples of Elisha, **VI.**, 348.
- Two thousand and four hundred shekels, the weight of the vessels donated by the princes of the tribes, **III.**, 208.
- Two hundred thousand, as a round number, **III.**, 8; **IV.**, 67; **VI.**, 2-3.
- Two hundred and twenty thousand Ninevites, slain by Jacob, **I.**, 406.
- Two millions and a half, the number of horsemen in Sennacherib's army, **IV.**, 267.
- Twos, all things are in, **II.**, 219.
- Tyre, Hiram king of, **II.**, 37; **III.**, 163; **IV.**, 141, 335.
- Tyre, destroyed by the east wind, **III.**, 20.
- Tyre, Isaiah sent the prophets to, **VI.**, 374.
- Tyrian purple, produced by the snail, **II.**, 91.
- Tyrians, one of the seventy nations, **V.**, 194.

## U

- Ugliness of Adikam, Pharaoh and Satan, **II.**, 298; **V.**, 123, 413.
- Uncircumcised, Job and Esau were, **I.**, 315, 396; **V.**, 273, 314.
- Uncircumcised cannot bear the presence of the Shekinah, **IV.**, 146; **VI.**, 290.
- Unclean, rejected by the nostrils, **I.**, 60.
- Unclean, the, required to take a ritual bath, **I.**, 242.
- Unclean, tree of Abraham denied its shade to the, **I.**, 242.
- Unclean bread, not eaten by Abraham, **I.**, 243.
- Unclean things, Manoah's wife forbidden to eat, **III.**, 204; **VI.**, 206.
- Unclean, law concerning the, **III.**, 212, 213, 216, 242, 257.
- Unclean person, the message sent by an, **V.**, 185.
- Unclean animals, a donkey one of the, **VI.**, 207.

- Uncleanness of the lips of Adam and Eve, I., 87
- Uncleanness of the Egyptian woman, II., 267
- Uncleanness in the sanctuary, the atonement for, III., 195
- Uncleanness of Aaron and Miriam, III., 257
- Uncleanness of a corpse, III., 259
- Uncleanness of a leper, III., 259
- Uncleanness, priestly garments must be guarded against, III., 325
- Uncleanness, see also Impurity.
- Unicorn, horn of, created before his hoofs, I., 89; V., 116
- Unicorn, offered by Adam to God, I., 89
- Unicorn, the emblem on the flag of Manasseh, III., 238
- Unicorn, symbolical of Gideon, III., 238
- Unicorn, power of, III., 459
- Unicorn, not identical with the gajomarth, V., 116.
- Unity of mankind, V., 86-7.
- Unleavened bread, eaten by Abraham on Passover, I., 231
- Unleavened bread, Israelites took along, from Egypt, II., 375
- Unleavened bread, eaten by the Israelites in Egypt, III., 372
- Unleavened bread, see also Mazzot.
- Unmarried woman may not be alone with a man, VI., 276.
- Ur, father of Kangar, I., 174; V., 197
- Ur of Chaldees, Abraham hailed from, III., 17
- Ur, called Deli in Chaldean, V., 198
- Ur, called Uria, V., 211.
- Ura, Uria a corruption of, V., 198.
- Urbeti, the name of Haman's maternal grandfather, VI., 463.
- Uri, father of Bezalel, III., 249.
- Uria, land of, the location of, V., 211.
- Uria, a corruption of Ura, V., 198
- Uria, the Hittite, details concerning, IV., 88, 103, 126; VI., 252, 256, 265
- Uria of Kiriath-jearim, the prophet, the details concerning, IV., 296; VI., 386, 387.
- Uriel, the archangel, I., 17
- Uriel, Dan corresponds to, III., 232
- Uriel, instead of Phanuel, V., 23
- Uriel interred Adam, V., 125
- Uriel informs Noah beforehand of the flood, I., 148; V., 177
- Uriel, position of, at God's throne, III., 231, 232; VI., 82
- Uriel, the angel of Hades, V., 310
- Uriel, the encounter of, with Moses, V., 310-311, 423
- Uriel, the eighth from Israel, V., 310
- Uriel wrestled with Jacob, V., 310
- Uriel, the father of Orniash, VI., 293
- Uriel, identified with Suriel and Ariel, VI., 82, 293
- Uriel, teacher of various persons, III., 232; IV., 356; V., 149, 159
- Uriel, the meaning of the name of, III., 232.
- Urim and Thummim, the high priest clad in, II., 329; III., 377, 457
- Urim and Thummim, the time when they functioned, III., 172; VI., 69
- Urim and Thummim, advice given by the, III., 172, 399; IV., 94; VI., 69
- Urim and Thummim, engraving upon, III., 172-173; VI., 69, 70
- Urim and Thummim, meaning of the name of, III., 172
- Urim and Thummim, the law concerning the consultation of the, III., 414; IV., 75-76, 327; VI., 212
- Urim and Thummim, decision of, Palestine divided by, IV., 15; VI., 179
- Urim and Thummim, consulted by Phinehas, III., 409; IV., 51; VI., 212
- Urim and Thummim, consulted about Saul's appointment as king, IV., 65
- Urim and Thummim, consulted for David, IV., 75
- Urim and Thummim refused to answer Abiathar, VI., 279
- Urim and Thummim, present in the first Temple only, VI., 442.
- Urinaion of the donkey, V., 54.
- Urshana, details concerning, I., 161; V., 182.
- Ushpiziwnah, daughter of Asdrubal, details concerning, II., 166, 167.
- Usurer, excluded from the resurrection, IV., 333; VI., 421.
- Usury, the punishment for taking, II., 312

Usury, exacted by Joram, *IV.*, 189, 190  
 Usury, Mordecai refused to accept, *IV.*, 397, 398  
 Usury, practiced by Lot, *V.*, 240.  
 Uz, father of Deborah, *I.*, 369; *V.*, 300  
 Uz, son of Nahor, details concerning, *V.*, 300, 384  
 Uz, identified with Job, *V.*, 384  
 Uz, land of, details concerning, *II.*, 231, 250, 254; *V.*, 384.  
 Uzal, Zaba the Latin corruption for, *V.*, 197.  
 Uzi, father of Yaniah, venerated as a god, *II.*, 158.  
 Uzit, a daughter of Amoram, *II.*, 39.  
 Uzza, one of the fallen angels, *I.*, 152; *V.*, 170  
 Uzza taught men the magic arts, *I.*, 124  
 Uzza, the guardian angel of Egypt, *III.*, 17, 23, 24, 25; *VI.*, 8, 293, 295  
 Uzza, abbreviated form of Jehouzza, *V.*, 152  
 Uzza, identical with Shemhazai, *V.*, 152  
 Uzza opposed the creation of man, *V.*, 170

Uzza, the prince of the sea, *VI.*, 8  
 Uzza, one of the seventy elders, *III.*, 250.  
 Uzzah, killed in trying to prevent the ark from falling, *III.*, 395, 396; *VI.*, 257.  
 Uzzi, the father of Elyoram, *II.*, 37  
 Uzzi, a fallen angel, *V.*, 170.  
 Uziah, king, possessed the forehead of Adam, *I.*, 59  
 Uziah, afflicted with leprosy, *I.*, 60; *III.*, 214, 303, 458; *IV.*, 127, 262, 264; *V.*, 141; *VI.*, 357, 363  
 Uziah tried to assume the rights of priesthood, *III.*, 303; *IV.*, 262; *VI.*, 357  
 Uziah occupied the throne for a time during Amaziah's lifetime, *IV.*, 260; *VI.*, 355  
 Uziah, earthquake in the time of, *IV.*, 262; *VI.*, 358  
 Uziah, Amos killed by, *IV.*, 262  
 Uziah, devoted to husbandry, *VI.*, 358  
 Uziah, son of Ben Sira, *VI.*, 402.  
 Uzziel, the peaceful character of, *III.*, 191, 286.

## V

Vaizatha, the youngest son of Haman, *IV.*, 444.  
 Valeria, one of the proselytes, *VI.*, 412.  
 Valley, Emtelai found Abraham in a, *I.*, 188, 189, 190  
 Valley of the giants, battle of the, *IV.*, 92  
 Valleys, creation of, *I.*, 79-80, 140; *V.*, 152  
 Valleys, made high by the clouds of glory, *II.*, 375; *III.*, 337-338; *VI.*, 116.  
 Value of everything created by God, *V.*, 102.  
 Vampire spirits, Ornia's one of the, *IV.*, 151.  
 Vanity of Pharaoh and his people, *II.*, 371.  
 Vashti, a reigning queen, *IV.*, 189  
 Vashti, beauty of, *IV.*, 273, 374, 376  
 Vashti, banquet of, *IV.*, 372-3

Vashti, the shrewdness of, *IV.*, 373  
 Vashti, father of, *IV.*, 373, 375; *VI.*, 455  
 Vashti, refusal of, to appear naked, *IV.*, 374, 375-376; *VI.*, 455, 456  
 Vashti, cruelty of, *IV.*, 375  
 Vashti, execution of, *IV.*, 378, 379, 394, 442, 445; *VI.*, 456-457, 478  
 Vashti and Daniel, *IV.*, 378  
 Vashti refused to give permission to rebuild the Temple, *IV.*, 379  
 Vashti, picture of, replaced by Esther's, *IV.*, 385  
 Vashti, compared with Esther, *IV.*, 428; *VI.*, 473  
 Vashti, the marriage of Ahasuerus to, *VI.*, 452  
 Vashti did not deserve capital punishment, *VI.*, 455.  
 Vault of heaven, see Heaven, vault of.  
 Vegetable man, Yaddua identified with, *VI.*, 123

- Vegetables, Rakyon sold, to earn a living, I., 225
- Vegetables, the proverb concerning, II., 335
- Vegetables, handful of, formed a meal for King Hezekiah, IV., 271
- Vegetables, animals spring forth from the putrefaction of, V., 58.
- Vegetarianism, I., 71.
- Vegetation of Egypt, destroyed by hail, II., 357.
- Veil divides the holy from the most holy in the Tabernacle, I., 51
- Veil of the Temple, rescued by an angel, VI., 410.
- Veins of man, created from white dust, I., 55
- Veins of Enoch, made of of fire, I., 140
- Veins of the child come from the father, III., 100
- Veins, 365, possessed by man, V., 81.
- Venom of the scorpion, I., 16; II., 312
- Venom of serpents, V., 20
- Venom dropped from the angel's hand, causes death, V., 78.
- Venus, light of, I., 20
- Venus, the function of, II., 307
- Venus lies upon the sun, II., 307
- Venus, the size of, II., 307
- Venus, one of the seven planets, III., 151
- Venus, a morning star, IV., 365; VI., 451
- Venus, an angel, V., 153
- Venus, Aniel in charge of, V., 164.
- Verdicts, partial, the breastplate of the high priest atones for, III., 169.
- Vermin, origin of, I., 79; V., 102
- Vermin, those who came near the Shekinah safe from, V., 152.
- Vernal equinox, the poisoning of the water at the, VI., 204
- Vernal equinox, the water of Egypt changed to blood at the, VI., 204.
- Verses, recited in the hymns of praise, I., 44-45
- Verses, quoted by God, and letters of alphabet, V., 6.
- Vespasian destroyed the Temple, I., 314
- Vespasian, the ruler of the world, V., 200.
- Vessel of the evil one, the serpent, I., 98; V., 123
- Vessel of manna, the creation of, V., 109
- Vessels, drinking, the teraphim transformed into, I., 373.
- Vestibule of the house, Zuleika sat in the, II., 53.
- Vetches, bitter, eaten in time of famine, VI., 269
- Vetches, priestly gifts are set aside from, VI., 269.
- Viceroy of Egypt, permitted to use the silver cup, V., 352
- Viceroy of Palestine, present at Isaac's circumcision, I., 263
- Viceroy of Palestine, vanquished by Joshua, I., 263.
- Vices, avoided by the pious, II., 203
- Vices of the Egyptians, III., 86.
- Vigils of Joseph della Reyna, IV., 230.
- Vine of gold covers the canopy of the just, I., 20
- Vine, originally bore 926 varieties of fruit, I., 112
- Vine of Noah bore fruit the same day, I., 167
- Vine of Noah, the offshoot of the tree of knowledge, I., 167; V., 190
- Vine, cultivation of, caused Noah to lose his piety, I., 167
- Vine, Adam took a, with him from Paradise, I., 167; V., 190
- Vine, Satan caused the blood of four animals to flow under the, I., 168
- Vine, seen by the chief butler of Pharaoh in his dream, II., 61
- Vine, symbolical of humility, II., 138
- Vine, Gideon compared to a, IV., 41; VI., 201
- Vines, Israelites wanted to have, III., 318
- Vines of Palestine, gigantic size of, III., 270; VI., 94.
- Vineyard, Israel compared to a, IV., 27
- Vineyard, a metaphor for woman, VI., 118
- Vineyards of Isaac and Joseph, I., 323; II., 75.
- Violet, one of the colors used in the Tabernacle, III., 117.
- Violins resounded in Sodom, I., 255.
- Viper cures eruptions, I., 42
- Viper, poison of, antidote to, I., 42.
- Virgil legend, a reminiscence of, VI., 421.



- Virgin, first and second Adam created out of a, **V.**, 72
- Virgin soil, a Christological explanation of, **V.**, 72
- Virgin soil, Adam formed of, **V.**, 72
- Virgin, one of the twelve signs of the Zodiac, **IV.**, 401
- Virgin birth of Ben Sira, **VI.**, 401
- Virginity, the test of, **VI.**, 213
- Virgins, eighty-five, of Shechem, captured by Simon and Levi, **I.**, 399
- Virgins, the Temple curtains woven by, **IV.**, 304; **VI.**, 396.
- Virgo, Istehar transformed into the star called, **V.**, 169.
- Virtue of refraining from slander, **V.**, 406-407
- Virtues of the pious, **I.**, 260-261; **II.**, 203, 221; **V.**, 326
- Virtues of Abraham, **I.**, 300-301
- Virtues of Isaac, **I.**, 311; **V.**, 249, 270
- Virtues of Issachar, **II.**, 204
- Virtues of Jacob, **I.**, 345, 353; **V.**, 270
- Virtues of Jacob's sons, **II.**, 187; **V.**, 378
- Virtues of Joseph, **II.**, 48, 73, 124, 193, 206; **III.**, 58; **V.**, 270, 325, 344, 370, 376
- Virtues of Judah, **II.**, 143
- Virtues of Manasseh and Ephraim, **II.**, 77
- Virtues of Zipporah, **V.**, 411
- Virtues, three, of Israel in Egypt, **III.**, 200; **VI.**, 76
- Virtues, sent to assist Eve, **V.**, 134.
- Visible, the, heard by Israel on Sinai, **III.**, 106; **VI.**, 43.
- Vision, Enoch's prayer answered in a, **I.**, 126
- Vision of the stork and heron, **V.**, 59
- Vision of the demons and angels, **V.**, 108.
- Voice of Adam, possessed by Zerubbabel, **I.**, 59; **V.**, 79, 80
- Voice of Amram, God revealed Himself to Moses in the, **II.**, 305
- Voice of Dan, the power of, **II.**, 106
- Voice of Esau in the presence of Isaac, **I.**, 329
- Voice of God, see God, voice of
- Voice of Jacob, recognized by Isaac, **I.**, 333
- Voice of Jeremiah, fully developed at birth, **IV.**, 294
- Voice of Joseph, the sweetness of, **II.**, 90
- Voice of Judah, the power of, **I.**, 406; **II.**, 104, 106; **V.**, 354
- Voice of the infant Moses, **II.**, 267
- Voice of the dying, the power of, **I.**, 59
- Voice of man, compared with that of woman, **I.**, 67
- Voice from the earth, the proclamation of, concerning Abel, **I.**, 100-101
- Voice of an archangel, heard by Job, **II.**, 231-2
- Voice, small, still, preceded God's revelation to Elijah, **IV.**, 200
- Voice from Rome, power of, **V.**, 39
- Voice from behind the heavenly curtain, **V.**, 250
- Voice of the Temple hall, the proclamation of, **VI.**, 221
- Voice, gate of, **VI.**, 322
- Voice of Moses, heard throughout Egypt, **II.**, 374; **V.**, 348, 436
- Voice of Pharaoh, heard throughout Egypt, **II.**, 370
- Voice of Rachel from the grave, **II.**, 21
- Voice of Simon, power of, **II.**, 16; **V.**, 329, 354
- Voice, heavenly, from Mt. Horeb, **I.**, 26; **V.**, 38, 415
- Voice, heavenly, warns travelers, **I.**, 29
- Voice, heavenly, spoke to Adam and Eve, **I.**, 74, 289
- Voice, heavenly, Isaac revived by the, **I.**, 282
- Voice, heavenly, absolved Judah and Tamar from guilt, **II.**, 36
- Voice, heavenly, ordered the serpent to spew Moses out, **II.**, 295
- Voice, heavenly, announced Sinai as the spot for the revelation, **III.**, 83
- Voice, heavenly, form and power of, **III.**, 210
- Voice, heavenly, audible to none but Moses, **III.**, 210
- Voice, heavenly, quieted Moses and Aaron, **III.**, 179
- Voice, heavenly, announced to Moses his impending death, **III.**, 418, 439, 441, 448, 449, 450, 464, 471, 473
- Voice, heavenly, other announcements made to Moses by the, **III.**, 471; **IV.**, 309; **VI.**, 162

- Voice, heavenly, announced the punishment of Uzziah, **III.**, 303
- Voice, heavenly, announced the punishment of Israel, **III.**, 335
- Voice, heavenly, the announcement of, at Joshua's appointment, **III.**, 438
- Voice, heavenly, instructed Israel to acknowledge Joshua, **III.**, 466
- Voice, heavenly, reminded Boaz of the law concerning intermarriage with Moabites, **IV.**, 33
- Voice, heavenly, announced the future birth of Samuel, **IV.**, 59
- Voice, heavenly, proclamation of, concerning Saul, **IV.**, 67, 72
- Voice, heavenly, announced the division of the kingdom, **IV.**, 77
- Voice, heavenly, warns the angels not to punish Absalom in Hell, **IV.**, 107
- Voice, heavenly, announcements made to Solomon by, **IV.**, 130, 131, 154
- Voice, heavenly, the plea of, in behalf of Solomon, **VI.**, 295
- Voice, heavenly, the proclamation of, concerning the guests at the Temple dedication, **IV.**, 156
- Voice, heavenly, pronounced R. Eliezer's view correct, **IV.**, 219
- Voice, heavenly, the announcement made to Obadiah's widow by, **IV.**, 241
- Voice, heavenly, prevented the Seraphim from consuming Uzziah, **IV.**, 262
- Voice, heavenly, the announcement of, concerning Hezekiah, **IV.**, 272
- Voice, heavenly, resounded in Nebuchadnezzar's palace, **IV.**, 300; **VI.**, 390
- Voice, heavenly, announcement of, made to Nebuchadnezzar, **IV.**, 334, 339
- Voice, heavenly, proclamation of, concerning Nebuchadnezzar, **VI.**, 394
- Voice, heavenly, announcement made to Haman by the, **IV.**, 431; **VI.**, 465, 475
- Voice, heavenly, announcement of, before the birth of a male child, **V.**, 75
- Voice, heavenly, corroborated the statement made by mortals, **V.**, 335
- Voice, heavenly, told the people of the use made of the hooks of the Tabernacle, **VI.**, 72
- Voice, heavenly, sanctioned the greeting of Boaz with the name of God, **VI.**, 191
- Voice, heavenly, Balaam declared a magician by, **VI.**, 144
- Voice, heavenly, testified to Samuel's integrity, **VI.**, 228
- Voice, heavenly, proclamation of the, heard by Isaiah, **VI.**, 358
- Voice, heavenly, spoke to Abraham, **I.**, 305; **VI.**, 398
- Voice, heavenly, the announcement made to Jeremiah by the, **VI.**, 400
- Voice, heavenly, announcement of, to Ben Sira, **VI.**, 402
- Voice, heavenly, appeared after the cessation of prophecy, **VI.**, 442
- Voice, inaudible, resounding throughout the universe, **V.**, 39.
- Vow of Darius and Cyrus, **IV.**, 344; **VI.**, 440
- Vow of Esau, **I.**, 390
- Vow of Jephthah, **IV.**, 43, 44, 46; **VI.**, 203
- Vow of Jonah, **IV.**, 250; **VI.**, 350
- Vow of Moses, details concerning, **III.**, 128, 311, 421; **VI.**, 54
- Vow of On, **III.**, 301
- Vow of Sennacherib, **IV.**, 269
- Vow, the punishment for non-fulfillment of, **I.**, 411; **III.**, 301; **V.**, 316; **VI.**, 350
- Vow, made by ship-wrecked people, **VI.**, 285
- Vows, the law regarding absolution from, **III.**, 128, 417, 421; **IV.**, 292, 402; **VI.**, 54
- Vows of Jacob, the details concerning, **I.**, 352, 411, 412; **II.**, 134; **III.**, 89-90; **IV.**, 46
- Vows of David and his wives, **IV.**, 83, 102, 129
- Vows, see also Oaths.
- Vretil, Enoch's teacher, **V.**, 159.
- Vulture will announce the advent of the Messiah, **I.**, 45
- Vulture, hymn of, **I.**, 45; **V.**, 62.

## W

- Wadi, the meaning of, V., 209.
- Wages of Jacob for working for Laban, I., 357; V., 294
- Wages of Jochebed for nursing Moses, II., 268
- Wages of the laborer, law concerning, III., 419.
- Wagon, David had the ark carried on a, III., 194, 395
- Wagon, the ark may not be carried in a, IV., 96; VI., 257
- Wagons, used by Jacob to come to Egypt, II., 114
- Wagons, given to Joseph's brethren, II., 114, 119
- Wagons, Israelites carried their possessions on, II., 370
- Wagons, not permitted to be exported from Egypt, V., 356
- Wagons, burnt by Judah, V., 358
- Wagons of the Tabernacle, III., 193.
- Walk, upright, of man makes him resemble the angels, I., 50
- Walk, Joseph elegant in his, II., 44.
- Wall of iron of the city of Hagar's sons, I., 298
- Wall, erected by Jacob and Laban, III., 364; VI., 127
- Wall of Jerusalem, IV., 92
- Wall of Saba, II., 284; V., 409
- Walls of Cain's cities, I., 115
- Walls of Hazor, I., 410
- Walls of Sartan, I., 411
- Walls of Egypt and Goshen, II., 109, 112
- Walls of the cities, Jacob greeted by people standing on the, II., 120
- Walls, built by Eliezer, III., 344
- Walls, fall of the, at the voice of Sisera, IV., 35; VI., 195
- Walls, miraculous lowering of, IV., 92; VI., 255
- Walls of Jerusalem, the miraculous sinking of, VI., 395.
- War, invention of the instruments of, I., 118, 125
- War, towers built as a protection against, I., 175, 179, 180
- War between the four and the five kings, the details of, I., 229, 231, 234, 240; III., 343; V., 223, 230, 260
- War, booty of, I., 270
- War, accoutrements of, Jacob bade his sons not to appear in the, II., 80
- War, window of, in the first heaven, II., 306
- War, chariots used in, II., 333
- War, the procedure in waging, II., 342
- War, the conduct of the king in, III., 12
- War exists only in this world, III., 35
- War, a punishment for murder, III., 101
- War, the noise of, III., 128
- War, priest of, III., 187; VI., 75
- War, men over twenty years qualified to go to, III., 224, 225
- War, declaration of, permitted only after the failure of overtures for peace, III., 341, 405
- War between the sea and the woods, V., 27
- War, angel of, V., 71
- War, Israelites did not engage in, on the Sabbath, VI., 5
- War of confusion, waged by God, VI., 228
- War, sacrificial meat could be eaten in time of, only, VI., 232
- War, severity of, VI., 233
- War, offensive and defensive, VI., 254
- War, broken tables of the law carried to, III., 158.
- Warfare of the Israelites, humane method of, III., 409.
- Warm water in the dark, given to a sick man who may not drink wine, I., 329.
- Warning, given to Pharaoh before all the plagues except three, II., 348, 352, 355; V., 427, 428
- Warning, necessary in criminal law, III., 130
- Warning by witnesses, issued to Zelophead not to violate the Sabbath, III., 240
- Warning, Agag condemned without, IV., 68.

- Warriors, angels disguised as, *I.*, 391
- Warriors in ancient Israel had to be purified before going to war, *VI.*, 25.
- Wars, foreknowledge of, given to Adam, *I.*, 92.
- Washerwoman, experiences of a, in the tomb of David, *IV.*, 120-121.
- Washing, see also Bathing
- Washing of the feet, *I.*, 242, 302, 367
- Washing on awakening in the morning, *III.*, 437
- Washing of the hands before prayer and meals, *III.*, 437; *IV.*, 219; *VI.*, 282.
- Wasp, David rescued by a, *IV.*, 90-91
- Wasps destroyed the Amorites, *VI.*, 120.
- Watchers, the angels of heaven are termed, *I.*, 126, 127.
- Water, creation of, *I.*, 8, 83, 135; *III.*, 314; *V.*, 107
- Water, percentage of, in the world, *I.*, 11; *V.*, 13, 70
- Water, properties of, *I.*, 24, 67, 200, 212; *II.*, 206, 356; *III.*, 162
- Water, things created out of, *I.*, 26, 28, 122; *II.*, 341; *V.*, 14, 16, 22, 41, 49, 70, 72; *VI.*, 66
- Water which irrigates the earth flows from beneath the tree of life, *I.*, 70
- Water, angels of, *I.*, 83; *II.*, 306; *IV.*, 302
- Water, Adam and Eve stand in, for penance, *I.*, 87, 88; *V.*, 115
- Water, dearth of, in various places, *I.*, 115, 353; *III.*, 38, 51, 308, 309, 349; *V.*, 302
- Water, destruction of the world by, *I.*, 122; *II.*, 256; *V.*, 394
- Water, not given to Abraham while in prison, *I.*, 198, 199
- Water, Torah likened to, *I.*, 229; *II.*, 304, 346
- Water, ordeal of, *I.*, 270; *III.*, 130; *IV.*, 64, 295; *V.*, 247; *VI.*, 200, 225-6, 385
- Water, given in the dark to a sick man who may not drink wine, *I.*, 329
- Water, miraculously remained on top of the well, *I.*, 354
- Water, brought forth by Judah by digging his finger into the ground, *I.*, 408
- Water, used in magic, *II.*, 159, 352
- Water, parable about, *II.*, 206
- Water-carrier, Job's wife became a, *II.*, 235
- Water, thorn bush requires ample, *II.*, 304
- Water, streams of, in the first heaven, *II.*, 306
- Water, heavens consist of, *V.*, 7
- Water, the miraculous flowing of the, from the rock, *II.*, 322; *III.*, 43, 52, 254; *VI.*, 91, 154, 207
- Water supply of the enemy, cut off in war, *II.*, 342
- Water, Egyptians forced the Israelites to draw, *II.*, 343
- Water, frogs inhabit, *II.*, 346
- Water, drinking, Red Sea yielded, *III.*, 22
- Water, miraculously given to the Israelites in the desert, *I.*, 83; *III.*, 38
- Water, Egyptians wanted to destroy Israel by, *III.*, 66
- Water, some of the worshipers of the Golden Calf died through, *III.*, 130; *VI.*, 54
- Water, purification from uncleanness by, *III.*, 257
- Water, the occasion for the punishment of Moses, *III.*, 314; *V.*, 18-19
- Water, the effect of, on the body and soul, *III.*, 382; *VI.*, 135
- Water could not harm the Amorite books and idols, *IV.*, 23
- Water, changed into fire, *IV.*, 40
- Water, miraculous flowing of, from Samson's mouth, *IV.*, 48
- Water, hot, dissolved the double-headed Cainites, *IV.*, 132
- Water for the Temple, brought by the demons, *IV.*, 152
- Water, drinking, of Asmodeus, *IV.*, 166
- Water, heavenly fire licked up, *IV.*, 199
- Water, poured over Elijah, the miracle connected with, *IV.*, 199; *VI.*, 320
- Water-bearer, one of the twelve signs of the Zodiac, *IV.*, 402
- Water-springs, Sisera forbade the Israelites from using, *IV.*, 422
- Water of the ocean, salty, *V.*, 11, 49
- Water, the primeval element, *V.*, 14, 16, 18, 22

- Water, drawn from the ocean by the clouds, V., 27, 28
- Water, stream of, in Paradise, V., 29, 83
- Water, quantity of, needed by Behemoth, V., 42
- Water, talking of, V., 61
- Water spirits, V., 87, 204
- Water ministers to the demon, V., 87
- Water bubbles, designated as bride, V., 183
- Water, babies immersed in, V., 215
- Water, the pious provide their neighbors with, V., 280
- Water, birds as guides to, VI., 16
- Water, drawing of, the best time for, VI., 22
- Water, human body consists of, VI., 42
- Water, one of the four elements, VI., 42
- Water from Jerusalem, taken by the Israelites to Babylon, VI., 79
- Water, miracles connected with, VI., 116-117
- Water, poisoning of, the cause of, VI., 204
- Water libation of the Feast of Tabernacles, VI., 261
- Water, sprinkling of, in magic, VI., 287
- Water, God's glory not manifested on, VI., 349
- Water, bags of, carried by the princes of Judah, VI., 405
- Water, the palaces of four kings erected over, VI., 425
- Water of Africa, Yaniah's illness due to, II., 160
- Water of Egypt remained in its natural state for the Hebrews, V., 428
- Water of India, brought for Solomon, IV., 149
- Waters of Jericho, the miraculous healing of, IV., 239-240
- Waters of Kidron turned into fire, VI., 308
- Waters of Kitor, IV., 143
- Waters, Moses caused the, to become dry, II., 264
- Waters of Egypt turned to blood, II., 348, 349; IV., 40; VI., 117, 204
- Waters lie over the sea, I., 10
- Waters separate Heled from Tebel, I., 11
- Waters, put under the mountains, I., 14; V., 26
- Waters above and below the firmament, details concerning, I., 13, 14, 15, 70; III., 151; V., 17, 18, 26; VI., 10
- Waters, rebellion of, I., 14, 18; V., 16, 17, 18, 26
- Waters, separation of, paralleled by the division of the waters of the Red Sea, I., 51
- Waters, the earth founded upon, I., 54
- Waters of the earth, plants nourished from, during the days of creation, I., 70
- Waters, masculine and feminine, I., 162; V., 17, 18, 27, 28, 182, 183
- Waters rose of their own accord from the well for various persons, I., 242, 243, 295, 354; II., 291; III., 53; V., 293
- Waters of the universe divided at the time of the crossing of the Red Sea by Israel, III., 20
- Waters, bitter, turned sweet, III., 39, 469
- Waters of the abyss, details concerning, IV., 96; V., 27, 39, 49, 59; VI., 10
- Waters of the abysses, see also Abysses, water of
- Waters, song of the, I., 15; V., 18, 61; VI., 12
- Waters, submission of, to God's command made creation possible, V., 18
- Waters, weeping of, V., 26
- Waters, salt, absorb the sweet, V., 27
- Waters enter unto the ocean, V., 27
- Waters of Shiloah, the souls bathe in, V., 125
- Waters below the Holy of Holies, VI., 258.
- Waves of the sea fail against the woods, V., 27.
- Waw, letter, details concerning, I., 7
- Waw and He, see He and Waw.
- Wax, figures of, made by Balaam, II., 159
- Wax, heavenly decree sealed in, IV., 416
- Wax, selling of, the occupation of the poorest, IV., 109; VI., 268
- Wax candles, sold by Jews in Rome, VI., 264.
- Wealth, diminished by travel, I., 218
- Wealth, window of, in the first heaven, II., 306
- Wealth, one of the qualifications of a prophet, III., 141
- Wealth, one of the three gifts given by God, III., 414

- Wealth, the means used by an idolater to obtain, **IV.**, 50
- Wealth, predestination of, **V.**, 75-76
- Wealth, Adam will not gain, **I.**, 98
- Wealth of Egypt, **II.**, 125; **V.**, 361
- Wealth of the inhabitants of Ge and Ziah, **I.**, 114, 115
- Wealth of the cities of sin, the cause of their cruelty, **I.**, 248; **V.**, 237
- Wealth, persons noted for their, Deborah, **VI.**, 196; Esau, **II.**, 218; Haman, **III.**, 415; **VI.**, 146; Hanina's father, **I.**, 118; Isaac, **I.**, 323, 343; **V.**, 279, 287, 288; Jacob, **I.**, 343, 353, 371, 393, 394; **II.**, 4, 205; **V.**, 287, 288; Jehoshaphat, **IV.**, 185; Jethro, **III.**, 64; Job, **II.**, 228; Joseph, **II.**, 4, 75, 125; Korah, **III.**, 415; **VI.**, 146; Lot, **I.**, 257; Rakyon, **I.**, 226; Solomon, **IV.**, 129, 130; **VI.**, 281
- Wealth of the Israelites, **II.**, 371, 372; **VI.**, 68
- Wealth of the tribes of Gad and Zebulun, **III.**, 171, 222.
- Wealthy, favored by the laws of the Sodomites, **I.**, 249
- Wealthy, who became poor, regarded as dead, **I.**, 364
- Wealthy should not be favored by the judge, **III.**, 71
- Wealthy, the winter and summer residences of the, **IV.**, 186; **VI.**, 311.
- Weaning of Isaac, **I.**, 273
- Weaning, the age of, **VI.**, 234.
- Weapons of the angels, **I.**, 132, 382
- Weapons, five sorts of, carried by the Israelites, **III.**, 15
- Weapons, received by Israel on Sinai, **III.**, 132
- Weapons, one may not enter a school with, **III.**, 386
- Weapons, mentioned by Isaac, **V.**, 282
- Weapons, concealed, Jacob's people had, **V.**, 308
- Weapons, invention of, **I.**, 118, 125; **V.**, 403
- Weapons, the miraculous breaking of the, **V.**, 424
- Weapons, a woman forbidden to use, **VI.**, 198.
- Weasel, the proverb concerning the, **III.**, 354
- Weasel, prohibition of the meat of, **V.**, 55
- Weasel, no corresponding species of, in the water, **I.**, 26; **V.**, 57
- Weasel, impregnation and birth of, **V.**, 55.
- Weather, Moses had power over, **II.**, 360.
- Wedding of Adam and Eve, **I.**, 68; **V.**, 90
- Wedding of Jacob, **I.**, 358, 360
- Wedding of Joseph and Asenath, **II.**, 174
- Wedding canopy, used at the remarriage of Amram and his wife, **II.**, 262
- Wedding feasts of Job's children, **V.**, 385
- Wedding day, the bridegroom pardoned for his sins on, **I.**, 345.
- Wednesday, Korah and his company visit the Messiah on, **I.**, 23
- Wednesday, an unlucky day, **V.**, 39
- Wednesday, Moses died on a, **VI.**, 167.
- Weeds, animals restricted to, after the creation of Adam, **I.**, 95.
- Week, see also Seven days
- Week, Enoch appeared before his disciples once a, **I.**, 128
- Week of mourning for Methuselah, **I.**, 154; **V.**, 175
- Week of mourning for Samuel, **IV.**, 69-70
- Week, light kindled by Sarah burnt all, **I.**, 297
- Week, each plague sent on the Egyptians lasted a, **II.**, 348, 359; **V.**, 427
- Week, spent on Sinai by Moses, **III.**, 109
- Week, Absalom clipped his hair once a, **IV.**, 105
- Week, days of the, and Israel, **IV.**, 399-400; **VI.**, 464
- Week, angels could not return to heaven after the absence of a, **V.**, 172
- Week, warning of, preceded each Egyptian plague, **V.**, 427
- Week, Samson lived with the woman from Timnah for a, **VI.**, 208
- Week day, David died on a, **VI.**, 271
- Week days, Joseph gave his brethren garments for, **II.**, 114.
- Weeping of Aaron, **II.**, 267; **III.**, 317, 329
- Weeping of Abraham, **I.**, 189, 192, 275, 276, 281, 287, 300, 301, 304; **VI.**, 398
- Weeping of Abraham's servants, **I.**, 276, 287
- Weeping of Adam and Eve, **I.**, 81, 88, 89, 93, 113



- Weeping of Asenath, **II.**, 76, 172, 173, 178  
 Weeping of Asmodeus, **IV.**, 167  
 Weeping of Baruch, **IV.**, 323  
 Weeping of Benjamin, **II.**, 113  
 Weeping of Cain, **I.**, 111  
 Weeping of Cyrus at the destruction of the Temple, **VI.**, 433  
 Weeping of David, **IV.**, 104; **VI.**, 266  
 Weeping of Ebed-melech, **IV.**, 299–300  
 Weeping of the Egyptians, **II.**, 79  
 Weeping of the Egyptian women, **II.**, 149  
 Weeping of the elders of Israel, **III.**, 384; **IV.**, 27  
 Weeping of Eleazar, **III.**, 384; **VI.**, 113  
 Weeping of Elijah, **IV.**, 233  
 Weeping of Emtelai over Abraham, **I.**, 191  
 Weeping of Enoch in a dream, **I.**, 130  
 Weeping of Esau, **I.**, 337, 338, 339; **IV.**, 418  
 Weeping of Eve, **I.**, 88, 94, 96, 101  
 Weeping of Ezekiel, **IV.**, 331  
 Weeping of the persons resurrected by Ezekiel, **IV.**, 333  
 Weeping of Isaac, **I.**, 275, 276, 281, 286, 287, 300, 301, 302  
 Weeping of Israel **II.**, 299; **III.**, 92, 139, 284, 317, 328, 434, 437, 439, 464, 473; **IV.**, 27, 39, 311, 313, 316, 320, 368, 423; **VI.**, 5, 152, 280, 422  
 Weeping of Israel without cause, **III.**, 276; **VI.**, 96  
 Weeping of Jacob, **I.**, 331, 355, 378, 382; **II.**, 25, 28, 89, 92, 214, 398  
 Weeping of the sons of Jacob, **II.**, 27, 94; **V.**, 350  
 Weeping at Jacob's funeral, **II.**, 152–3  
 Weeping of Jeremiah, Nebuchadnezzar moved by, **VI.**, 395, 405  
 Weeping of Job's wife, **II.**, 236, 238  
 Weeping of Job's friends, **II.**, 237, 238–239  
 Weeping of Jonah, **IV.**, 252  
 Weeping of Joseph, **II.**, 11, 14, 15, 19, 20, 21, 85, 96, 113, 121, 167; **V.**, 351  
 Weeping of Joshua, **III.**, 433, 439, 475  
 Weeping of Judah, **II.**, 27, 106  
 Weeping of Leah, 359, 362  
 Weeping of the Messiah, **V.**, 32  
 Weeping of Methuselah, **I.**, 145  
 Weeping of Mordecai, **I.**, 338  
 Weeping of Moses, **II.**, 267; **III.**, 110, 111, 139, 317, 321, 322, 329, 384, 401, 404, 433, 435, 450, 452, 464, 465; **IV.**, 306, 309; **VI.**, 113, 162, 163, 397  
 Weeping of Moses' wife, **VI.**, 162  
 Weeping of Nebuchadnezzar, **IV.**, 334  
 Weeping of the Ninevites, **IV.**, 250, 251  
 Weeping of Noah and his family, **I.**, 162, 165  
 Weeping of Nun, **VI.**, 169  
 Weeping of On's wife, **III.**, 301  
 Weeping of Pharaoh, **II.**, 368  
 Weeping of the nobles of Pharaoh, **II.**, 297  
 Weeping of Rachel, **II.**, 135  
 Weeping of Rebekah, 342, 345; **V.**, 287  
 Weeping of Reuben, **II.**, 201  
 Weeping of the corpse of Sammael's son, **I.**, 155  
 Weeping over Samuel, **IV.**, 70  
 Weeping of Sarah, **I.**, 275, 276, 280, 286  
 Weeping of Saul, **VI.**, 236  
 Weeping of Seth, **I.**, 94  
 Weeping women only remained in Shechem, **I.**, 400  
 Weeping of Sheilah, **IV.**, 44, 45  
 Weeping of Shemhazai and his sons, **I.**, 149, 150  
 Weeping of Solomon, **IV.**, 169  
 Weeping of Zebulun, **II.**, 11, 205  
 Weeping, Zedekiah lost his vision through, **IV.**, 293  
 Weeping of Zuleika, **II.**, 46, 52  
 Weeping of the souls of the pious, **I.**, 17; **VI.**, 398  
 Weeping of the fox, **I.**, 40  
 Weeping of the dying man, **I.**, 59; **V.**, 77  
 Weeping of all beings at the fall of Adam, **I.**, 80  
 Weeping of Satan, **I.**, 88  
 Weeping of the angels, **I.**, 141, 281, 328; **III.**, 474; **IV.**, 306, 415, 416, 424, 426; **V.**, 251; **VI.**, 397, 398, 472  
 Weeping of the builders of the Tower of Babel, **I.**, 179  
 Weeping of Michael, **I.**, 300, 301, 302; **III.**, 449, 467; **VI.**, 159  
 Weeping on the day of Atonement, **II.**, 27  
 Weeping, window of, in heaven, **II.**, 306  
 Weeping of the wicked in Hell, **II.**, 310, 312

- Weeping of the spies and their families, **III.**, 275-276
- Weeping of God, **III.**, 473, 474
- Weeping of the trees, **IV.**, 44, 45
- Weeping of a poor man, **IV.**, 205
- Weeping of the fisherman, **IV.**, 221
- Weeping of the Patriarchs over the destruction of the Temple, **IV.**, 306
- Weeping of the Torah, **IV.**, 415
- Weeping of the sun and moon, **IV.**, 415, 416
- Weeping of primeval elements of creation, **V.**, 18
- Weeping of the waters, **V.**, 26
- Weeping of heaven and earth, **VI.**, 162
- Weeping for Belti, **VI.**, 204
- Weeping accompanied the offering of human sacrifices, **VI.**, 255.
- Weight, the custom of dedicating to the Temple gold corresponding to the increase of one's, **IV.**, 189; **VI.**, 313.
- Weights and measures, Cain the author of, **I.**, 116; **V.**, 144-145.
- Well of Kadesh, **I.**, 230
- Well, Paltit drew water from a, **I.**, 249
- Well accompanied the Patriarchs, **I.**, 349; **V.**, 289
- Well of Haran, details concerning, **I.**, 353, 354, 372
- Well of water sprang up for Ishmael, **I.**, 265; **III.**, 312
- Well, miraculous rising of the waters of, proof of ownership, **I.**, 270
- Well of seven diggings, **I.**, 324; **V.**, 280
- Well, created at the beginning of the world, **II.**, 291
- Well under the tree of life, **II.**, 315
- Well of Beeroth, song of praise intoned to, **III.**, 31, 338, 339; **VI.**, 116, 117
- Well of water accompanied Israel in the desert, **III.**, 47, 49, 52, 53, 335, 428, 444; **V.**, 114; **VI.**, 16, 20, 21
- Well of Miriam, see Miriam, well of
- Well, cause of Moses' death, **III.**, 339
- Well of lewdness, **III.**, 382; **V.**, 242; **VI.**, 135
- Well, Eliezer and Ishmael abode at a, **V.**, 250
- Well, the pious repair to the, on entering a new place, **I.**, 294; **II.**, 290, 291; **V.**, 261
- Wells of Ziah, **I.**, 115
- Wells of Abraham, **I.**, 189, 190, 198, 242, 269, 270; **V.**, 209
- Wells of Isaac, details concerning, **I.**, 323, 324; **V.**, 279, 280
- Wells at Elim, made at the time of creation, **III.**, 40, 41; **VI.**, 16
- Wells, digging of, **III.**, 63
- Wells of Palestine, choked by the Canaanites, **III.**, 7
- Wells, Jews drank water in Palestine from, only **IV.**, 313
- Wells of Tiberias, heat of, **V.**, 19
- Wells, formed on the third day of creation, **V.**, 107
- Wells, hot, broke out at the time of the Deluge, **V.**, 186
- Wells, three, remained open in Palestine, **V.**, 186
- Wells, hot, found by Anah, **V.**, 323
- Wells, healing, hidden by Hezekiah, **VI.**, 369.
- Werewolf, identified with the plantman, **V.**, 50
- Werewolves, the builders of the Tower of Babel changed into, **V.**, 204.
- West of the world, located at the Ocean, **I.**, 11
- West, sunrise and sunset in the, **I.**, 25, 154
- West, the female Re'em is in the, **I.**, 30
- West of Paradise, assigned to Eve, **I.**, 95
- West of Mount Lubar, Adataneses located at, **I.**, 171
- West, kings of the, sought the wisdom of Abraham, **I.**, 292
- West side of the Tabernacle, details concerning, **III.**, 150, 232, 236, 250
- West, storehouses of snow, hail, heat and cold in the, **III.**, 232
- West, dwelling place of the angels, **III.**, 454
- West, Naphtali's territory in the, **III.**, 461
- West side of Jerusalem, injured by an earthquake, **IV.**, 262
- West, Paradise located in, **V.**, 13
- West, Jupiter does not appear in, **V.**, 175
- West, the place of the Shekinah, **VI.**, 153
- West, Jupiter moved from, to east, **V.**, 225
- West wind drove the locusts into the Red Sea, **II.**, 359.

- Western side of the ark, the women had their quarters in, *V.*, 188
- Western Wall, the presence of the Shekinah at the, *VI.*, 393.
- Westward, Eve journeyed, during her pregnancy, *I.*, 106.
- Whale, Joshua swallowed by a, *IV.*, 3; *VI.*, 169.
- Wheat, the earth tilled by the spirits bears no, *I.*, 113-114
- Wheat produced oats before Noah's time, *I.*, 147
- Wheat, Abraham ready to pay the tax on, *I.*, 222
- Wheat of the tribe of Benjamin, *II.*, 147
- Wheat of Egypt, not destroyed by the hail, *II.*, 357
- Wheat, the forbidden fruit of Paradise, *V.*, 97
- Wheat brought forth darnel in Noah's time, *I.*, 293; *V.*, 180
- Wheat, Job's wounds the size of, *V.*, 386.
- Wheel, celestial bodies attached to a, *I.*, 26
- Wheel of the sun, the precious stone attached to, *I.*, 292
- Wheel, the symbolical meaning of, *III.*, 171; *V.*, 291
- Wheel, grating of the sun against, *V.*, 38
- Wheels of Merkabah, the eyes of Moses changed into, *II.*, 306
- Wheels of the Merkabah perform the errand of God, *II.*, 323
- Wheels of the Egyptian chariots, consumed by a heavenly fire, *III.*, 27
- Wheels of the Throne of God chant the praise of God, *III.*, 111.
- Whirlwind, see Wind.
- White of the eye, see Eye, white of
- White feathers, young raven born with, *I.*, 39, 113
- White dust, man created of, *I.*, 55
- White, Noah's hair and body at birth, *I.*, 145
- White hair of Abraham turned black, *I.*, 206
- White beard of Abraham, *I.*, 307
- White garments, worn in ancient Israel, *I.*, 307; *IV.*, 45, 161; *V.*, 308; *VI.*, 236
- White garments of the angels, *III.*, 117
- White she-mule, bite of, fatal, *I.*, 424
- White bread, *II.*, 62
- White, Levi saw in his dream men clad in, *II.*, 196
- White fire, *II.*, 307; *III.*, 219
- White, color of leprosy, *II.*, 321, 355
- White hail, Egyptians plagued with, *II.*, 346
- White pearl, the stone of Zebulun, *III.*, 170
- White glass, possessed by Zebulun, *III.*, 198
- White, the color of Zebulun's flag, *III.*, 237
- White mules carried the keys of Korah's treasures, *III.*, 286
- White, the instant when the cock becomes, *III.*, 371
- White, the color of winter, *IV.*, 161
- White light, emitted by the clouds after sunrise, *V.*, 439.
- Wick, the riddle concerning, *IV.*, 148.
- Wicked, the, seized at death by the angels of destruction, *I.*, 10; *V.*, 377
- Wicked, punishment of, in Gehenna, *I.*, 49, 57, 154, 173, 236, 304, 305; *II.*, 207, 219, 347, 352; *III.*, 20, 107, 302, 443; *IV.*, 14, 201, 323; *V.*, 111, 112, 125, 184, 240, 310, 312, 417, 418, 434; *VI.*, 11, 360
- Wicked, creation of, *I.*, 53, 57
- Wicked of each generation, shown to Adam, *I.*, 61, 92
- Wicked, Book of Raziel protected against the, *I.*, 92-3
- Wicked, death of, Adam not concerned with, *I.*, 102
- Wicked, descended from Cain, *I.*, 121
- Wicked, earth complained of the, in the time of the fallen angels, *I.*, 125
- Wicked, happiness of, in this world, *I.*, 154, 358; *III.*, 134, 135, 136, 368; *V.*, 175
- Wicked, extremely, this world created for the, *V.*, 68; *VI.*, 272
- Wicked, the, attempted to enter Noah's ark by force, *I.*, 158
- Wicked judges of the cities of sin, *I.*, 246
- Wicked generations, God caused, to pass before Abraham, *I.*, 251

- Wicked, the blessing of the, a curse, I., 296
- Wicked, the mercy of God extended to, I., 304; II., 357; III., 283; VI., 26
- Wicked, repentance of, desired by God, I., 304
- Wicked, Abraham will intercede in the world to come for the, I., 304, 306
- Wicked, the resurrection of the, I., 305
- Wicked, terrified by the Angel of Death, I., 306
- Wicked, sins of, crown of the Angel of Death made of, I., 306
- Wicked begrudge their fellow-men the good, I., 323
- Wicked, the repentance of, in Israel, I., 334
- Wicked have no power over the pious, II., 46
- Wicked, the classes of, in Alukah, II., 312
- Wicked, nature of, II., 351; III., 422
- Wicked, destruction of, in the Messianic era, II., 373
- Wicked Israelites died during the plague of darkness, II., 345; III., 14; V., 431, 437
- Wicked Israelites reproach Moses and Aaron, III., 14; VI., 4
- Wicked Israelites, not protected by the clouds, III., 57, 383; VI., 24, 135
- Wicked Israelites, killed by the descent of the quails, III., 254, 255; VI., 90
- Wicked in hell will respond Amen to David's praise, IV., 116
- Wicked, the, compared to the thorn bush, IV., 444
- Wicked, sun symbolical of, V., 34
- Wicked, the accusers of, V., 38, 70
- Wicked, one should do no good to the, V., 58
- Wicked among the animals, the serpent, V., 59
- Wicked, death of the, is painful, V., 78
- Wicked, demons are the souls of, V., 109
- Wicked, the activity of God continues in the deeds of, V., 111
- Wicked, not buried with the pious, V., 115
- Wicked, trees refused to give their leaves to the, V., 122
- Wicked, the, change God's mercy into severity, V., 185
- Wicked, the, regarded as dead even while alive, V., 99, 219; VI., 56
- Wicked sin at night, V., 240
- Wicked, the, saved on account of the merits of Abraham, V., 267
- Wicked, future actions of, made known by God, V., 271
- Wicked, blindness caused by looking at the, V., 281
- Wicked are slaves of their passions, V., 286
- Wicked, kindness of, causes pain to the pious, V., 302
- Wicked masters, animals refuse to serve, V., 309
- Wicked kingdom, Rome the, V., 312
- Wicked, odor of, V., 330
- Wicked, God does not rejoice at the punishment of, VI., 12, 131
- Wicked, God does not want to have the, publicly disgraced, VI., 128
- Wicked, warned by God before being put to death, VI., 189
- Wicked found manna only after laborious search, VI., 18
- Wicked, the plea of Isaiah in behalf of the, VI., 360
- Wicked, men, the names of the five, VI., 360
- Wicked, God does not want to be praised by the, VI., 418
- Wicked in Hell will be set free in the Messianic era, VI., 438
- Wicked, pious children of, save their parents from Gehenna, I., 313; V., 230
- Wicked, sons of, the punishment of the, VI., 40
- Wicked, see also Sinful.
- Wickedness, see also Sin
- Wickedness, the cause of the concealment of the primordial light, I., 9
- Wickedness of man, not determined by God, I., 56
- Wickedness came into the world with Cain, I., 105
- Wickedness of man caused the Deluge, I., 136
- Wickedness of the antediluvians, brought about by leisure, I., 153
- Wickedness of man caused God to repent the creation of the world, IV., 217

- Wickedness of children causes the parents to age prematurely, *V.*, 282
- Wickedness of the disciple causes blindness to the master, *V.*, 282
- Wickedness of the child brings blindness to the father, *V.*, 282
- Wickedness of the sons of the concubines of Abraham, *V.*, 266
- Wickedness of Adikam, *II.*, 298-299
- Wickedness of Amalek, *VI.*, 23
- Wickedness of Cain and his descendants, *I.*, 115-116; *V.*, 145
- Wickedness of the Canaanites, finally admitted by Esau, *II.*, 32
- Wickedness of Edom, *II.*, 231
- Wickedness of the Egyptians, *II.*, 117
- Wickedness of Esau, *I.*, 297, 316, 320; *V.*, 278
- Wickedness of the Israelites in Egypt, *II.*, 283
- Wickedness of Lot, *V.*, 240
- Wickedness of Mahalath, *I.*, 345; *V.*, 288
- Wickedness of the generation of Methuselah, *I.*, 148
- Wickedness of Nahor, *V.*, 217
- Wickedness of Nimrod, *I.*, 178; *V.*, 213
- Wickedness of the descendants of Noah, *I.*, 185
- Wickedness of Pharaoh and the Egyptians, *II.*, 324
- Wickedness of the generation of Serug, *V.*, 208
- Wickedness of the Sodomites, the cause of, *I.*, 245, 248; *V.*, 237
- Wickedness of the people of Shechem, *I.*, 403.
- Widow, punishment for wronging the, *II.*, 311
- Widow, poor, the story of the, *VI.*, 71
- Widow of Zarephath, details concerning, *IV.*, 197; *VI.*, 318, 351
- Widow, aided by Elisha, was the wife of Obadiah, *IV.*, 240; *VI.*, 345.
- Widower with mature children should first marry them off and then get married himself, *V.*, 264.
- Widowhood, garments of, *II.*, 34.
- Widows, Job provided for the maintenance of, *II.*, 229, 230
- Widows, ravished by the Babylonian troops, *VI.*, 404.
- Wife, means used by the idolater to obtain a, *IV.*, 50
- Wife of the sun is the moon, *V.*, 41
- Wife, husband's duty to his, *V.*, 90
- Wife, house a metaphor for, *V.*, 191
- Wife, tent a metaphor for, *V.*, 191
- Wife, designated as tent-pin in cryptic language, *I.*, 267, 268
- Wife, pious, the duty to marry a, *VI.*, 281
- Wife, see also Wives.
- Willow, Ishmael cast by Hagar under a, *I.*, 265
- Willow, symbolic of Israel, *IV.*, 444
- Willow wanted to furnish the cross for Haman, *IV.*, 444.
- Wild animals devoured thieves at the bidding of Abraham, *I.*, 303, 305
- Wild animals, see also Animals, wild.
- Will of Ahithophel, *IV.*, 96-97; *VI.*, 258
- Will of a dying person, the validity of, *IV.*, 96-97.
- Wind, creation of, *I.*, 8, 140; *V.*, 107
- Wind, angels assume the guise of, *I.*, 16; *V.*, 22
- Wind, evil spirits in the form of a, *IV.*, 153
- Wind, angels of, *I.*, 140; *II.*, 306-307; *VI.*, 322
- Wind blew into the faces of Esau's troops, *I.*, 420
- Wind wafted the fragrance of Paradise to Moses' paschal lamb, *II.*, 364
- Wind under the throne of God, *III.*, 26
- Wind, power of, that brought the quails, *III.*, 255
- Wind, strength of, that appeared to Elijah, *IV.*, 200
- Wind, ordered by Solomon to stop blowing, *IV.*, 162
- Wind, the symbolism of, *IV.*, 200
- Wind carried Manasseh back to Jerusalem, *IV.*, 280
- Wind carried Ezekiel to Hiram's palace, *IV.*, 335
- Wind, stilling of, purpose of, *V.*, 14
- Wind, regarded as the soul, *V.*, 74
- Wind, ministers to God, *V.*, 87
- Wind overthrew the Tower of Babel, *V.*, 204
- Wind and the flour, the story about, *VI.*, 285
- Wind, gates of, *VI.* 322

- Wind that smote the house of Job's sons, **VI.**, 322
- Wind, north, details concerning, **I.**, 12; **III.**, 44; **VI.**, 65
- Wind, east, details concerning, **II.**, 64; **III.**, 20
- Wind, south, details concerning, **I.**, 12, 29, 285
- Wind spirit, Lilith regarded as, **V.**, 87, 88
- Wind storms in the north, **I.**, 12
- Wind, see also Winds.
- Window of the house of Rahab, the scarlet thread in the, **II.**, 36
- Window, Moses spoke to Pharaoh through the, **II.**, 369
- Window of the ark, Noah prays at, **V.**, 182
- Windows of heaven, **II.**, 306; **IV.**, 280; **V.**, 24.
- Windpipe, function of, **III.**, 208.
- Winds blow upon the tree of life, **I.**, 21
- Winds, hymn of, **I.**, 44
- Winds unlocked the treasure house of the souls, **IV.**, 333
- Winds support mountains, **V.**, 12
- Winds rest on storms, **V.**, 12
- Winds, sent against Jonah, **VI.**, 322.
- Wine, see also Grape, and Vine
- Wine for the pious in the world to come, **I.**, 20; **V.**, 29, 44, 98, 284
- Wine, river of, in Paradise, **I.**, 20, 132; **II.**, 315; **V.**, 159
- Wine, Adam received, from the angels, **I.**, 71
- Wine, Noah the first to produce, **I.**, 167
- Wine, Satan conveyed the effects of, to Noah, **I.**, 168
- Wine, Abraham met by Melchizedek with, **I.**, 233
- Wine cup, used for grace after meals, **I.**, 244; **IV.**, 115
- Wine, red, Esau sold the birthright to Jacob for, **I.**, 321; **V.**, 277
- Wine, the sick man who may not drink, the treatment of, **I.**, 329
- Wine caused an exalted mood to descend upon Isaac, **I.**, 334
- Wine, given to Isaac, came from Paradise, **I.**, 334; **V.**, 284
- Wine, used at the wedding feast of Jacob, **I.**, 360
- Wine, served at the meal prepared by Joseph, **II.**, 97
- Wine, poured by Bath-shua at a banquet in honor of Judah, **II.**, 32
- Wine, mixed with absinthe, **II.**, 43
- Wine, set before Pharaoh, had a fly in it, **II.**, 60, 63; **V.**, 342
- Wine was not tasted by Joseph and his brethren for twenty-two years, **II.**, 97
- Wine, poured out at the side of Jacob's bier, **II.**, 149
- Wine, persons who abstained from, **II.**, 190, 200, 204; **III.**, 76
- Wine, persons who became intoxicated with, **II.**, 191, 199, 200; **VI.**, 281
- Wine, the sin caused by, **II.**, 200; **VI.**, 208
- Wine, proverb about, **II.**, 234
- Wine, drunk by the Israelites at the paschal meal, **II.**, 368; **V.**, 435
- Wine, Miriam's well had the taste of, **III.**, 65
- Wine, forbidden to the priests before entering the sanctuary, **III.**, 189
- Wine, Nadab and Abihu partook of, before offering their sacrifice, **III.**, 189
- Wine, Samson's mother not permitted to drink, **III.**, 204
- Wine, prohibition of, revealed directly to Aaron, **III.**, 216
- Wine, color of, the color of Naphtali's flag, **III.**, 237
- Wine for libations of Israel during the march in the desert, the source of the, **III.**, 270; **VI.**, 94
- Wine of Gentiles, details concerning, **III.**, 414; **IV.**, 326, 370, 414; **VI.**, 414, 439
- Wine, Israelites seduced after being intoxicated by, **III.**, 414
- Wine, mingled with milk, given to Sisera, **IV.**, 38; **VI.**, 198
- Wine, Asmodeus intoxicated by, **IV.**, 167
- Wine, power of, **IV.**, 351
- Wine, served at Ahasuerus' feast, **IV.**, 371
- Wine, used on the altar, **IV.**, 443
- Wine, beverage of the gods, **V.**, 97
- Wine, the use and misuse of, **V.**, 190, 342
- Wine, good and bad, **V.**, 191
- Wine, used by Lot's daughters, **V.**, 243
- Wine, transformed into blood, **V.**, 387



- Wine, not drunk by Solomon while the Temple was being built, **VI.**, 281
- Wine, used for Passover, **VI.**, 327
- Wine, one of the ten mighty things, **VI.**, 438
- Wine, Samaritans consider it unlawful to keep, in leather casks, **VI.**, 454
- Wine, black, **VI.**, 455.
- Winepress, David's miraculous rescue from the, **IV.**, 107-108.
- Winged bulls, Cherubim a reminiscence of the, **V.**, 104.
- Wings of the angels, the details concerning, **I.**, 63, 130, 131, 132; **V.**, 52, 84, 110, 159
- Wings of Cherubim, details concerning, **I.**, 52; **III.**, 151, 158; **V.**, 159
- Wings of the Seraphim, size and number of, **II.**, 309; **V.**, 25; **VI.**, 359
- Wings, Hayyot praise God with, **V.**, 25
- Wings of Ben Nez, **I.**, 12
- Wings of the Ziz, **I.**, 29, 73
- Wings of the phoenix, details concerning, **I.**, 32, 33
- Wings of the eagle, **I.**, 38; **III.**, 86, 149
- Wings, possessed by Satan, **I.**, 62-3; **V.**, 84
- Wings, possessed by Sammael, **V.**, 52
- Wings, serpent deprived of, **I.**, 98; **V.**, 124
- Wings of Enoch, size and number of, **I.**, 139
- Wings of the Shekinah, **III.**, 64, 75
- Wings, Jannes and Jambres flew with, **III.**, 28
- Wings of the steer that Joseph rode upon, **II.**, 211-212
- Wings of the wind, God flew on the, **III.**, 26
- Wings outspread, Raziel stands before the divine throne with, **III.**, 112
- Wings of the magic bird, made of bronze, **III.**, 353
- Wings of Elijah, **IV.**, 203
- Wings, twelve, possessed by sun-birds, **V.**, 52
- Wings of the demons, **V.**, 108
- Wings of Azazel, **I.**, 123
- Wings of Istehar, **V.**, 169.
- Winter, caused by sun turning its fiery face upward, **I.**, 25
- Winter, Zebulun pastured the flocks in the, **II.**, 206
- Winter, the color of, **IV.**, 161
- Winter solstice, period after, celebrated by Adam, **I.**, 89.
- Wisdom of the fox, story of, **I.**, 41, 42
- Wisdom of man exceeds that of the angels and Satan, **I.**, 61, 63
- Wisdom, angel of, **I.**, 139; **II.**, 309; **VI.**, 246
- Wisdom, needed for building the ark, **I.**, 154
- Wisdom, heavenly, Bezalel endowed with, **II.**, 254
- Wisdom, necessary for a judge, **III.**, 68
- Wisdom, given to man by God, **III.**, 100
- Wisdom, gates of, the number of, **III.**, 141; **IV.**, 130; **VI.**, 59, 284
- Wisdom, seventy-two kinds of, mastered by Adam, **V.**, 118
- Wisdom, one of the qualifications of a prophet, **III.**, 141
- Wisdom, possessed by the animals employed in the Tabernacle, **III.**, 156
- Wisdom, nature of, **III.**, 171
- Wisdom, one of the three gifts given by God, **III.**, 414
- Wisdom, sun and moon endowed with, **V.**, 35
- Wisdom, superior to riches, **IV.**, 138
- Wisdom of the children of the East, **V.**, 265
- Wisdom, father of, Moses called, **V.**, 404
- Wisdom, garments of, worn by Joshua, **VI.**, 170
- Wisdom, the seat of, **VI.**, 283
- Wisdom, books of, of the antediluvians, **V.**, 203
- Wisdom, Book of, composed by Solomon, **V.**, 427; **VI.**, 302
- Wisdom of Egypt, details concerning, **I.**, 221, **II.**, 298, 334; **V.**, 402, 425
- Wisdom of the Greeks, **V.**, 197, 402
- Wisdom of the Hebrews, **II.**, 98; **V.**, 197, 402
- Wisdom, persons noted for, Abraham, **I.**, 221, 292; **V.**, 260; Adam, **I.**, 90; **V.**, 113, 118; Adikam, **II.**, 298; Aristotle, **V.**, 197; Balaam, **II.**, 163; Benjamin, **II.**, 98; Bezalel, **II.**, 254; **III.**, 154; Enoch, **I.**, 128, 129, 138, 139, 156; **V.**, 158, 177; Jacob, **I.**, 338, 353, 394; Joseph, **II.**, 73, 75,

- 90, 92, 145, 255; **III.**, 23; **V.**, 342, 345; **Levi**, **V.**, 348; **Moses**, **III.**, 14; **V.**, 402; **Pharaoh**, **II.**, 165; **Plato**, **V.**, 197; **Rakyon**, **I.**, 225; **Serah**, **II.**, 39, 115; **Solomon**, **I.**, 157; **IV.**, 130; **VI.**, 282, 283; **Zerubbabel**, **IV.**, 352
- Wisdom of God, see God, wisdom of.
- Wise, immoderate mourning unfit for the, **I.**, 288; **V.**, 255
- Wise men of Egypt, details concerning, **II.**, 274, 335
- Wise, the, understood the language of animals, **V.**, 61
- Wise, Issachar the ancestor of the tribe of the, **V.**, 331
- Wise, the, greater than the prophets, **VI.**, 442.
- Witch of En-dor, see En-dor, witch of.
- Witchcraft, see also Magic, and Sorcery
- Witchcraft, Egypt the seat of, **V.**, 87
- Witchcraft, prohibition of, a Noachian law, **V.**, 93
- Witchcraft, Kenan rendered a city in India inaccessible by, **V.**, 150
- Witchcraft, fallen angels teach man, **V.**, 154, 170.
- Witches, women at childbirth in danger of, **VI.**, 230.
- Witness, Elijah appeared as a, **IV.**, 204
- Witnesses for and against man, **I.**, 79; **V.**, 76, 102, 128
- Witnesses, four, signed the bill of sale for Abraham's field, **I.**, 290; **V.**, 257
- Witnesses on the bill of sale made out by Esau to Jacob, **I.**, 321
- Witnesses, signature of, value of a document depends upon, **I.**, 343
- Witnesses to Levi's admonition to his sons, **II.**, 197
- Witnesses, new moon proclaimed on the testimony of, **II.**, 362
- Witnesses to God's unity, **III.**, 96
- Witnesses, necessity of, in Jewish law, **III.**, 130
- Witnesses, two, required to prove one guilty, **IV.**, 9
- Witnesses, Agag condemned without, **IV.**, 68
- Witnesses, the dispensation of judgment without, **IV.**, 130; **VI.**, 284
- Witnesses, intimidation of, **IV.**, 158
- Witnesses to a marriage ceremony, **IV.**, 176
- Witnesses, the careful examination of, **IV.**, 327; **VI.**, 415
- Witnesses, two, brought by Satan against Israel, **V.**, 38
- Witnesses to the heavenly deed, **V.**, 82; **VI.**, 246
- Witnesses, two, in Christian eschatology, **V.**, 157; **VI.**, 400
- Witnesses, women disqualified as, **V.**, 237
- Witnesses warned Zelophehad not to violate the Sabbath, **VI.**, 240
- Witnesses, number of, necessary for cases of capital punishment, **VI.**, 312
- Witnesses, the number of, that testified against Naboth, **VI.**, 312.
- Wives, the number of, a king may marry, **IV.**, 165; **VI.**, 288.
- Woad, the dye obtained from, **V.**, 393.
- Wolf and the dog, **I.**, 36, 160
- Wolf and the sheep, the fable of, **II.**, 337; **III.**, 16
- Wolf talked to Jacob, **II.**, 28-29
- Wolf, Esau and Media compared to, **I.**, 391; **II.**, 147
- Wolf, Benjamin compared to a, **II.**, 147; **III.**, 238
- Wolf, the emblem on Benjamin's flag, **III.**, 238
- Wolf, the symbol of Saul, **V.**, 370
- Wolf of gold on the step of Solomon's throne, **IV.**, 157, 158
- Wolves, Israel compared to, **II.**, 346
- Wolves, killed by Job's sheep, **II.**, 228
- Wolves, the Egyptians overrun by, **II.**, 343, 346, 352
- Wolves, Israelites required to catch, for the Egyptians, **II.**, 344.
- Woman, see also Man and Woman
- Woman does not propose to a man, **I.**, 67
- Woman brought death into the world, **I.**, 67
- Woman covers her hair because of Eve's sin, **I.**, 67; **V.**, 90
- Woman, created out of bone, **I.**, 67, 328
- Woman needs perfumes, **I.**, 67
- Woman, state of, the effect of the ten curses upon, **I.**, 78
- Woman, Sarah the only, with whom God spoke, **I.**, 78

- Woman, oath of, at the time of childbirth, I., 98; V., 122
- Woman, the cause of Cain's hatred of Abel, I., 108; V., 138
- Woman, old, the story of Abraham and the, I., 195-197
- Woman, when alone, it is improper for an angel to deliver a message to a, I., 244
- Woman, beauty of, never allured Judah in the wars, II., 199
- Woman freed from captivity, the marriage of a, III., 77
- Woman suspected of adultery, the law concerning, III., 175
- Woman, the proverb concerning, III., 300; VI., 287
- Woman with uncovered hair, one may not approach a, III., 301
- Woman, Chemosh is a black stone in the form of a, III., 352
- Woman, secrets should not be revealed to a, IV., 137, 138
- Woman, moon has likeness of a, V., 40
- Woman should not claim equality with man, V., 88
- Woman, childless, is able to tell the cause of sterility, V., 231
- Woman, sterile, misery of, V., 255
- Woman, Sarah the only, whose age at her death is given in the Bible, V., 258
- Woman, odor of, V., 330
- Woman, born of, a designation of contempt in the mouth of angels, VI., 57
- Woman, metaphors for, VI., 118
- Woman, forbidden to use weapons, VI., 198
- Woman with the animal face, VI., 328.
- Womb, embryo remains nine months in the, I., 58
- Womb of Rebekah, the dispute of the brothers in the, I., 313; V., 271
- Womb of the hind is contracted, II., 228
- Womb, Sarah had no, V., 231
- Womb of Rebekah, torn by Esau at birth, V., 271
- Womb of a sterile woman, key of, in the exclusive possession of God, VI., 319
- Wombs, the cutting out of the, of cows and swine before exporting them, VI., 415-416.
- Women, virtues and faults of, I., 66, 67, 68, 243, 354, 395; IV., 282, 283, 373; V., 236, 237, 293, 296; VI., 208
- Women, contrasted with men, I., 66, 67, 328; III., 85; IV., 135-136; V., 89; VI., 33, 286-287
- Women precede men in a funeral cortège, I., 67
- Women, charms of, not appreciated by men who knew them from childhood, I., 68
- Women, beautiful, lusted after the fallen angels, I., 124
- Women, the fallen angels reveal mysteries to, I., 125, 127
- Women helped in the building of the Tower of Babel, I., 179; V., 203
- Women, converted by Sarah, I., 203
- Women, sterile, gave birth at the time of the birth of Isaac, I., 261
- Women, Jacob attracted by, I., 357
- Women at the looms gossiped about Leah, I., 362
- Women of Shechem, slain by Simon, I., 399
- Women, wicked, punishment of, in Hell, II., 310, 311
- Women, forced by Pharaoh to do men's work, II., 249; V., 392
- Women, pious, not included in the curse of Eve, II., 264
- Women are expected to instruct their children in the Torah, III., 86
- Women, new moon a holiday for, III., 122; VI., 51, 70, 71
- Women, the first to accept the Torah, III., 213
- Women, lighting of candles by the, at the appointment of the seventy elders, III., 255
- Women, instructed by Miriam, III., 260
- Women, Moses had nothing to do with, III., 301
- Women, purification offerings brought by, IV., 61
- Women, ornaments given to David by the, IV., 111
- Women, division of, in Paradise, IV., 118; V., 32-33
- Women, exempted from making pilgrimages, IV., 253

Women, Huldah a prophetess for, *IV.*, 296  
 Women, the power of, *IV.*, 351  
 Women, three commands especially ordained for, *I.*, 67; *IV.*, 427; *V.*, 89  
 Women, angels spoken of as, *V.*, 22  
 Women, the angels never assume the form of, *VI.*, 326  
 Women grow on trees, *V.*, 50  
 Women recommended to Samson's mother the stomach of a hare, *V.*, 55  
 Women, serpent violated, *V.*, 133  
 Women, transformed into sirens, *V.*, 152  
 Women, quarters of, in the ark of Noah, *V.*, 188  
 Women, disqualified as witnesses, *V.*, 237  
 Women, Sarah the best of, *V.*, 237  
 Women entice men to sin, *V.*, 243  
 Women at the court of Abimelech gave birth to sons, *V.*, 244  
 Women of valor, number of, *V.*, 258  
 Women, character of, ascertained from the barking of the dogs, *V.*, 260-261  
 Women, except Sarah, did not receive the revelation directly, *V.*, 272  
 Women, the impropriety of transporting the corpses of, *V.*, 319  
 Women, chastity of, Israel redeemed from Egypt on account of, *VI.*, 84  
 Women, eligibility of, to the office of judge, *VI.*, 196  
 Women, David's welcome by the, *VI.*, 263  
 Women, wickedness of, *VI.*, 287  
 Women, impurity of, after childbirth, *VI.*, 294  
 Women after childbirth, the purification offerings of, *VI.*, 227  
 Women at childbirth, threatened by Lilith, *VI.*, 338  
 Women refuse to desecrate the Temple vessels, *VI.*, 455  
 Women, Jewish, the loss of beauty of the, *VI.*, 458  
 Women of the generation of the desert, details concerning, *III.*, 213, 281, 308, 393; *VI.*, 98, 107  
 Women produced woolen hangings for the Tabernacle, *III.*, 174; *VI.*, 70  
 Women of the generation of the revelation, *III.*, 121, 122; *VI.*, 51

Women of Egypt came to greet Jacob, *II.*, 120  
 Women of Israel, song of, the angels waited with their chants until after, *III.*, 32  
 Women of Israel, Moses instructed first the, *III.*, 85, 86  
 Women of Asher, beauty of, *II.*, 145; *III.*, 222; *VI.*, 80  
 Women of Jerusalem, the punishment of, *IV.*, 313  
 Women of Jerusalem, the beauty of, *IV.*, 312; *VI.*, 404.  
 Wonder children, *V.*, 210.  
 Wood of Lebanon, palanquin of the Messiah made of, *I.*, 22  
 Wood of the "tree of fruit," the taste of, *I.*, 79  
 Wood, idols of, *I.*, 178, 209, 212, 214, 341; *II.*, 367  
 Wood, Nimrod orders all his subjects to bring, *I.*, 198  
 Wood, transformed into fruit trees, *I.*, 201  
 Wood, used for the Akedah, *I.*, 279, 280, 281  
 Wood of the baby coaches of Jacob's grandchildren, *II.*, 89  
 Wood, coffin of, Simon laid in a, *II.*, 193  
 Wood, rod of Aaron made of, *II.*, 336  
 Wood, vessels of, used by the Egyptians, *II.*, 348  
 Wood of the altar, not consumed by the heavenly fire, *III.*, 184  
 Wood only, permitted by Cyrus to be used in the rebuilding of the Temple, *IV.*, 346  
 Wood, finest kinds of, given to Solomon as a gift, *IV.*, 144  
 Wood, used by Solomon, specially created, *V.*, 53  
 Wood, shamir a kind of, *VI.*, 299  
 Wood, split by the glance of the shamir, *V.*, 53  
 Wood for the tabernacle came from Paradise, *V.*, 105  
 Wood, blood of Abel clung to the, *V.*, 140  
 Wood of the oak of Abraham granted immunity from illness, *V.*, 235  
 Wood of Jerusalem, used as perfume, *VI.*, 404

- Wood-house, the ark concealed under the pavement of a, **III.**, 158.
- Wooden casket of the ark, **III.**, 157
- Wooden shaft of Phinehas' spear, **III.**, 386.
- Woodmen of German folk-lore, identified with the builders of the Tower of Babel, **V.**, 204.
- Woods, hair of man symbolical of, **I.**, 49
- Woods, vanquished by fire, **V.**, 27
- Woods war with the sea for more territory, **V.**, 27.
- Wool, shamir wrapped up in, **I.**, 34
- Wool of Abel's sheep, used by Cain, **I.**, 109
- Wool, the softness of, **I.**, 418
- Wool, extinguished the heavenly fire, **III.**, 245
- Wool, first shearing of, belongs to the priest, **III.**, 291
- Wool, garments of Adam and Eve made of, **V.**, 104
- Wool and flax, the prohibition of using together, **V.**, 136
- Wool of the goat, the hair of Edom's angel identical with, **V.**, 312.
- Woolen cloth, Joshua's golden throne covered with, **III.**, 437
- Woolen hangings of the Tabernacle, produced by the women, **III.**, 174; **VI.**, 70
- Woolen pillow, laid upon Moses' couch, **III.**, 472
- Woolen garments, the Israelites forbidden to wear, **V.**, 413.
- Word of God, see God, word of
- Word, divine, Dalet the initial letter of the, **I.**, 7
- Word of the Bible, the first, dealt with in rabbinic literature, **V.**, 6
- Word, the spoken, the effect of, **V.**, 302
- Words of the Decalogue were divine, **III.**, 119
- Words of creation, the ten, **V.**, 426
- Words, ten, of God, see also Ten words.
- Work, commanded to Adam in the Garden of Eden, **I.**, 70; **V.**, 92
- Work, prohibited on the Sabbath, **I.**, 85
- Work, hatred of, enjoined by Canaan, **V.**, 192
- Work, dignity of, **V.**, 414.
- Working, Adam died after he ceased, **V.**, 92.
- World, see also Earth
- World, prince of, see Prince of the world
- World, creation of, see also Creation
- World, creation of, means of, **I.**, 13, 49; **II.**, 319; **III.**, 207, 235, 279, 426, 430-431; **IV.**, 426; **V.**, 5, 6, 7, 64, 73, 196; **VI.**, 472
- World, creation of, God consulted angels before, **I.**, 51
- World, persons whose merits brought about the creation of the, **I.**, 151, 185, 233; **III.**, 374; **IV.**, 314; **V.**, 67, 68; **VI.**, 272
- World, Satan desired to create another, the reason why, **V.**, 85
- World, materials used for the creation of, **V.**, 3, 8, 72
- World, the time of the creation of, **V.**, 6, 8, 14, 45, 107, 136
- World, song of waters induced God to create, **V.**, 18
- World, created in seven days, **V.**, 108
- World, preceded by others, **I.**, 4
- World, size of, **I.**, 23, 139; **II.**, 91; **V.**, 19
- World, illumination of, **I.**, 28, 212; **V.**, 37
- World, a macroanthropos, **I.**, 49, 50; **V.**, 64, 79; **VI.**, 67
- World, kept in suspense until revelation on Sinai, **I.**, 52
- World of the souls, inferior to this one, **I.**, 57
- World, ruled by mercy with justice, **I.**, 4
- World, filled and guided by God, **I.**, 60, 271; **II.**, 319, 333
- World, ruled by arbitrary power, **I.**, 108
- World will exist 7,000 years, **I.**, 135; **IV.**, 28; **VI.**, 184
- World, rulers of the, **I.**, 166, 177, 178, 206; **II.**, 331; **III.**, 196, 355; **IV.**, 125; **V.**, 25, 199, 200, 216, 278; **VI.**, 76
- World, rulers of, see also Cosmocrators
- World, star of Haran filled and ruled the, **I.**, 202
- World, Ninevites sought to lay tribute on the, **I.**, 404
- World, the garden of God, **II.**, 304
- World, Torah revealed for the whole, **III.**, 197

- World, all the, heard Balaam's words, **III.**, 380
- World received three gifts from God, **III.**, 414
- World, angel of, **V.**, 28
- World, judged on the new year, **V.**, 38
- World, judged by God for three hours of the day, **V.**, 42, 73
- World, Leviathan encircles the, **V.**, 45, 46
- World may be outweighed by every Jew or every man, **V.**, 67
- World, the Christian of greater importance than the, **V.**, 68
- World praises God, **V.**, 109
- World belongs to God, **V.**, 196
- World, dominion over, Israel will surrender, to the Elamites, **V.**, 260
- World, dominion of Esau over the, **V.**, 304
- World famine in the time of Joseph, **V.**, 346
- World, light of the, Moses called the, **V.**, 397
- World, order of, maintained by laws of nature, **VI.**, 5
- World remains without a leader for a moment, **VI.**, 204
- World, ideal and material, **V.**, 34, 385
- World, a new, three men lived to see, **I.**, 321; **V.**, 388
- World, new, God's gift to Israel, **III.**, 47, 65; **VI.**, 18
- World, new, the creation of, **V.**, 16, 21, 164; **VI.**, 214
- World, sublunary, defiles the ministering angel, **I.**, 17
- World, divided into parts, **I.**, 11; **V.**, 13, 70; **VI.**, 68, 81
- World, pillars of, **I.**, 68; **III.**, 403; **IV.**, 331; **V.**, 45; **VI.**, 104-105
- World, history of, shown to several individuals, **I.**, 235, 350; **II.**, 325; **III.**, 443
- World, history of, the gifts of the twelve tribes symbolical of, **III.**, 207
- World, Adam's size originally filled the, **V.**, 86
- World, civilization of, goes back to Adam, **V.**, 105
- World, Adam the heave-offering of the, **I.**, 67
- World, Adam the first-born of the, **I.**, 332
- World, Abraham the partner of God in the possession of, **I.**, 233
- World mourned the death of Moses, **III.**, 474
- World, saved because of the merits of Moses and Aaron, **III.**, 255
- World, existence of, persons and things necessary for the, **I.**, 12, 14, 251; **II.**, 304; **III.**, 129, 139, 142, 150-151, 184-185; **IV.**, 399, 407-408, 415-416, 424; **V.**, 14, 18, 67, 73, 239, 245; **VI.**, 36, 54, 60, 464, 466, 468, 472
- World, destruction of, details concerning, **I.**, 4, 14, 89, 122; **II.**, 154; **III.**, 93, 99, 255, 279; **IV.**, 284, 294, 313; **V.**, 16, 116, 149-150, 178, 189; **VI.**, 36, 104
- World, this, justice of God in, **I.**, 251
- World, this, Abraham interceded for the wicked in, **I.**, 306
- World, this, Esau rewarded for his filial piety in, **I.**, 313, 339, 344; **V.**, 277, 312, 320
- World, this, activity of man in, **I.**, 313
- World, this, Jacob blessed with the goods of, **I.**, 334
- World, this, the reward of the faithful laborer in, **I.**, 370
- World, this, the various evils of, **III.**, 35
- World, this, the punishment of Amalek in, **III.**, 62
- World, this, part of the miracles performed in, **V.**, 68
- World, this, the pious feel like strangers in, **V.**, 256
- World, this, Abraham shown only, **V.**, 230
- World, this, ruled by four kingdoms, **V.**, 282
- World, this, created for the extremely wicked, **VI.**, 272
- World, this, Israel's fate in, **I.**, 379; **III.**, 375; **V.**, 228
- World to come, see also Messianic era, and Time to come
- World to come, size of, **I.**, 23
- World to come, all beings except the serpent blessed in, **I.**, 8; **V.**, 101
- World to come, earth will disclose the blood of the slain in, **I.**, 80; **V.**, 102



- World to come, plants will regain their pristine powers in the, **I.**, 112
- World to come, stars will be restored to Pleiades in the, **I.**, 162
- World to come, justice of God in, **I.**, 251
- World to come, the persons who have no share in the, Absalom, **IV.**, 95, 106; **VI.**, 241; Ahab, **IV.**, 188; **VI.**, 241, 376; Ahaz, **VI.**, 241, 294, 353; Ahaziah, **VI.**, 241, 294, 353; Ahithophel, **IV.**, 414; **VI.**, 146; Balaam, **III.**, 375, 414; **VI.**, 132, 146, 241; Doeg, **IV.**, 75; **VI.**, 241; Gehazi, **VI.**, 241; Jeroboam, **VI.**, 241, 376; Jesus, **VI.**, 241; Job, **II.**, 296; Manasseh, **VI.**, 241, 376; Og, **III.**, 344; Solomon, **VI.**, 295
- World to come, the inhabitants of the cities of sin have no share in, **I.**, 256
- World to come, the generation of the desert has no share in, **III.**, 313; **VI.**, 45, 109
- World to come, the splendor of the sun and moon in, **I.**, 24, 262; **V.**, 36
- World to come, activity of man in, **I.**, 313
- World to come, God will put on His festive robe in the, **III.**, 35
- World to come, the disappearance of the evil desire in the, **III.**, 109; **V.**, 311; **VI.**, 449
- World to come, healing of the defective in the, **III.**, 78
- World to come, Sinai will be restored to its original place in, **III.**, 84
- World to come, God's revelation in the, **III.**, 108
- World to come, all holy days except the Day of Atonement, will cease in the, **III.**, 139; **VI.**, 58
- World to come, great light in the, **III.**, 157, 218; **V.**, 112, 228
- World to come, events in, foretold by Korah's sons, **III.**, 302
- World to come, the builders of the Temple will be rewarded in the, **IV.**, 155
- World to come, hid from the angels, **V.**, 8
- World to come, angels will learn from Israel in, **V.**, 24
- World to come, creation of, **V.**, 8, 68; **VI.**, 272
- World to come, sea of death will be cured in the, **V.**, 26
- World to come, the eternal Sabbath in the, **V.**, 111
- World to come, symbolic description of, **V.**, 128
- World to come and the millennium, **V.**, 128
- World to come, the speaking grape and fig in the, **V.**, 142
- World to come, use of Miriam's well in the, **VI.**, 22
- World to come, the heavens and earth will perish in the, **I.**, 80; **VI.**, 35
- World to come, holy spirit shed over the animals in the, **VI.**, 64
- World to come, boards of the Tabernacle will reappear in, **VI.**, 67
- World to come, Messiah will not be anointed in, **VI.**, 72
- World to come, three men gained the, by their confessions, **VI.**, 176
- World to come, the person who met Elijah destined for, **VI.**, 341
- World to come, the status of children in the, **VI.**, 341
- World to come, the miracles performed in the, **V.**, 68; **VI.**, 422
- World to come, reward of the pious in the, **I.**, 154, 320, 337, 382; **II.**, 3, 180, 315; **III.**, 35, 44, 45, 46, 161, 253, 464; **V.**, 29, 105, 120, 175, 256, 284; **VI.**, 17, 18, 22, 154
- World to come, habitation of the pious in the, **IV.**, 336
- World to come, resurrection of the pious in, **I.**, 334
- World to come, reward of the faithful laborer in, **I.**, 370-371
- World to come, the reward of the pious women in the, **III.**, 122
- World to come, reward and punishment in the, **III.**, 107, 302; **V.**, 111, 352
- World to come, David will be a member of the pious in, **VI.**, 273
- World to come, Adam's fate in the, **V.**, 127
- World to come, Terah's share in, **I.**, 237
- World to come, Patriarchs enjoyed a foretaste of, **I.**, 292; **II.**, 149
- World to come, Sabbath a foretaste of, **III.**, 99; **V.**, 128

- World to come, joy of the Sabbath a sixtieth of the, **VI.**, 41
- World to come, Abraham shown also, **V.**, 230
- World to come, the reward of Abraham and his descendants in, **I.**, 218, 235; **V.**, 227; **VI.**, 133
- World to come, Abraham will intercede for the wicked in, **I.**, 306
- World to come, the share of the Patriarchs in, **III.**, 124
- World to come, Jacob believed in, **I.**, 313, 319, 320; **V.**, 312
- World to come, Judah offered his portion in the, as surety for Benjamin, **II.**, 90-91, 105
- World to come, Joseph the first to appear in Palestine in the, **III.**, 459; **VI.**, 156-157
- World to come, Moses' distinction in the, **II.**, 315; **III.**, 35, 142, 428, 430, 481
- World to come, function of Phinehas in the, **III.**, 389
- World to come, all Israelites have a share in the, **VI.**, 241
- World to come, leader of Israel in, **III.**, 454, 481
- World to come, reward of the leaders of Israel in, **III.**, 399; **IV.**, 49
- World to come, purification of Israel in the, **III.**, 216; **VI.**, 79
- World to come, Israel will be redeemed in, **II.**, 179
- World to come, compensation of Israel in, **I.**, 313; **II.**, 315; **III.**, 47, 65, 99, 120, 146, 152, 348, 463; **V.**, 304, 305, 320; **VI.**, 56
- World to come, activity of the tribe of Gad in, **VI.**, 157
- World to come, Jerusalem in the, **III.**, 180
- World to come, the heavenly Jerusalem in, **VI.**, 31
- World to come, the Temple in, **III.**, 154, 161, 166
- World to come, fate of the Gentiles in the, **III.**, 62, 167, 354; **VI.**, 68, 110
- Worlds, number of, **I.**, 11, 23, 59, 313; **III.**, 142; **V.**, 13, 30, 33
- Worlds, 310, prepared for the pious, **I.**, 21; **III.**, 430; **V.**, 12, 13, 30; **VI.**, 149
- Worlds, four, man must pass through, **IV.**, 200; **VI.**, 322.
- Worm, shamir considered a, **V.**, 53
- Worm, silk, the mouth of the, **II.**, 188
- Worms, excrement of, the product of, **I.**, 33
- Worms, persons whose corpses were ravaged by, **I.**, 79; **IV.**, 53; **V.**, 235, 390; **VI.**, 99, 242
- Worms, corpses of the pious not touched by, **II.**, 148-149; **VI.**, 272
- Worms, origin of, **I.**, 33, 39; **III.**, 48; **VI.**, 19
- Worms, creation of, **V.**, 108
- Worms, given to the zikta, **I.**, 161
- Worms, generation of the desert spared from, **III.**, 109, 237
- Worms, spies eaten up by, **III.**, 283
- Worms, black, the bodies of the wicked in Hell covered with, **II.**, 311, 313
- Worms, eggs of, **II.**, 333
- Worms, four digits in length, **V.**, 386
- Worms turned into serpents, **III.**, 411
- Worms, praise of God recited by, **VI.**, 163
- Worms, grave sinners are eaten up alive by, **VI.**, 213.
- Worship of Moloch, **V.**, 19, 20
- Worship of the sun and moon, **V.**, 34
- Worship of the second Adam, **V.**, 85
- Worship of fire, **V.**, 201
- Worship of the heavenly bodies and the angels, forbidden to the Gentiles, **V.**, 205
- Worship of the infant Jesus by the Magi, **V.**, 265.
- Wreath of the sun, **I.**, 24; **V.**, 36
- Wreath of the bridegroom, **V.**, 36
- Wreath, withering of the, a sign of death, **VI.**, 268
- Wreaths of Paradise, worn by the inhabitants of Kitor, **IV.**, 143
- Wreaths, woven by Sandalphon, **IV.**, 202
- Wreaths for God's majesty, fashioned out of prayers, **V.**, 48.
- Writing, art of, invented by Adam, **I.**, 62
- Writing of the tables of the Law, **I.**, 83; **III.**, 119, 129; **VI.**, 49, 54
- Writing, the use of, **V.**, 109
- Writing, art of, Moses taught the Israelites the, **V.**, 402.

## X

Xisuthros comes out of his ship in Kor-duene, V., 186

Xisuthros found books of wisdom at Sippara, V., 203.

## Y

Yaasriel engraves God's name on a shard, III., 99

Yaasriel has charge of seventy pencils, III., 99.

Yabbashah, the third earth, I., 10.

Yaddua, the magical use of, III., 353; VI., 123

Yaddua, identified with the vegetable man, VI., 123.

Yah, added to the names of the man and woman, I., 69

Yah, world created by means of the name of, III., 235.

Yalkut, additions in the Leghorn edition of the, VI., 221.

Yaniah, daughter of Uzi, details concerning, II., 158, 159, 160.

Yannai, V., 221.

Yashpeh, the Hebrew name for jasper, III., 172.

Year, new, see New Year

Year, water flowing through the Jordan during a, is equal to one gulp of Behemoth, I., 30

Year, Enoch appeared before his disciples once a, I., 128

Year, the flood lasted a, I., 163; II., 347

Year, required to mount to the top of the Tower of Babel, I., 179

Year, Abraham in prison for a, I., 198, 199

Year, Ashwerosh showed himself in public once in a, I., 225, 227

Year, Jacob stayed in Sukkot for a, I., 394

Year after the death of her two sons, Bath-shua died, II., 33

Year, Onan lived with Tamar without sexual intercourse for a, II., 33

Year, Zuleika solicited Joseph for a, II., 52

Year, the age of Pallu, when a wife was chosen for him, II., 122

Year, Job's suffering lasted a, II., 296, 347; V., 388

Year, wicked punished in Hell for a, II., 347

Year, ten plagues lasted a, II., 347

Year, judgment upon Gog lasted a, II., 347

Year, number of days in the, III., 96

Year elapsed between the death of Moses and Miriam, III., 317

Year, solar, the number of creatures on Tebel correspond to, V., 11

Year, solar, the number of man's veins correspond to the days of, V., 81

Year commences with Nisan, V., 184

Year, journey of a, equals 10,950 miles, V., 202

Year, the Gentiles produce one pious man every, V., 239

Year, mourners naturally consoled after the lapse of a, II., 29

Year of mourning, customary among the Jews, V., 267

Year-old children speak with their voices, V., 341

Year, the officers of Pharaoh imprisoned for a, V., 342

Year, Absalom clipped his hair once a, VI., 266

Year, Darius ruled for a, VI., 439

Years, number of, of man's life made known to Adam, I., 61

Years of the antediluvians, explained as lunar, V., 99

Years, see also under the respective numerals.

Yefefiyah, the prince of the Torah, III., 114; VI., 47

Yefefiyah placed Moses on his couch before he died, VI., 161.

Yefifiyyah, see Yefefiah.

Yehudi, the etymology of, V., 379.

- Yemenite selihah, allusion to Adam's merits in, **V.**, 127
- Yemenites, settlement of, in Arabia, **VI.**, 431-432
- Yemenites and Ezra, **VI.**, 432
- Yemenites, poverty of, **VI.**, 432
- Yemenites refused to return to Palestine in the time of Ezra, **VI.**, 432, 442.
- Yerushalmi, abbreviations in the, **VI.**, 146.
- Yezer ha-Ra', see Evil Desire.
- Yezirah, Sefer, world created by means of, **V.**, 6, 108
- Yezirah, Sefer, Abraham composed the, **V.**, 210
- Yezirah, Sefer, studied by Ben Sira and his father, **VI.**, 402.
- Yikon, leader of the rebellious angels, **V.**, 169.
- Yireh, the site of the Akedah, **I.**, 285.
- Yishak, Isaac should have been called, **V.**, 281.
- Yishtabbah, the author of, **VI.**, 449.
- Yizhak, Isaac called, **V.**, 281.
- Yoam, Jonah's wife, **V.**, 146.
- Yod, the initial letter of Yah, God, **I.**, 7
- Yod, the letter, details concerning, **I.**, 7, 69, 315; **II.**, 7; **III.**, 235, 266
- Yod-He, the letters used by Jacob as his signature, **I.**, 395.
- Yofiel, the teacher of Shem, **V.**, 417
- Yofiel placed Moses on his couch before he died, **VI.**, 161.
- Yoke, heavenly, **V.**, 286.
- Yorkami, angel of hail, **VI.**, 417.
- Young man, Satan appeared to Isaac in the guise of a, **I.**, 277.
- Youth, God's love for the, **III.**, 438; **IV.**, 295; **VI.**, 150
- Youth, innocence of, **IV.**, 295
- Youth of Israel at the time of revelation acted as priests, **VI.**, 34
- Youths, carried into exile by Nebuchadnezzar, revived by Ezekiel, **IV.**, 332.
- Yozer, conception of celestial bodies in, **V.**, 40.
- Yubal flows from Paradise, **I.**, 30.
- Yurkami, angel of hail, **IV.**, 329; **VI.**, 417.

## Z

- Zaba, Latin corruption for Uzal, **V.**, 197.
- Zabdi, one of the seventy elders, **III.**, 250
- Zabdi, father of Achan, **IV.**, 22.
- Zabuak, judge of Admah, **I.**, 246.
- Zaccur, one of the seventy elders of Israel, **III.**, 250
- Zaccur, Shammua the son of, **III.**, 264.
- Zadde, the letter, details concerning, **I.**, 6; **II.**, 76; **III.**, 234.
- Zaddik, the earth rests on the pillar called, **V.**, 12
- Zaddik, Joseph called, **V.**, 197.
- Zadkiel, in charge of Jupiter, **V.**, 164
- Zadkiel, the teacher of Abraham, **V.**, 417.
- Zadok, the high priest, details concerning, **IV.**, 62; **VI.**, 72, 279.
- Zafiel, angel of showers, **I.**, 140.
- Zagzagel appeared to Moses in the bush, **V.**, 417
- Zagzagel, the horns of glory of, **II.**, 309
- Zagzagel bestowed upon Moses the rays of majesty, **III.**, 438
- Zagzagel, heavenly teacher and scribe, **III.**, 419, 438
- Zagzagel, teacher of Moses, **II.**, 309; **III.**, 419, 467; **V.**, 417; **VI.**, 147, 158
- Zagzagel teaches the Torah in seventy languages, **II.**, 309; **V.**, 417
- Zagzagel laid a pillow on Moses' couch before he died, **III.**, 472
- Zagzagel refused to fetch Moses' soul, **III.**, 467
- Zagzagel, identified with Metatron, **VI.**, 150.
- Zain, the letter, **I.**, 7.
- Zakkiel, angel of the storm, **I.**, 140; **V.**, 153.
- Zakun, one of the leaders of the great angels, **III.**, 434.
- Zaliah, one of the four Danite heroes, details concerning, **III.**, 410, 411; **VI.**, 144.

- Zalmonah, Israel murmured against Moses at, **III.**, 337.
- Zambri, identical with Jambri, **VI.**, 184.
- Zamiel, angel of the hurricane, **I.**, 140.
- Zamzamai, identical with Zenobia, **VI.**, 404
- Zamzamai, the queen, possesses a small piece of the fragrant wood of Jerusalem, **VI.**, 404.
- Zamzummim, masters in war, **I.**, 151.
- Zaphenath-paneah, the name of Joseph, **II.**, 75; **V.**, 345.
- Zarephath, the widow of, details concerning, **V.**, 258; **VI.**, 318, 351.
- Zarhi, one of the seventy elders of Israel, **III.**, 250.
- Zealot, permitted to slay those who committed unchastity, **III.**, 385
- Zealot, Phinehas a, **III.**, 388.
- Zebaot, the lord of, one of God's names, **II.**, 319.
- Zeboiim, Manon, judge of, **I.**, 246.
- Zebub, the real name of Shishak, **VI.**, 307.
- Zebul is at the entrance of heaven, **I.**, 69
- Zebul, the name of the fourth heaven, **VI.**, 292
- Zebul, the successor of Kenaz, details concerning, **IV.**, 28, 29; **VI.**, 184, 194.
- Zebulun, the meaning of the name of, **I.**, 205, 367; **V.**, 299
- Zebulun, battles fought by, **I.**, 406, 419, 420
- Zebulun and Joseph, **II.**, 14, 205
- Zebulun married Maroshah, **II.**, 39
- Zebulun wanted to destroy Egypt like Gomorrah, **II.**, 107
- Zebulun, the blessing bestowed upon, **II.**, 144; **III.**, 198
- Zebulun, death and burial of, **II.**, 204, 207
- Zebulun committed no sin, **II.**, 205
- Zebulun, the first to build a boat, **II.**, 205; **V.**, 380
- Zebulun and his sons never sick, **II.**, 205
- Zebulun, the exhortation of, **II.**, 205-207
- Zebulun, the resurrection of, **II.**, 206
- Zebulun, one of the weak sons of Jacob, **V.**, 359.
- Zebulun, tribe of, maintained the tribe of Issachar, **I.**, 367; **III.**, 171, 198, 223; **VI.**, 196
- Zebulun, the tribe of, territory of, **I.**, 367; **II.**, 144; **III.**, 198, 460
- Zebulun, the tribe of, carried on commerce with ships, **I.**, 367; **II.**, 144; **III.**, 170, 221, 460; **IV.**, 24
- Zebulun, tribe of, stone and flag of, **III.**, 170, 233, 237; **IV.**, 24
- Zebulun, tribe of, belonged to the first group of the twelve tribes, **III.**, 223
- Zebulun, tribe of, belonged to second division at the Red Sea, **VI.**, 4
- Zebulun, tribe of, blessing bestowed upon, **III.**, 459-460
- Zebulun, tribe of, agent between Israel and the Gentiles, **III.**, 459
- Zebulun, tribe of, the sin of, **IV.**, 21, 22
- Zebulun, tribe of, exile of, **IV.**, 265
- Zebulun, tribe of, victory over Sisera won by, **VI.**, 196
- Zebulun, tribe of, the husband of the widow of Zarephath belonged to the, **VI.**, 318.
- Zechariah, one of the seventy elders of Israel, **III.**, 250.
- Zechariah, son-in-law of Joash, **IV.**, 259
- Zechariah, the prophet, name of the father of, **IV.**, 259; **VI.**, 396
- Zechariah, blood of, the seething of, **IV.**, 304; **VI.**, 396
- Zechariah, the murderer of, **IV.**, 304; **VI.**, 396
- Zechariah, the prophecy of, **IV.**, 304; **VI.**, 385-386, 387
- Zechariah did not know the time of the advent of the Messiah, **IV.**, 349
- Zechariah knew the location of the altar, **IV.**, 354; **VI.**, 440
- Zechariah, date of the activity of, **IV.**, 354, 355; **VI.**, 314, 413, 442, 446
- Zechariah, the designation applied to Joshua, the high priest, by, **VI.**, 426, 427
- Zechariah, death of, **IV.**, 259, 304; **VI.**, 396
- Zechariah, father of John the Baptist, **VI.**, 396.
- Zedekiah, king of Judah, eyes of, **I.**, 59, 60; **IV.**, 293; **VI.**, 383
- Zedekiah, names of, **IV.**, 291, 299; **VI.**, 379, 382

- Zedekiah and Nebuchadnezzar, *IV.*, 291, 336; *VI.*, 415, 426
- Zedekiah, fate of, in captivity, *IV.*, 293–294; *VI.*, 383–384
- Zedekiah, the piety of, *IV.*, 294; *VI.*, 379, 426, 429
- Zedekiah, one of the members of the Messiah's council, *V.*, 130
- Zedekiah accused Micaiah of being a false prophet, *VI.*, 312
- Zedekiah hid the musical instruments of the Temple, *IV.*, 321
- Zedekiah, Temple vessels made of silver by the order of, *VI.*, 323
- Zedekiah, time of, the catastrophes in the, *IV.*, 291; *VI.*, 294, 379, 414
- Zedekiah, death and burial of, *IV.*, 339, 340; *VI.*, 384, 428
- Zedekiah, sons of, killed in the presence of their father, *IV.*, 293; *VI.*, 283
- Zedekiah, court of, Baruch the only pious man at the, *VI.*, 412
- Zedekiah, generation of, details concerning, *IV.*, 294, 340; *VI.*, 379
- Zedekiah, the false prophet, details concerning, *IV.*, 278, 336; *VI.*, 347, 384.
- Zedeketelbab, location of, *I.*, 171.
- Zedeketelbab, name of Noah's wife, *I.*, 171.
- Zelapont, wife of Manoah, details concerning, *IV.*, 47.
- Zelophehad, sin of, *III.*, 240; *VI.*, 85, 139, 140
- Zelophehad, kept in prison, *III.*, 240
- Zelophehad, death of, *III.*, 241, 284, 392; *VI.*, 139
- Zelophehad, the descent of, *III.*, 392, 394; *VI.*, 139
- Zelophehad, exoneration of, *III.*, 391; *VI.*, 84
- Zelophehad, an ignorant man, *VI.*, 139
- Zelophehad, the high princely family of Caiaphas descended from, *VI.*, 85
- Zelophehad, daughters of, details concerning, *III.*, 203, 242, 391, 392, 394, 395; *VI.*, 28, 84, 140.
- Zelzah, the haggadic interpretation of, *VI.*, 231.
- Zemaraim, Mt., Abijah's address on, *IV.*, 183.
- Zemarites, Palestine provisionally granted to, *I.*, 173.
- Zenek, identical with Kenaz, *VI.*, 181.
- Zenobia, queen of Palmyra, *VI.*, 404
- Zenobia, identical with Zamzamai, *VI.*, 404.
- Zephaniah, the name of the witch of En-dor, *VI.*, 236
- Zephaniah, the prophet, details concerning, *I.*, 257; *IV.*, 296; *V.*, 130; *VI.*, 314, 386, 388.
- Zephath, Simon's wife came from, *V.*, 337.
- Zepho, king of Kittim and Italy, *II.*, 155–156, 246; *V.*, 372–373.
- Zerah, son of Judah, details concerning, *II.*, 36; *V.*, 336, 384; *VI.*, 171
- Zerah, five sons of, *II.*, 283; *III.*, 207; *V.*, 407; *VI.*, 77
- Zerah, one of the seventy elders, *III.*, 250
- Zerah, king of the Ethiopians, details concerning, *II.*, 125–126; *IV.*, 184, 400; *VI.*, 309.
- Zeresh, wife of Haman, details concerning, *IV.*, 430, 431; *VI.*, 475, 479.
- Zerori, king of Shiloh, killed by Jacob, *I.*, 410.
- Zerubbabel, voice of, *I.*, 59; *V.*, 79, 80; *VI.*, 438
- Zerubbabel, first governor of Palestine, *IV.*, 287
- Zerubbabel, relation of, to Jehoiachin, *IV.*, 287; *VI.*, 381
- Zerubbabel, punishment of, *IV.*, 352
- Zerubbabel, wisdom of, *IV.*, 352
- Zerubbabel, born circumcised, *V.*, 273
- Zerubbabel, the titles given to, *V.*, 381; *VI.*, 147, 387
- Zerubbabel and Cyrus, *IV.*, 345; *VI.*, 437
- Zerubbabel and Darius, *IV.*, 349, 351, 352; *VI.*, 437, 438, 440
- Zerubbabel and Daniel, *IV.*, 345, 349, 351, 352
- Zerubbabel, persons identical with, *IV.*, 352; *VI.*, 381, 437, 438
- Zerubbabel, Balaam's allusion to, *VI.*, 133
- Zerubbabel, ascent of, upon the Mount of Olives, *VI.*, 438
- Zerubbabel, the return of the exiles under, *VI.*, 440
- Zerubbabel, one of the members of the Great Synagogue, *VI.*, 447



- Zerubbabel knew the time of the advent of the Messiah, **IV.**, 352
- Zerubbabel had an interview with the Messiah, **IV.**, 352
- Zerubbabel, Messianic activity of, **VI.**, 438.
- Zeruel, the angel, function of, **VI.**, 183.
- Zethar, one of the angels of confusion, **IV.**, 375.
- Zeus, nursed by a goat, **V.**, 389
- Zeus, the pillar dedicated by Hiram to, **VI.**, 288.
- Ziah, the sixth earth, details concerning, **I.**, 115.
- Ziba, the slave of Mephibosheth, slander uttered by, **IV.**, 77; **VI.**, 244.
- Zibeon, father of Anah, **I.**, 423-424.
- Zidon, Palestine provisionally granted to, **I.**, 173
- Zidon, gods of, inscribed in Pharaoh's archives, **II.**, 334.
- Zidduk ha-Din, **V.**, 255
- Zidduk ha-Din, see also God, acknowledgment of the justice of.
- Zikta, Noah did not know what to feed the, **I.**, 161.
- Zillah, wife of Lamech, **I.**, 117; **V.**, 147.
- Zilpah, see also Bilhah and Zilpah
- Zilpah, wife of Jacob, name of, **II.**, 209
- Zilpah, the father of, **I.**, 361; **II.**, 209
- Zilpah, pregnancy of, **I.**, 365
- Zilpah, one of the six mothers, **III.**, 193
- Zilpah, burial of, **II.**, 181
- Zilpah, Leah put her garment on, **V.**, 297
- Zilpah, daughter of Kenaz, married to Doel, **IV.**, 28.
- Zimran, a son of Keturah, **II.**, 39.
- Zimri, one of the seventy elders of Israel, **III.**, 250
- Zimri, the head of the tribe of Simon, **I.**, 363; **III.**, 220, 383, 384, 386
- Zimri, sin of, **I.**, 363; **III.**, 220, 409; **VI.**, 136
- Zimri, slain by Phinehas, **III.**, 386, 457; **IV.**, 52
- Zimri and Moses, **III.**, 384; **VI.**, 136
- Zimri, names of, **VI.**, 137-138
- Zimri, Achan identified with, **VI.**, 176
- Zimri, son of Zerah, king of Israel, **III.**, 207; **V.**, 407; **VI.**, 155.
- Zion, Mount, location of, **I.**, 172
- Zion, illumination of, **III.**, 218
- Zion, the carrying of the ark from Gibeah to, **III.**, 395
- Zion, mother of Israel, **IV.**, 294, 295; **VI.**, 385, 403
- Zion, creation of new world will begin at, **V.**, 16
- Zion, sterility of, **VI.**, 205
- Zion, a fortress in Jerusalem, the builder of, **VI.**, 254
- Zion, mourners for, **VI.**, 359.
- Zippor, father of Balak, details concerning, **III.**, 353; **VI.**, 122.
- Zipporah, piety and virtue of, **II.**, 291; **V.**, 411; **VI.**, 90
- Zipporah, a pious proselyte, **V.**, 423; **VI.**, 136, 153
- Zipporah kept house for Jethro, **II.**, 293-294
- Zipporah saved Moses' life twice, **II.**, 293, 294, 295
- Zipporah, married to Moses before the revelation, **II.**, 294; **V.**, 412; **VI.**, 136
- Zipporah circumcised Gershom, **II.**, 295, 328; **V.**, 423
- Zipporah nursed Gershom for two years, **II.**, 295
- Zipporah, name of, **II.**, 328; **V.**, 411, 423; **VI.**, 122
- Zipporah, Moses divorced from, **III.**, 64
- Zipporah inquired concerning the meaning of the lighting of the candles, **III.**, 255
- Zipporah, called the Cushite woman, **V.**, 410; **VI.**, 90
- Zipporah, Moses released by Jethro at the petition of, **V.**, 412
- Zipporah, the pregnancy of, **V.**, 412.
- Zitidos, wife of Job, **V.**, 238, 239, 241
- Zitidos, see also Job, wife of.
- Ziz, king of the birds, details concerning, **I.**, 4, 28, 29; **V.**, 46, 47, 48, 73.
- Zizit, see Fringes, law of.
- Zmargad, kingdom of Lilith called, **V.**, 385.
- Zoan, magicians of, **II.**, 65
- Zoan, the burial place of the Egyptian kings, **II.**, 298
- Zoan, the best part of Egypt, **III.**, 267
- Zoan, founded seven years later than Hebron, **V.**, 257

- Zoan, destroyed at the time of the Exodus, V., 257.
- Zoar, one of the five cities of sin, details concerning, I., 252, 256; V., 243.
- Zoba, son of Terah and Pelilah, I., 298.
- Zodiac, signs of, the demons subject to, IV., 150
- Zodiac, twelve signs of, and Israel, IV., 401-402
- Zodiac, signs of, symbolism of, V., 13, 16, 24; VI., 82
- Zodiac, signs of, allegorical interpretation of, V., 16
- Zodiac, twelve signs of, other details concerning, II., 31, 168; V., 45; VI., 33.
- Zohar, one of the seventy elders, III., 250
- Zohar, conception of seven in, V., 9
- Zohar, Leviathan in the, V., 46
- Zohar, an Arabic view Judaized in the, VI., 299
- Zohar, author of, VI., 326
- Zohar, polemic of the, against the Talmud, VI., 460.
- Zones of the earth, the number of, V., 12, 13.
- Zophar, a Gentile prophet, details concerning, II., 236, 240; III., 356; VI., 125.
- Zorah and Eshtaol, the distance between, covered by one stride of Samson, IV., 48.
- Zoroaster, the meaning of the name of, V., 201
- Zoroaster, Ham and Nimrod later known as, V., 150, 200
- Zoroaster, Saoshyant will spring from the seed of, V., 148
- Zoroaster, Ninus victorious against, V., 151
- Zoroaster, worshiped as the celestial fire, V., 200.
- Zuar, one of the seventy elders, III., 250.
- Zucheus, god of Nahor, I., 212; V., 217.
- Zuleika, story of Joseph and, II., 44-56, 57, 58, 59; V., 339, 340, 341, 343
- Zuleika, name of, of Persian origin, V., 339
- Zuleika, beauty of, II., 52, 53
- Zuleika, house of, once occupied by Sarah, II., 54
- Zuleika, wife of Potiphar, II., 47.
- Zur, Balak known as, III., 353; VI., 136.
- Zuz, four, the price for using the ferry in Sodom, I., 249.



# B

## Passages Cited

### A. ANCIENT BIBLE VERSIONS.

#### 1. Septuagint.

GENESIS	
2.20.....	V., 83
2.24.....	V., 94
3.23.....	V., 117
4.7.....	V., 137
4.8.....	V., 138
4.26.....	V., 151
5.24.....	V., 157
5.29.....	V., 168
8.7.....	V., 185
10.21.....	V., 180
13.3.....	V., 222
22.2.....	V., 253
26.32.....	V., 279
39.1.....	V., 339
46.28.....	V., 358
EXODUS	
1.11.....	V., 392
8.17.....	V., 430
LEVITICUS	
24.7.....	VI., 65
NUMBERS	
21.1.....	VI., 113
	117
23.10.....	VI., 132
DEUTERONOMY	
32.8-9.....	V., 205
34.6.....	VI., 162
JOSHUA	
(end).....	VI., 180
	185, 214.
JUDGES	
1.13.....	VI., 185
3.2.....	VI., 181

#### I SAMUEL

4.21.....	VI., 223
5.6.....	VI., 223
5.9.....	VI., 224
6.5.....	VI., 224
6.17.....	VI., 224
6.19.....	VI., 225
9.14.....	VI., 231
13.1.....	VI., 239
16.12.....	VI., 247
21.8.....	VI., 240
	241
28.14.....	VI., 236

#### II SAMUEL

12.25.....	VI., 280
------------	----------

#### I KINGS

11.42.....	VI., 277
14.1.....	VI., 305
(additions) 12.24.....	VI., 304
	305
18.10.....	VI., 310

#### II KINGS

2.1.....	VI., 322
2.11.....	VI., 323

#### ISAIAH

24.1.....	VI., 123
-----------	----------

#### JONAH

1.3.....	VI., 349
----------	----------

#### PSALMS

78.25.....	VI., 17
78.85.....	V., 236
104.26.....	V., 42

#### JOB

42.14.....	V., 389
(additions).....	V., 382
	384

#### ESTHER

1.4.....	VI., 452
1.8.....	VI., 455
1.13.....	VI., 458

2.7.....	VI., 460	8.4.....	V., 186
2.20.....	VI., 460	9.6.....	V., 189
2.21.....	VI., 461	9.27.....	V., 192
3.13.....	VI., 457	15.9.....	V., 227
4.1.....	VI., 469	23.16.....	V., 257
4.8.....	VI., 471	24.63.....	V., 263
(Additions).....	VI., 460	24.67.....	V., 263
	461, 463, 466,	25.3.....	V., 265
	467, 469, 470,	26.10.....	V., 279
	472, 473, 480,	27.40.....	V., 286
	481	36.24.....	V., 323
Additions to Daniel.....	VI., 416	39.21-23.....	V., 342
	418, 434	43.32.....	V., 351
		45.27.....	V., 356
		46.28.....	V., 358
II CHRONICLES			
24.3.....	VI., 354	EXODUS	
2. Aquila.		6.20.....	V., 396
GENESIS		12.32.....	V., 436
3.8.....	V., 99	15.8.....	VI., 10
4.26.....	V., 151		12
6.1-4.....	V., 154	25.20.....	VI., 65
22.2.....	V., 253		
3. Symmachus.		NUMBERS	
GENESIS		11.25.....	VI., 88
2.17.....	V., 98	21.16.....	VI., 21
3.8.....	V., 99	21.17-20.....	VI., 116
6.2, 4.....	V., 155		
22.2.....	V., 253	DEUTERONOMY	
4. Theodotlon.		3.9.....	VI., 203
GENESIS			
2.23.....	V., 90	7. Targum Yerushalmi.	
3.8.....	V., 99	GENESIS	
4.4.....	V., 135	1.2.....	V., 4
5. Samaritan.		1.16.....	V., 34
GENESIS		1.20.....	V., 41
4.8.....	V., 138		46
46.28.....	V., 358	1.21.....	V., 44
6. Targum Onkelos.		1.26.....	V., 21
GENESIS		1.27.....	V., 81
4.14.....	V., 143	2.6.....	V., 92
4.26.....	V., 150	2.7.....	V., 72
5.24.....	V., 157	2.12.....	V., 92
6.2, 4.....	V., 155	2.17.....	V., 98
6.3.....	V., 174	2.21.....	V., 89
		3.6.....	V., 95
		3.7.....	V., 97
		3.9.....	V., 99
		3.10.....	V., 122
		3.15.....	V., 120
			123

3.21.....V., 97	11.1.....V., 205
103	11.4.....V., 202
3.23.....V., 117	11.7.....V., 194
3.24.....V., 104	203
105	11.8.....V., 203
4.1.....V., 133	204, 205
135	11.26.....V., 44
4.2.....V., 138	11.28.....V., 214
213	215
4.3.....V., 136	12.2.....V., 219
4.7.....V., 137	12.11.....V., 220
4.8.....V., 137	13.7.....V., 223
139	14.1.....V., 223
4.10.....V., 140	14.2.....V., 224
4.13.....V., 140	14.13.....V., 225
4.14.....V., 143	14.14.....V., 224
4.15-16.....V., 141	14.18.....V., 225
4.22.....V., 148	14.20.....V., 225
4.24.....V., 143	15.5.....V., 215
4.26.....V., 151	15.5.....V., 215
5.3.....V., 133	15.6.....V., 227
5.20.....V., 177	15.9.....V., 227
5.24.....V., 162	15.10.....V., 228
6.2.....V., 155	15.17.....V., 229
6.3.....V., 174	16.5.....V., 232
6.4.....V., 155	18.1.....V., 234
6.14-15.....V., 176	18.2.....V., 234
6.16.....V., 183	18.8.....V., 236
7.4.....V., 175	18.10.....V., 237
7.8.....V., 184	18.17.....V., 208
7.10.....V., 175	18.21.....V., 238
178	18.24.....V., 239
7.11.....V., 184	18.32.....V., 239
7.12.....V., 178	20.16.....V., 244
7.16.....V., 178	20.18.....V., 244
8.1.....V., 185	21.9.....V., 246
8.4.....V., 186	21.15.....V., 246
8.11.....V., 185	21.16.....V., 246
8.20.....V., 117	247
187	21.21.....V., 247
9.6.....V., 189	21.24.....V., 301
9.20.....V., 190	22.2.....V., 249
191	253
9.24-25.....V., 191	22.4.....V., 250
9.27.....V., 192	22.5.....V., 250
10.8.....V., 198	22.8.....V., 250
10.9.....V., 201	22.9.....V., 187
10.11.....V., 198	251, 253
213, 214	22.13.....V., 244
10.21.....V., 180	



22.14.....	V., 213	28.10.....	V., 289
	252		290, 293
22.15.....	V., 253	28.12.....	V., 290
22.19.....	V., 254	28.22.....	V., 293
23.16.....	V., 257	29.3.....	V., 293
24.2.....	V., 259	29.10.....	V., 293
24.31.....	V., 261	29.12.....	V., 294
24.33.....	V., 261	29.17.....	V., 294
24.55.....	V., 261	29.24.....	V., 295
24.61.....	V., 262	29.29.....	V., 293
24.62.....	V., 264	29.30.....	V., 296
24.64.....	V., 264	29.34.....	V., 296
24.67.....	V., 263	30.1.....	V., 422
25.3.....	V., 265	30.1-2.....	V., 296
	379	30.5.....	V., 297
25.8.....	V., 267	30.8.....	V., 297
25.21.....	V., 270	30.11.....	V., 297
	271	30.12.....	V., 299
25.22.....	V., 271	30.13.....	V., 297
	272	30.20.....	V., 299
25.23.....	V., 273	30.23.....	V., 299
25.25.....	V., 273	30.25.....	V., 300
	274, 276	30.23.....	V., 299
25.27.....	V., 274	30.27.....	V., 300
25.29, 34.....	V., 276	31.4.....	V., 301
26.1.....	V., 221	31.19.....	V., 301
26.2.....	V., 279	31.21.....	V., 301
26.10.....	V., 279		302
26.12.....	V., 279	31.22.....	V., 293
26.20.....	V., 280		301, 302
26.27, 28.....	V., 280	31.23.....	V., 302
26.35.....	V., 281	31.46.....	V., 302
27.1.....	V., 281	32.3.....	V., 303
	282	32.25.....	V., 306
27.5.....	V., 282	32.32.....	V., 308
27.6.....	V., 283	33.2.....	V., 308
27.9.....	V., 283	33.4.....	V., 309
27.22.....	V., 293	33.16.....	V., 312
27.27.....	V., 284		313
27.29.....	V., 284	33.17.....	V., 312
27.30.....	V., 285		313
27.31.....	V., 274	35.4.....	V., 317
	285	35.8.....	V., 318
27.33.....	V., 285	35.9.....	V., 90
27.35.....	V., 284	35.14.....	V., 317
27.40.....	V., 286		318
27.41.....	V., 286	35.22.....	V., 319
27.46.....	V., 287	35.31.....	V., 319
28.3.....	V., 287	36.2-3.....	V., 324
28.9.....	V., 288	36.12.....	V., 387

36.24.....	V., 323	46.20.....	V., 336
36.32.....	V., 323	46.23.....	V., 379
37.2.....	V., 325	46.27.....	V., 359
	326	46.28.....	V., 358
37.3.....	V., 329	46.29.....	V., 358
37.11.....	V., 283	46.30.....	V., 359
37.13.....	V., 327	47.2.....	V., 359
37.15.....	V., 327	47.21.....	V., 351
37.17.....	V., 328		362
37.19.....	V., 329	47.22.....	V., 362
37.25, 29, 31-32.....	V., 331	47.30.....	V., 364
37.33.....	V., 332	48.2.....	V., 367
38.1.....	V., 333	48.9.....	V., 365
38.27.....	V., 328	48.16.....	V., 350
38.3-4.....	V., 333		366
38.5.....	V., 334	48.20.....	V., 365
38.7.....	V., 333	48.22.....	V., 314
38.15.....	V., 334		366
38.24, 25-26.....	V., 335	49.1-2.....	V., 366
38.29.....	V., 336	49.3-4.....	V., 367
39.1.....	V., 337	49.5-7.....	V., 367
39.6.....	V., 338	49.8-12.....	V., 367
39.14 and 20.....	V., 340	49.13.....	V., 368
	362	49.16-18.....	V., 368
39.21-23.....	V., 342	49.19.....	V., 369
40.1.....	V., 342	49.20-1.....	V., 369
40.14.....	V., 342	49.22-26.....	V., 369
40.20, 22, 23.....	V., 342	49.27.....	V., 370
41.1.....	V., 348	50.1, 3.....	V., 370
41.10.....	V., 343	50.15-20, 23.....	V., 373
41.45.....	V., 336		EXODUS
	345	1.11.....	V., 392
41.47, 48.....	V., 345	1.21.....	V., 393
42.5, 6, 8.....	V., 347	2.2.....	V., 397
42.21.....	V., 371	2.5.....	V., 398
42.23.....	V., 348	2.12.....	V., 406
42.24.....	V., 329	2.18-19.....	V., 411
	348	2.21.....	V., 411
42.27.....	V., 348	2.23.....	V., 412
43.14, 16.....	V., 350	3.2.....	V., 417
	356	4.13.....	V., 421
43.32.....	V., 351		422
44.3.....	V., 352	4.19.....	V., 422
45.4, 12, 14.....	V., 355	4.20.....	V., 411
44.15, 18.....	V., 353	4.25.....	V., 423
45.24, 27.....	V., 356		424, 434
45.28.....	V., 357	4.26.....	V., 424
46.3-4.....	V., 357	6.18.....	VI., 316
46.13-14.....	V., 379	7.5.....	V., 430
46.17.....	V., 357	7.11.....	V., 407

7.15.....	V., 428
8.17.....	V., 430
9.20-21, 29.....	V., 431
10.19.....	V., 431
10.23.....	V., 431
10.29.....	V., 422
12.6.....	V., 432
12.12.....	V., 433
	435
12.21.....	V., 432
12.29.....	V., 435
12.31, 32.....	V., 436
12.34.....	V., 439
12.37.....	V., 438
	439
12.38.....	V., 439
12.40.....	V., 420
12.42.....	V., 434
	437
13.17.....	VI., 2
	421
13.19.....	V., 376
14.2.....	VI., 3
14.3.....	VI., 4
14.9.....	VI., 9
14.11.....	VI., 102
14.13.....	VI., 4
14.16.....	VI., 6
14.21.....	V., 411
	VI., 5
14.22.....	VI., 7
15.2.....	VI., 12
15.12.....	VI., 11
15.18.....	VI., 13
15.21.....	VI., 13
15.22.....	VI., 15
15.25, 26.....	VI., 15
16.8.....	VI., 23
16.15.....	VI., 17
16.21.....	VI., 18
16.22.....	VI., 14
17.1.....	VI., 20
17.8.....	VI., 24
17.9.....	VI., 24
17.10-13.....	VI., 25
18.6-7.....	VI., 26
18.8-11.....	VI., 27
18.27.....	VI., 28
19.2.....	VI., 30
	33

19.3.....	VI., 33
19.4.....	V., 433
19.4-7.....	VI., 33
19.13.....	VI., 35
19.19.....	V., 15
20.2.....	VI., 38
20.5.....	VI., 40
20.13.....	VI., 43
20.14.....	VI., 43
21.19.....	VI., 36
22.13.....	VI., 43
22.30.....	VI., 1
24.4.....	VI., 34
24.10.....	V., 437
	VI., 97
25.20.....	VI., 65
26.28.....	VI., 67
28.17.....	VI., 69
28.30.....	V., 12-
	13, 15, 292
	VI., 69
31.18.....	VI., 54
32.1, 3-5.....	VI., 51
32.19.....	VI., 54
32.30.....	VI., 54
33.6-7.....	VI., 56
34.10.....	VI., 407
35.26.....	VI., 70
35.27.....	VI., 71

## LEVITICUS

10.2.....	VI., 74-
	75
10.4-5.....	VI., 75
24.10.....	V., 405
24.11.....	VI., 84
24.12.....	VI., 85
29.10.....	VI., 84

## NUMBERS

1.15-16.....	VI., 92
1.51.....	VI., 35
2.2-25.....	VI., 69
2.3.....	VI., 83
2.3-25.....	VI., 82
2.10.....	VI., 81-
	82
3.10, 38.....	VI., 35
7.11.....	VI., 105

7.19.....	VI., 76	22.30.....	VI., 127
7.84-88.....	VI., 77		128
9.8.....	VI., 85	22.41-23.1.....	VI., 132
10.32.....	VI., 29	23.9.....	VI., 131
10.33.....	VI., 85	23.10.....	VI., 133
11.1.....	VI., 24	23.19.....	VI., 132
	85, 86	24.1, 2.....	VI., 132
11.5, 10.....	VI., 86	24.3.....	VI., 124
11.12-15.....	VI., 86		128
11.16.....	VI., 87	24.4.....	VI., 135
11.23, 25.....	VI., 88	24.5.....	VI., 133
11.26.....	VI., 88	24.7-9.....	VI., 133
	89, 364	24.17.....	VI., 133
11.28.....	VI., 89		134
11.31-33.....	VI., 90	24.18-24.....	VI., 133
12.1.....	V., 410	25.4.....	VI., 135
	VI., 90	25.6.....	VI., 136
12.12.....	VI., 92	25.7, 8.....	VI., 137
13.21.....	VI., 93	25.12.....	VI., 316
15.32-35.....	VI., 84	25.13.....	VI., 138
15.34.....	VI., 85	25.14.....	VI., 137
16.4.....	VI., 101	27.1-4.....	VI., 139
16.12.....	VI., 102	27.5.....	VI., 85
16.19.....	VI., 99	27.46.....	V., 369
16.22-34.....	VI., 102	28.15.....	V., 34
	103	31.6.....	VI., 143
17.5.....	VI., 105	31.8.....	VI., 144
17.12-13.....	VI., 105	31.9.....	VI., 145
20.1.....	VI., 113	31.50.....	VI., 145
20.8.....	VI., 107	32.28.....	VI., 146
	108, 110	32.38.....	VI., 146
20.11.....	VI., 110	33.4.....	V., 435
20.16.....	V., 434		VI., 114
20.17.....	VI., 109	33.4-42.....	VI., 116
20.29.....	VI., 113	33.9.....	VI., 15
21.1.....	VI., 114	33.40.....	VI., 113
21.5, 6.....	VI., 115	38.8.....	VI., 9
21.8-9.....	VI., 115		
21.16.....	VI., 21		
21.17-20.....	VI., 116		
21.22.....	VI., 118		
21.35.....	VI., 120		
22.4.....	VI., 122		
22.5.....	VI., 124		
	134		
22.12.....	VI., 126		
22.18.....	V., 109		
22.22, 24.....	VI., 127		
22.25.....	VI., 123		
22.27-28.....	VI., 128		

## DEUTERONOMY

1.1.....	VI., 121
2.11.....	V., 181
2.25.....	VI., 117
2.28.....	VI., 118
3.10.....	V., 181
3.11.....	VI., 119
	120, 121
3.25.....	VI., 148
9.19.....	VI., 53
10.6.....	VI., 114
21.8.....	VI., 19

22.5.....	VI., 205
25.19.....	VI., 24
26.5.....	V., 301
27.9, 25.....	VI., 172
28.12.....	VI., 319
30.4.....	VI., 316
32.1-43.....	VI., 155
32.2.....	VI., 154
32.8-9.....	V., 204
32.9.....	V., 194
33.5.....	VI., 154
33.7.....	VI., 155
33.11.....	VI., 156
33.16-17.....	VI., 156
33.18-19, 20.....	VI., 157
33.21.....	VI., 167
33.24.....	VI., 157
34.1-4.....	VI., 151
34.3.....	VI., 343
	348
34.6.....	V., 90
	VI., 53, 161
34.12.....	V., 411

**Targum Yerushalmi II (Frag-  
ment Targum)**

**GENESIS**

1.1.....	V., 199
7.4.....	V., 175
10.8.....	V., 198
10.9.....	V., 201
11.2.....	V., 202
16.3.....	V., 231
26.10.....	V., 279
28.10.....	V., 293
30.22.....	VI., 319
26.10.....	V., 279
42.36.....	V., 348
44.18.....	V., 354
48.22.....	V., 314

**EXODUS**

14.3.....	VI., 4
14.29.....	VI., 6
15.18.....	V., 437

**Targum Jonathan on Prophets**

**JOSHUA**

2.1.....	VI., 171
6.20.....	VI., 175
24.26.....	VI., 377

**JUDGES**

2.1.....	VI., 185
4.5.....	VI., 196
5.1.....	VI., 197
	199
5.5.....	VI., 31
5.23.....	VI., 195
5.24, 26.....	VI., 198
11.39.....	VI., 203
15.15.....	VI., 207
19.2.....	VI., 212
21.19.....	VI., 213

**I SAMUEL**

1.1.....	VI., 215
1.3.....	VI., 215
1.4-5.....	VI., 216
1.11.....	VI., 228
2.1-11.....	VI., 219
3.20.....	VI., 227
6.19.....	VI., 225
7.6.....	VI., 228
13.1.....	VI., 231
15.4.....	VI., 62
15.7.....	VI., 238
16.4.....	VI., 233
19.19, 23.....	VI., 241
20.1.....	VI., 241
22.18.....	VI., 238

**II SAMUEL**

1.18.....	VI., 178
5.6.....	VI., 255
8.19.....	VI., 275
18.18.....	VI., 268
20.26.....	VI., 260
21.19.....	VI., 260
	276
23.8.....	VI., 258
	260
23.20-25.....	VI., 302
24.15.....	VI., 270

## I KINGS

5.13.....	VI., 301
19.11.....	VI., 322
18.37.....	VI., 320
18.46.....	VI., 231

## II KINGS

2.1.....	VI., 322
4.1.....	VI., 345
22.14.....	VI., 377
23.29.....	VI., 297

## ISAIAH

6.1.....	VI., 357
6.6.....	VI., 359
8.2.....	VI., 387
9.5.....	VI., 366
14.29.....	VI., 245
28.21.....	VI., 358
34.13.....	V., 58
38.7.....	V., 251
65.9.....	VI., 108

## JEREMIAH

1.1.....	VI., 384
----------	----------

## EZEKIEL

1.1.....	VI., 377
----------	----------

## HOSEA

1.3.....	VI., 356
9.6.....	V., 58

## JOEL

1.4.....	VI., 314
----------	----------

## AMOS

2.1.....	VI., 315
----------	----------

## JONAH

1.16.....	VI., 350
2.8.....	VI., 350

## MICAH

4.8.....	V., 319
----------	---------

## HABAKKUK

3.11.....	VI., 178
-----------	----------

## ZECHARIAH

12.11.....	VI., 313
	378

## MALACHI

1.1.....	VI., 441
----------	----------

## Targum, Tosefta on the Prophets

## JUDGES

5.5.....	VI., 31
11.1.....	VI., 202
11.39.....	VI., 203
12.6.....	VI., 203
12.9.....	VI., 206
15.15.....	VI., 207
17.2.....	VI., 209
18.18.....	VI., 211

## I SAMUEL

2.22.....	VI., 221
2.32.....	VI., 222
4.12.....	VI., 231
6.19.....	VI., 225
10.22.....	VI., 231
10.23.....	VI., 238
11.2.....	VI., 232
12.2.....	VI., 229
17.4.....	VI., 250
17.9-10, 16.....	VI., 250

## II SAMUEL

3.5.....	VI., 273
----------	----------

## I KINGS

2.36.....	VI., 279
	458
3.1.....	VI., 279
16.34.....	VI., 317
17.3.....	VI., 316
17.13.....	VI., 318
22.21, 23.....	VI., 312
22.34.....	VI., 312

## II KINGS

3.27.....	VI., 314
4.1.....	VI., 345
5.19.....	VI., 347
13.21.....	VI., 347
16.3.....	VI., 361
17.30-31.....	VI., 361
19.35-37.....	V., 186
	VI., 362, 363,
	364
21.16.....	VI., 374



ISAIAH		1.15.....V., 385
7.6.....	VI., 365	VI., 289
8.6.....	VI., 365	2.10.....V., 388
10.31-32.....	VI., 362	2.11.....V., 387
	363	3.6.....V., 47
16.1.....	VI., 374	3.18.....V., 382
21.5.....	VI., 363	4.17.....V., 382
	431	5.17.....V., 382
32.....	VI., 390	14.18.....V., 382
66.1.....	VI., 371	15.10, 20, 29.....V., 382
	373	22.16.....V., 4
		132
EZEKIEL		25.2.....V., 22
1.1.....	VI., 377	70
1.3.....	VI., 421	28.7.....V., 85
JONAH		32.32.....V., 387
3.6.....	VI., 10	38.36.....V., 47
	351	39.13.....V., 47
		42.14.....V., 389
		(end, fragment).....V., 384
HABAKKUK		
3.1.....	VI., 57	
Targum on the Haglographa		
PSALMS		
7.1.....	VI., 274	
9.1.....	VI., 250	1.1.....VI., 11
29.10.....	V., 185	301
50.2.....	V., 14	1.2.....V., 194
50.10.....	V., 49	VI., 284
57.3.....	VI., 253	1.7-8.....VI., 141
60.1.....	VI., 256	1.9.....V., 194
68.16-17.....	VI., 31	1.14.....VI., 94
68.18.....	VI., 38	2.12.....VI., 69
68.26.....	VI., 6	2.5.....VI., 24
76.17.....	VI., 296	2.17 (not in our texts).....VI., 52
78.9.....	VI., 2	4.9-10.....VI., 205
81.6.....	V., 343	7.9.....V., 97
89.3.....	V., 145	
92.1.....	V., 112	
104.26.....	V., 42	
107.10.....	VI., 383	
132.10.....	VI., 296	
137.4.....	VI., 407	
139.16.....	V., 82	
141.10.....	VI., 256	
RUTH		
JOB		1.1.....V., 220
1.6.....	V., 385	VI., 187, 188
1.12.....	V., 385	1.2.....VI., 188
		1.4.....VI., 188
		189
		1.6.....VI., 245
		1.8.....VI., 189
		1.16-17.....VI., 190
		1.22.....VI., 190
		2.11-13.....VI., 191
		3.3.....VI., 192
		3.7.....VI., 245
		3.7-12.....VI., 192
		3.13, 15.....VI., 193

4.1.....	VI., 193
4.21.....	VI., 194
	245
4.22.....	VI., 245
(end).....	V., 395

## LAMENTATIONS

2.9.....	VI., 394
2.19.....	VI., 48
4.2.....	VI., 404
5.5.....	VI., 404
5.13.....	VI., 404

## ECCLESIASTES

1.12.....	VI., 300
3.11.....	V., 15
	292
7.28.....	V., 203
9.4.....	V., 64
9.7.....	V., 29
	31
10.9.....	VI., 370
12.2.....	V., 64

## I CHRONICLES

1.43.....	V., 323
2.17.....	VI., 253
2.54.....	VI., 278
	308
2.55.....	VI., 185
3.1.....	VI., 275
4.9-10.....	VI., 185
4.18.....	V., 400
	VI., 186
7.21-22.....	VI., 2
8.33.....	VI., 232
8.40.....	VI., 232
11.11.....	VI., 258
	260
12.33.....	V., 368
14.12.....	V., 407
20.2.....	VI., 354
20.5.....	VI., 276
21.13.....	VI., 270
21.15.....	VI., 270
	271
26.24.....	VI., 211

## II CHRONICLES

3.24.....	VI., 381
7.10.....	VI., 296
8.11.....	VI., 297
13.2.....	VI., 308
15.16.....	VI., 308
18.33.....	VI., 313
22.11.....	VI., 354
23.3.....	VI., 361
23.11.....	VI., 354
24.22.....	VI., 377
32.21.....	VI., 362
	363
32.31.....	VI., 368
33.13.....	VI., 375
35.20, 25.....	VI., 378
	379

## TARGUM ESTHER I

1.1.....	VI., 297
	451, 454, 455
	457
1.2.....	VI., 297
	451, 454
1.3.....	VI., 452
	454
1.4.....	VI., 452
	454
1.6.....	VI., 459
1.7, 8, 10, 12.....	VI., 454
	455
1.13, 14.....	VI., 456
1.16.....	VI., 456
	463
1.19.....	VI., 457
2.1.....	VI., 458
2.5.....	VI., 458
2.7.....	VI., 459
2.9.....	VI., 460
2.21.....	VI., 461
3.2.....	VI., 463
3.8.....	VI., 465
4.1.....	VI., 468
4.5.....	VI., 469
4.10.....	VI., 470
4.11.....	VI., 470
4.12.....	VI., 470
4.14.....	VI., 470
4.17.....	VI., 471

5.1.....	VI., 462 473, 477
5.3.....	VI., 474
5.11.....	VI., 474
6.10.....	VI., 476
6.13.....	VI., 477
7.1.....	VI., 458
7.3, 5, 6, 7, 9.....	VI., 478
8.1-2.....	VI., 480
9.14-17.....	VI., 480

## TARGUM ESTHER II

1.1.....	VI., 422 427, 429, 433, 454, 455, 457
1.2.....	VI., 277 288, 296, 297, 383, 393, 394, 395, 396, 398, 404, 405, 407, 415
1.3.....	VI., 290 291, 393, 452, 457
1.4.....	VI., 277 452
1.5.....	VI., 288 296, 454
1.6.....	VI., 296 454
1.7.....	VI., 296 452, 453, 454
1.8.....	VI., 290 291, 296, 452, 453, 454, 455
1.9.....	VI., 452
1.10.....	VI., 290 291, 455
1.11.....	VI., 390 393, 394, 452, 453
1.12.....	VI., 393 394, 395, 396, 455
1.16.....	VI., 457
1.18-21.....	VI., 457
2.1-2.....	VI., 455 457
2.5.....	VI., 458
2.6.....	VI., 459

2.7.....	VI., 451 459, 460
2.8.....	VI., 458
2.9.....	VI., 460
2.10.....	VI., 460
2.18, 19.....	VI., 460
2.21.....	VI., 461
3.1.....	VI., 462
3.4.....	VI., 463
3.6.....	VI., 464
3.7.....	VI., 464 465
3.8.....	VI., 465 466
3.9.....	VI., 467
3.14-15.....	VI., 467
4.1.....	VI., 390 457, 466, 467, 470
4.2.....	VI., 467
4.11.....	VI., 470
4.13.....	VI., 233 234, 470
4.14.....	VI., 470
4.16.....	VI., 471 472
4.17-5.1.....	VI., 472
5.1.....	VI., 473 477
5.8.....	VI., 474
5.11.....	VI., 474
5.14.....	VI., 475
6.1.....	VI., 475 476
6.6.....	VI., 477
6.9.....	VI., 476
6.10.....	VI., 476 480
6.11.....	VI., 476
6.12.....	VI., 477
7.10.....	VI., 479
8.13.....	VI., 480
8.15-16.....	VI., 480
9.14.....	VI., 479
9.24.....	VI., 480
10.1.....	VI., 480
(end).....	VI., 451 480

## 8. Peshitta

## GENESIS

4.6.....	V., 137
4.8.....	V., 138
4.13.....	V., 140
4.26.....	V., 151
6.1-4.....	V., 154
22.2.....	V., 253
22.12.....	V., 252
46.28.....	V., 358

## I SAMUEL

2.22.....	VI., 221
-----------	----------

## II SAMUEL

24.15.....	VI., 270
------------	----------

## II KINGS

23.29.....	VI., 297 378
------------	-----------------

## ISAIAH

38.7.....	V., 251
-----------	---------

## PSALMS

12.9.....	V., 272
89.3.....	V., 145

## RUTH

3.3.....	VI., 192
----------	----------

## II CHRONICLES

33.7.....	VI., 371
-----------	----------

## 9. Vulgate

## GENESIS

4.13.....	V., 140
8.7.....	V., 185
13.3.....	V., 222

## EXODUS

2.21.....	V., 414
20.6.....	VI., 40

## NUMBERS

10.11.....	V., 410
------------	---------

## I SAMUEL

17.4.....	VI., 250
-----------	----------

## II SAMUEL

12.25.....	VI., 280
14.26.....	VI., 266

## I KINGS

15.13.....	VI., 308
------------	----------

## II CHRONICLES

24.3.....	VI., 354
-----------	----------

## B. APOCRYPHA.

## 1. Bel and Dragon

.....	VI., 418 434, 435
-------	----------------------

## 2. Ecclesiasticus (Ben Sira)

10.13.....	V., 141
32.1-5.....	VI., 62
38.17.....	V., 127
39.9.....	VI., 125
39.28-34.....	V., 60
40.1.....	V., 72
44.16.....	V., 157
44.20.....	V., 218
44.22-45.1.....	V., 401
45.1.....	VI., 316
46.1.....	VI., 93
46.11.....	VI., 229
46.20.....	VI., 237
47.13.....	VI., 282
48.9.....	VI., 323
48.10-11.....	VI., 339 341
49.14.....	V., 157
49.16.....	V., 80
.....	149, 151, 192
50.11.....	VI., 32

## 3. III Ezra

15.....	VI., 436
2.1-14.....	VI., 433
3.1-4.57 (= I Esdras).....	VI., 438

## 4. Judith

8.6.....	VI., 473
8.14.....	V., 388
11.7.....	VI., 422

## 5. Letter of Jeremiah

7.....	VI., 451
--------	----------

## 6. Jeremiah, Rest of the Words

4.5.....	VI., 399
9.....	VI., 400
(end).....	VI., 373

## 7. I Maccabees

1.15.....	V., 268
1.52.....	V., 218
1.57.....	VI., 34
1.63.....	V., 268
2.53.....	V., 344
9.50.....	V., 315
12.10, 21.....	V., 266
14.20.....	V., 266
16.15.....	VI., 28

## 8. II Maccabees

1.19-2.12.....	VI., 440
2.1.....	V., 96
	VI., 412
2.4-8.....	VI., 410
3.26.....	V., 77
5.9.....	V., 266
9.5.....	V., 413
9.9.....	VI., 99
10.29.....	VI., 251
12.43.....	V., 419

## 9. IV Maccabees

2.2.....	V., 324
2.10.....	VI., 70
	73
2.17.....	VI., 102
6.5.....	V., 424
6.6.....	VI., 417
7.11.....	VI., 105
7.20.....	VI., 56
12.17.....	V., 268
13.12.....	V., 251
14.17.....	V., 9
14.20.....	V., 251
16.20.....	V., 251
16.25.....	VI., 56

## 10. Prayer of Manasseh

.....	VI., 376
3.....	V., 27
7.....	V., 129

## 11. Prayer of Azariah

12.....	V., 208
26-27.....	VI., 417
	418

## 12. Susannah

(Greek).....	VI., 415
--------------	----------

## 13. Tobit

1.8.....	VI., 196
4.4.....	VI., 351
4.12.....	V., 179
5.22.....	VI., 205
6.18.....	V., 262
8.3.....	V., 87
12.19.....	V., 236
14.10.....	VI., 376

## 14. Wisdom

1.2.....	V., 99
1.13.....	V., 130
1.16.....	V., 99
2.15-20.....	V., 430
2.23.....	V., 130
2.24.....	V., 123
3.16.....	VI., 84
4.6.....	VI., 84
	341
7.15.....	VI., 282
7.20.....	VI., 284
9.15-16.....	V., 387
10.1.....	V., 83
10.3.....	V., 135
10.6, 7.....	V., 242
10.14.....	V., 344
10.20.....	VI., 11
11.5.....	V., 427
11.6-8.....	V., 428
11.24.....	V., 4
12.8-10.....	VI., 120
14.12-13.....	V., 150
15.8.....	V., 255
15.11.....	V., 156
15.16.....	V., 255
16.10-13.....	VI., 115
16.15-23.....	V., 431
16.20, 21.....	VI., 17
17-18.....	V., 431
18.9.....	V., 435
18.15-20.....	V., 438
19.7-10.....	VI., 6
19.9.....	V., 432

C. PSEUDEPIGRAPHA

1. Adamschriften

16.....	V., 105
24.....	V., 83
26.....	V., 184
27.....	V., 14
	23, 94, 117
29.....	V., 64
	80
30.....	V., 114
	116
33.....	V., 83
	136, 140
34.....	V., 137
	139
35.....	V., 139
	141, 146
36.....	V., 146
37-38.....	V., 157
	172
39.....	V., 174
41.....	V., 114
	134, 149
42.....	V., 135
43.....	V., 141
45.....	V., 125
	142
46.....	V., 149
48-51.....	V., 149
52.....	V., 103
	113
52.....	V., 103
54.....	V., 94
	109, 122
60.....	V., 138
63.....	V., 119
78.....	V., 138
82.....	V., 172

2. Apocalypse of Abraham

1-7.....	V., 217
10.....	V., 45
	46
11-32.....	V., 229
23.....	V., 97
	123, 124, 133,
	190
49-53.....	V., 218

3. Apocalypse of Baruch

a. Greek text

.....	V., 10
	102
2.....	V., 203
2.2.....	V., 92
3.....	V., 13
	143, 202, 203
4.8.....	V., 97
	98, 124, 190
4.10.....	V., 172
6.....	V., 36
	37, 38, 48, 51
7.....	V., 48
	62
8.....	V., 37
	48
9.....	V., 40
11.....	V., 71

b. Syriac text

1-77.....	VI., 411
1.3.....	VI., 379
2.....	VI., 393
3.1.....	VI., 385
4.5.....	V., 419
6.7-10.....	VI., 410
7-8.....	VI., 393
10.....	VI., 399
10.8.....	V., 54
	148
10, 18-19.....	VI., 396
14.17.....	V., 63
	67
17.4.....	VI., 66
21.6.....	V., 20
21.25.....	V., 56
23.4.....	V., 77
23.5.....	V., 75
29.2.....	V., 362
29.4.....	V., 44
29.5.....	V., 142
29.7.....	V., 11
	119
29.8.....	V., 11
32.6.....	VI., 18
33.....	VI., 399
40.2.....	V., 362
48.9.....	V., 35
48.24.....	VI., 102



- 48.40.....VI., 31  
 50.2-4.....VI., 340  
 51.3.....V., 9  
 54.15.....V., 75  
 56.6.....V., 134  
 59.2.....VI., 66  
 59.4.....V., 419  
 60.1.....VI., 178  
 63.6.....VI., 363  
 63.7.....VI., 362  
 63.8.....VI., 363  
 64.....VI., 376  
 64.2-4.....VI., 372  
 64.3.....VI., 371  
 66.11-15.....V., 154  
 69.3-4.....VI., 41  
 71.1.....V., 362  
 73.2.....V., 11  
 77.2.....V., 96  
   119; VI., 397  
 77.10.....VI., 388  
 78-87.....VI., 412  
 80.....VI., 393  
 87.26.....VI., 291
- c. Slavonic text**
- 9.....V., 102  
 10.8.....V., 28  
 97.....V., 133
- 4. Apocalypse of Daniel**
- (beg.).....VI., 393  
   396  
 (end).....VI., 341
- 5. Apocalypse of Ezra**
- (beg.).....V., 63  
 3.11.....V., 179  
 3-14.....VI., 445  
 3.14.....V., 208  
 3.15.....V., 229  
 3.18-19.....VI., 35  
   322  
 4.10.....V., 65  
   388  
 4.14.....V., 64  
 4.15-17.....V., 27  
 4.35.....V., 75  
 5.6.....V., 242  
 5.16-18.....VI., 383  
 5.25.....VI., 271
- 5.26.....VI., 268  
 5.28.....V., 72  
 5.37.....VI., 43  
 6.9-10.....V., 272  
   273  
 6.26.....V., 96  
 6.38.....V., 63  
 6.40.....V., 8, 9  
 6.49-52.....V., 44  
 6.55.....VI., 67  
 7.3.....V., 229  
 7.20-21.....V., 341  
   VI., 31  
 7.29.....VI., 214  
 7.52.....V., 105  
 7.66.....V., 161  
 7.80-81.....V., 20  
 7.101.....V., 128  
 7.132.....V., 247  
 7.132-139.....VI., 58  
 8.8.....VI., 42  
 8.30.....V., 128  
 9.38-10.28.....VI., 403  
   410  
 10.22.....VI., 410  
 13.41-50.....VI., 408  
 13.48-49.....V., 362  
 14.9.....V., 96  
 42.....V., 13  
 (end.).....V., 96  
   VI., 446
- 6. Apocalypse of Moses**
- 1-2.....V., 135  
 5.....V., 117  
   118, 119  
 6.....V., 118  
   119  
 8.....V., 123  
 9-10.....V., 119  
 11.....V., 94  
   119  
 12.....VI., 119  
 13.....V., 120  
 14.....V., 120  
 15.....V., 93  
 15.30.....V., 120  
 16.....V., 121  
   124  
 17-20.....V., 121

- 18..... V., 95  
 21..... V., 97  
                   100, 122  
 23-24..... V., 122  
 25..... V., 122  
                   124  
 26..... V., 123  
 27-29..... V., 105  
 31-32..... V., 124  
 33-36..... V., 125  
 37..... V., 125  
                   127  
 38..... V., 122  
 38-39..... V., 125  
 40..... V., 140  
                   142  
 41-45..... V., 127  
                   128
7. Apocalypse of Sedrach  
 5..... V., 84  
 7..... V., 80  
 14..... VI., 266
8. Aristeas  
 35..... V., 188  
 83..... V., 14  
 93..... VI., 78  
 97..... VI., 69  
 140..... VI., 167
9. Ascension of Isalah  
       ..... VI., 374  
 1.1..... VI., 357  
                   370  
 2.1..... VI., 371  
 2.4-5..... VI., 371  
                   372  
 2.12..... VI., 384  
 2-3..... VI., 373  
 4.5..... V., 175  
 4.16..... V., 103  
 4.22..... VI., 375  
 4(end)..... V., 324  
 7.18..... V., 13  
 7.22..... V., 418  
 8.7..... VI., 82  
 8.13..... V., 10  
 8.26..... V., 418  
 9.9..... V., 157
- 9.10..... V., 418  
 9.16..... V., 56  
 11.40..... V., 418  
 24..... VI., 46
10. Assumption of Moses.  
 1..... VI., 142  
 1.12..... V., 67  
 1.15..... VI., 151  
 2.3..... VI., 179  
 3.2..... VI., 410  
 3.5..... VI., 389  
 12..... VI., 158  
 12.2..... VI., 141  
 105..... VI., 159  
 106-107..... V., 96
- Biblical Antiquities, see Ps.- Philo
11. Book of Adam (ed. Malan).  
 1.79..... V., 125  
 2.13..... V., 146  
 3.6..... V., 184  
 3.8..... V., 188  
 3.11..... V., 187  
                   188  
 3.13..... V., 191  
 3.23..... V., 201  
 25..... V., 201  
 73.90-91..... V., 134  
 76..... V., 136  
                   138  
 77..... V., 136  
 79..... V., 140  
 125-126..... VI., 425
12. Enoch  
 1..... V., 21  
 1.7..... V., 38  
 2.1-5, 3..... V., 35  
 6-8..... V., 153  
 7.2..... V., 172  
 7.3..... V., 170  
 8.1..... V., 171  
 9.1..... V., 23  
 9-10..... V., 169  
 10.1-3..... V., 177  
 10.4..... V., 44  
 10.11-12..... V., 170  
 10.19..... V., 142  
 12-16..... V., 156

14.17.....	V.,	63
17.4.....	V.,	37
		92
18.13-16.....	V.,	40
18.15-16.....	V.,	34
		154
19.2.....	V.,	54
		152
20.....	V.,	2
20.1.....	V.,	23
20.1-8.....	V.,	23
20.2-3.....	V.,	70
20.7.....	V.,	104
22.1-6.....	V.,	71
22.7.....	V.,	142
	VI.,	42
24.1.....	VI.,	82
24.4.....	V.,	105
		119
25.5.....	V.,	105
		120
26.1.....	V.,	14
32.....	V.,	14
32.4.....	V.,	97
		190
38.4.....	V.,	9
40.1.....	V.,	22
40.2-10.....	V.,	23
41.5.....	V.,	40
41.7.....	V.,	36
52.2.....	VI.,	425
53.1.....	VI.,	68
54.8-9.....	V.,	182
55.4.....	V.,	311
59.1-5.....	VI.,	332
60.7-10.....	V.,	44
60.17.....	V.,	11
61.10.....	V.,	104
62.16.....	V.,	103
66.6.....	V.,	151
67-69.....	V.,	169
67.2.....	V.,	177
69.6.....	V.,	123
70.3-4.....	V.,	157
71.9.....	V.,	23
72.37.....	V.,	36
73.2.....	V.,	36
75.8.....	V.,	36
78.4.....	V.,	36
	V.,	176
80.4-5.....	V.,	176

81.5.....	V.,	23
85.8-9.....	V.,	149
88.....	V.,	205
89.12.....	V.,	294
89.39.....	VI.,	141
90.20.....	V.,	14
90.21-22.....	V.,	23
		205
90.30.....	VI.,	68
93.3.....	V.,	157
99.7.....	V.,	151
106-107.....	V.,	167
106.18.....	V.,	168
107.3.....	V.,	168
108.12.....	V.,	418

### 13. 2 Enoch

(Slavonic)

2.5.....	V.,	61
3.31.....	V.,	10
4.1.....	V.,	158
4.91.....	V.,	142
		143
6.5.....	V.,	158
6.87.....	V.,	158
7.3.....	V.,	159
7.4.....	V.,	159
7.5.....	V.,	159
8.3.....	V.,	122
		159
8.5.....	V.,	29
8.7.....	V.,	119
10.1-2.....	V.,	159
10.13.....	V.,	159
10.15.....	V.,	159
11.2.....	V.,	36
11.4.....	V.,	36
12.....	V.,	51
		52
12.1.....	V.,	159
15.....	V.,	48
		52
18.....	V.,	5
		154
18.15.....	V.,	158
19.1.....	V.,	159
19.4.....	V.,	159
19.5.....	V.,	76
19.6.....	V.,	104
20.1.....	V.,	159

21.1.....	V., 29
	161
21.4.....	V., 123
22.....	V., 10
22.6.....	V., 159
	161
22.8.....	V., 103
	119, 159
22.9.....	V., 11
	103, 161
22.10.....	V., 103
22.12.....	V., 159
23.14.....	V., 75
24.1.....	V., 159
25.....	V., 119
27.....	V., 17
27.38.....	V., 158
28.....	V., 161
29.3.....	V., 20
29.4-5.....	V., 85
30.....	V., 92
30.8.....	V., 72
	75
30.13.....	V., 72
31.2.....	V., 93
	159
31.3.....	V., 94
31.7-8.....	V., 101
33.....	V., 128
33.4.....	V., 63
	160
33.6.....	V., 160
33.9.....	V., 118
33.10.....	V., 118
	149
33.11.....	V., 160
33.12.....	V., 177
34.....	V., 173
37.....	V., 161
37.2.....	V., 37
38.8.....	V., 160
40.8.....	V., 383
40.11.....	V., 14
41.1.....	V., 160
42.4.....	V., 159
42.5.....	V., 160
44.1.....	V., 64
	160
45.2.....	V., 160
45.2-4.....	VI., 62

49.....	V., 77
49.1.....	V., 160
52.4.....	V., 161
53.1.....	V., 160
	419
55.5.....	V., 161
56.....	V., 161
56.2.....	V., 159
58.....	V., 189
58.5.....	V., 75
59.....	V., 251
59.3.....	V., 161
61.2.....	V., 30
64.....	V., 161
65.3.....	V., 161
66.2.....	V., 119
66.3.....	V., 9
66.9.....	V., 9
67.....	V., 161
67.2.....	V., 161
68.....	V., 161
68.5.....	V., 117
	162

## 4. Ezra, see Apocalypse of Ezra

## 14. Jubilees

1.1.....	VI., 33
1.17.....	VI., 47
2.2.....	V., 7
	20
2.4.....	V., 17
2.7.....	V., 29
2.17-20.....	V., 111
3.2.....	V., 107
3.4.....	V., 106
3.28.....	V., 94
	206
3.33.....	V., 180
4.....	V., 146
4.1.....	V., 134
	138, 144
4.8.....	V., 138
4.14.....	V., 154
4.15.....	V., 153
	154, 155
4.17-23.....	V., 156
4.19.....	V., 179
4.22.....	V., 154
4.23.....	V., 157
4.29.....	V., 125

4.30.....	V., 98	18.6.....	V., 248
4.31.....	V., 140	18.10.....	V., 251
	144, 146-147	19.4.....	V., 150
4.33.....	V., 179	19.8.....	V., 218
5.1.....	V., 154	19.16-30.....	V., 274
5.2.....	V., 180	19.24.....	V., 149
5.28.....	V., 186	19.25.....	V., 276
6.1.....	V., 187	21.9.....	V., 324
7.12.....	V., 192	21.15, 20.....	V., 208
7.13-39.....	V., 193	22.1-23.7.....	V., 276
7.14-16.....	V., 146	23.9.....	V., 83
7.21.....	V., 173	24.4-9.....	V., 315
8.1.....	V., 146	24.28-33.....	VI., 256
8.3.....	V., 150	25.1-23.....	V., 281
8.8.....	V., 193	25.17.....	V., 271
8, 10-30.....	V., 193	26.13.....	V., 283
8.12.....	V., 14	26.34.....	V., 286
9.14-15.....	V., 194	26.35.....	V., 287
10.1.....	V., 154	27.1.....	V., 286
10.21.....	V., 202	27.5.....	V., 287
10.23.....	V., 205	27.8.....	V., 287
10.26.....	V., 202	27.13-18.....	V., 288
	204	27.14.....	VI., 205
10.29-34.....	V., 220	28.4.....	V., 295
10.1-14.....	V., 196	28.8.....	V., 295
11.1-14.....	V., 208	28.11-12.....	V., 379
11.2-3.....	V., 198	29.9.....	VI., 120
11.4.....	V., 151	30.1.....	V., 313
11.7.....	V., 207	31.2.....	V., 316
11.14.....	V., 209	31.3-32.....	V., 317
11.16, 21.....	V., 217	31.16.....	V., 296
	218	32.3.....	V., 307
12.12.....	V., 215	32.4-29.....	V., 317
12.16.....	V., 219	32.8.....	V., 279
	227	32.25.....	VI., 49
13.11.....	V., 222	32.33.....	V., 319
13.17-14.1.....	V., 230	33.16.....	V., 259
13.25.....	V., 279	33.22.....	V., 319
14.1.....	V., 231	34.11.....	V., 339
15.8.....	V., 217	34.14-19.....	V., 331
15.14.....	V., 268	35.27.....	V., 318
15.27.....	V., 22	36.1-8.....	V., 320
	66, 268	36.20.....	V., 259
15.31-32.....	V., 205	37.9.....	V., 321
16.13.....	V., 245	38.....	V., 321
16.17.....	V., 246		371
17.4.....	V., 246	40.10.....	V., 337
18.1.....	V., 252	41.1.....	V., 333
18.3-4.....	V., 256	42.23.....	V., 351
18.4.....	V., 250	42.25.....	V., 351

43.15.....	V., 355	1-2	2.3	V., 136, 144 198
44.2-4.....	V., 357			
44.9.....	V., 358	2	2.6	V., 147
44.12-33.....	V., 359	4C	4.7	V., 198
44.13.....	V., 337	4D	4.10	V., 197-198
44.28.....	V., 379	4D	4.11	V., 207
44.33-34.....	V., 379	4D <sup>2</sup>	4.13	V., 208
45.9-10.....	V., 360	5A	4-5	V., 197
46.9-11.....	VI., 2	5A	4.16	V., 198, 215
47.....	V., 398	5A	5.1	V., 199
47.10.....	V., 406	6D	6.2	V., 203
48.2.....	V., 434	6D	6.7-9	V., 197
48.11.....	V., 406	6-8	6.16-18	VI., 202
48.14.....	VI., 8	8C	6.18	V., 198
	10	8C	7.4	V., 203
48.15-17.....	VI., 5	8D	7.5	V., 186, 197
48.18.....	V., 436	9	8.5	V., 288
	VI., 5	10	9.1	V., 393
49.2.....	V., 434	10C	9.2	V., 394
49.5.....	V., 435	10C	9.3	V., 420
		10D	9.5	V., 397, 400
		10-11	9.10	V., 396
15. Ladder of Jacob (in James, Lost Apocrypha)		11A	9.16	V., 401
.....	V., 91	11B	10.3	VI., 4
	291	11B	10.4	VI., 5
		12C	10.7	VI., 15, 21
		12C	11.2	VI., 39
		12C	11.3	VI., 36
16. Letters of Herod and Pilate (in Apocrypha Anecdota II., 164)		12D	11.5	VI., 36
.....	VI., 316	12D	11.7	VI., 40, 70
	319, 400	13A	11.15	VI., 14, 21
		13A	12.1	VI., 49, 50 61
		13B	12.5	VI., 54
17. Melchizedek fragment		14C	12.7	VI., 55
1-2.....	V., 165	14D	12.10	VI., 59
2.35-36.....	V., 126	16C	15.1	VI., 92
3.....	V., 193	16C	15.2	VI., 94
3.35.....	V., 117	16D	15.6	VI., 36
85-93.....	V., 226	16D	16.1	VI., 100
88.....	V., 162	16D	16.2	V., 140
91.....	V., 162			VI., 103
		16D	16.3	VI., 103
		17A	16.7	VI., 107
18. Ps.-Philo <sup>1</sup>		17B	17.3-4	VI., 107
beg. 1.1-4	V., 120			
1 2.1	VI., 198	17B	18.2	VI., 122, 132

<sup>1</sup> The figures in the first column refer to the pages in the Latin text, Basel 1527, in the second column to the chapter and verse in the English translation of James, London 1917.

<sup>2</sup> In the notes it is misprinted as 4A.



17B	18.4 <sup>3</sup>	VI., 125	42	41.1	VI., 204
18C	18.5	V., 251, 254	42-43	42.1	VI., 205
18C <sup>4</sup>	18.6	V., 306	43	42.8	VI., 206
18C	18.8	VI., 126	43	43.4	VI., 207
18C-D	18.10-12	VI., 130	43	43.5	VI., 208
19A	19.3	VI., 165	44	43.8	VI., 209
19B	19.6-7	VI., 147	44	44.2	VI., 184, 210
19B	19.10-13	VI., 151			220
20C	19.11	V., 411	44	44.2-9	VI., 210, 213
20D	19.16	VI., 151, 162	44	45-47	VI., 211
		164, 165	45	44.10	VI., 269
20D	20.2	VI., 165, 170	46	45.3	VI., 212
21A	20.5	VI., 89	47 A	47.1	VI., 184
21A	20.6 <sup>5</sup>	VI., 171	48	47.11 <sup>6</sup>	VI., 212
21A	20.8	VI., 20, 173	48	48.1-2	VI., 213, 214
21B	21.3	VI., 176			220, 316
22D	22.1	VI., 180	49	49.1	VI., 218
24	23.8	VI., 217	50	50.2	VI., 216, 217
24D	23.10	VI., 36, 38			220
25B	25.1 (p. 146)	VI., 81	50	50.4	VI., 276
26C	25.7	VI., 176	50	50.5-6	VI., 217
26D	25.10, 26	VI., 178	50 <sup>7</sup>	50.7-8	VI., 217
28	26.12	VI., 183	51	51.1-2	VI., 218
33	30.1-2, 3	VI., 194, 197	51	51.3	VI., 219
33-34	30.4-7	VI., 196	51	51.6 <sup>8</sup>	VI., 215
34C-D	31.1	VI., 197, 198	51	52.1	VI., 221
34	31.2-3	VI., 197, 198	51-52	52.2-4	VI., 222
35	31.6-7	VI., 198	52	53.1	VI., 226
35A	31.8	V., 144	53	53.11	VI., 218
		VI., 198	53	54.2	VI., 222
35B	32.7-8	VI., 36, 38,	53	54.3-4	VI., 231, 251
		39	53	54.3-6	VI., 223
35-36	32.1-17.18	VI., 199	53-54	55.1-2	VI., 228
37	33.1-6	VI., 199	53-54	55.2-9	VI., 224, 225
37	34.1-5	VI., 199	54 D	55.10	VI., 224, 225
38	35.6-7	VI., 199	54	56.1-3	VI., 230
38	36.1-2	VI., 200	54	56.4	VI., 231
38	36.3-4	VI., 201	55	56.6	VI., 231
39	38.1-2	VI., 202	55	57.4	VI., 230
40	39.5	VI., 268	55	57.11	VI., 212
40-42	39.6-40.4	VI., 203	55	58.2-3	VI., 233, 235
41 A	40.2	V., 250	55	58.3-4	VI., 234, 235

<sup>3</sup> In the notes the reference is misprinted as 18.173<sup>4</sup> In the notes the reference is misprinted as 18A.<sup>5</sup> In the notes the reference is misprinted as 20, 21.<sup>6</sup> In the notes the reference is misprinted as 57.11.<sup>7</sup> In the notes the reference is misprinted as 52.<sup>8</sup> In the notes the reference is misprinted as 61.6.

55	58.4	VI., 233
56	59.2	VI., 248
56	59.4	VI., 247, 248
56	59.5	VI., 248
56	60.2-3	VI., 234
57	61.1	VI., 248
57	61.2	VI., 250
57	61.4-8	VI., 252
57	61.5	VI., 251
57	61.6	VI., 215, 250 251
57	61.8-9	VI., 252
57	62.2	VI., 269
58	62.3	VI., 253
58	62.5	VI., 245
58	63.1	VI., 240, 241
58	63.3	VI., 238
58-59	63.4	VI., 242
59	64.1	VI., 235
59	64.3-8	VI., 236, 237
end	65.4	VI., 234

**19. Rest of the Words of Baruch**

1-8.....	VI., 409
	410

**20. Revelation of Ezra**

.....	VI., 159
(beg.) .....	V., 93

**21. Sibyllines**

8 (Prooemium).....	V., 213
87 ( " ).....	VI., 17
2, 188.....	VI., 19
2.245.....	V., 208
3.24-26.....	V., 72
3.101.....	V., 204
3.114.....	V., 193
3.253.....	V., 399
3.594.....	VI., 42
3.803.....	VI., 110
3.781-782.....	V., 130
3.788.....	V., 120
3.826.....	V., 193
4.12.....	V., 213
4.61.....	VI., 110
4.130-135.....	VI., 332
5.256-259.....	VI., 46
5.300.....	V., 14
8.544.....	V., 69

**22. Teezaza Sanbat**

12b.....	V., 110
----------	---------

**23. Testament of Abraham**

.....	V., 225
3.....	V., 61
A4.....	V., 266
	267
A6.....	V., 229
A10.....	V., 267
B3.....	V., 266
B9.....	V., 267
B12.....	V., 267
12-13.....	V., 142
13.11.....	V., 129
19.....	V., 10
20.....	V., 123

**24. Testament of Job**

1-2.....	V., 384
1.10-11.....	V., 388
3.....	V., 383
4.....	V., 385
4-5.....	V., 386
5-9.....	V., 383
7.....	V., 388
11-12.....	V., 388
(ed. Kohler), 288.....	V., 208
290.....	V., 390

**25. Testament of Solomon**

.....	VI., 292
	293

**26. Testament of the XII Patriarchs****TESTAMENT OF REUBEN**

1-6.....	V., 379
4.6.....	VI., 43
5.6.....	V., 155

**TESTAMENT OF SIMEON**

1-5, 8.....	V., 379
5.6.....	VI., 155

**TESTAMENT OF LEVI**

1-2.....	V., 380
3.....	V., 10
5-8.....	V., 380
6.9.....	V., 314

8.1.....	V., 23
11.....	V., 380
	412
12.....	V., 380
	396
17.....	V., 396
17.7.....	V., 226
18.2.....	V., 311
18.11.....	V., 120

(in James, Lost Apocrypha, 20),  
.....VI., 436

#### TESTAMENT OF JUDAH

.....	V., 315
1-2.....	V., 380
9.....	V., 321
9.8, 11.....	V., 333
10-11.....	V., 333
	334
12.2.....	V., 238
12-14.....	V., 380
15.3.....	V., 335
16.....	V., 380

#### TESTAMENT OF ISSACHAR

1-7.....	V., 380
4.4.....	V., 142

#### TESTAMETN OF ZEBULUN

1.....	V., 380
2.....	V., 328
3.....	V., 324
	330
4.....	V., 329
	330, 331
5-8.....	V., 380

#### TESTAMENT OF DAN

1-6.....	V., 380
----------	---------

#### TESTAMENT OF NAPHTALI

1-2.....	V., 380
1.9.....	V., 295
3.5.....	V., 155

#### TESTAMENT OF GAD

1-2, 5-8.....	V., 326
	380

#### TESTAMENT OF ASHER

1-8.....	V., 380
6.....	V., 377

#### TESTAMENT OF JOSEPH

1.7.....	V., 218
2.2.....	V., 229
3.....	V., 338
3.5.....	V., 351
3-7.....	V., 339
7.....	V., 340
9.....	V., 341
10.....	V., 344
11-16.....	V., 337
18.....	V., 324
18.3.....	V., 337

#### TESTAMENT OF BENJAMIN

1.....	V., 319
1-7.....	V., 380
2.....	V., 352
3.....	V., 361
7.1-5.....	V., 144
10.....	V., 380
10.7.....	V., 130
11.....	V., 370
12.....	V., 324
	380

#### 27. Vita Adae

1-17.....	V., 114
14-16.....	V., 84
	85
18.....	V., 134
19-21.....	V., 134
21.....	V., 135
22.....	V., 135
24-39.....	V., 119
25.4.....	V., 105
26.....	V., 125
30.....	V., 117
	118
31.....	V., 119
34.....	V., 123
40-42.....	V., 120
44.....	V., 120
48.....	V., 125
50-51.....	V., 127
	128

## 28. Zadokite Fragments

2.....	V., 159	32.....	V., 249
	172		251
5.18.....	VI., 293	39.....	V., 224
8.20.....	VI., 347	42-43.....	V., 231
10.8-10.....	V., 276	44.....	V., 255
12.....	V., 268	46.....	V., 260
16.5.....	V., 196		
18.....	V., 425		
27.....	V., 331		

29. Codex Pseudepigraphicus  
Veteris Testamenti,  
ed. Fabricius, Hamburg 1722

6 and 12.....	V., 83
106-223.....	V., 156
120-122.....	V., 146
141, 143, 145.....	V., 149
224-227.....	V., 165
842.....	VI., 159
1156-1160.....	VI., 446

## D. HELLENISTIC LITERATURE

## 1. Philo

## DE ABRAHAMO

2.....	V., 151
3.....	V., 156
5.....	V., 168
7.....	V., 178
	258
8.....	V., 178
8.46.....	V., 259
12.....	V., 307
14.....	V., 218
	219
15.....	V., 227
16 (Mangey I, 12).....	V., 338
17 (I., 401).....	V., 208
18.....	V., 232
19.....	V., 80
	221
22.....	V., 234
	240
23.....	V., 236
25.....	V., 234
27.....	V., 238
	242
28.....	V., 237

## DE AGRICULTURA

1.....	V., 190
--------	---------

## DE CARITATE

1-3.....	VI., 142
3.....	V., 37
	VI., 141, 160
4.....	VI., 154

## CHERUBIM

2.....	V., 232
--------	---------

## DE CONFUSIONE LINGUARUM

2.....	V., 202
3.....	V., 94
15.....	VI., 122
17.....	V., 360
20.....	V., 307
22.....	V., 137
25.....	V., 136
27.....	V., 70
	VI., 33
35.....	V., 69
	VI., 155

## DE CONGR. QUÆR. ERUD. GRATIA

10.....	V., 307
11.....	VI., 23
17.....	V., 132

## DE DECALOGO

1.....	VI., 31
3. (17 ed Cohn).....	V., 17
5.....	VI., 45
8.....	V., 72
9.....	VI., 39
	44
10.....	V., 67
	VI., 40
11.....	VI., 34
	37, 43

12.....	V., 43
	59
14 (192 ed. Mangey).....	V., 211
22.....	VI., 42
25.....	VI., 42
29.....	VI., 50

## DE EBRIETATE

2, 7, 10.....	V., 192
11.....	VI., 27
13.....	V., 192
	VI., 33
21.....	VI., 64
23.....	VI., 91
34.....	VI., 228

## DE FORTITUDINE

3.....	V., 65
7.....	VI., 135
	137, 142

## DE GIGANTIBUS

2.....	V., 22
	23, 154
6-8.....	V., 109
	VI., 88
14.....	V., 232
15.....	V., 198
	232

## DE JOSEPHO

1.....	V., 326
	414
2.....	V., 326
	327
3.....	V., 331
6.....	V., 299
	365
8.....	V., 338
9.....	V., 339
10.....	V., 362
16.....	V., 342
19.....	V., 342
20.....	V., 343
21.....	V., 349
27.....	V., 346

30.....	V., 329
	349
32.....	V., 333
	346, 349
38.....	V., 352
39.....	V., 351
40.....	V., 355
41.....	V., 365
42.....	V., 357
	360
43.....	V., 376
	VI., 56

## DE LEGUM ALLEGORIIS

1.2.....	V., 9
1.21.....	V., 100
1.30.....	V., 91
1.33.....	V., 99
2.1.....	V., 19
2.4.....	V., 79
2.20.....	VI., 115
3.24.....	V., 168
3.31.....	VI., 63
3.56.....	VI., 16
3.66 <sup>1</sup> .....	VI., 23
3.72 <sup>2</sup> .....	V., 251
3.84.....	V., 337
3.84.....	V., 339

## DE MIGRATIONE ABRAHAM

11.....	VI., 43
13.....	V., 135
	137-138, 139
18 (end).....	V., 307
19.....	V., 219
24.....	V., 388
36-39.....	VI., 307

## DE VITA MOSIS

1 (beg.).....	VI., 46
	47, 166
1.2.....	V., 395
1.3.....	V., 394
	397, 399, 401
1.4.....	V., 398

<sup>1</sup> Misprinted as 2.66.<sup>2</sup> Misprinted as 3.71.

1.4-5.....	V., 401	1.48.....	VI., 123
1.5.....	VI., 136		125
1.5-7.....	V., 402	1.49.....	VI., 33
1.6.....	V., 403	1.50-52.....	VI., 132
1.7.....	V., 392	1.54.....	VI., 135
	405	1.55.....	VI., 135
8.....	V., 405		137, 138
	406	1.56.....	VI., 142
1.9.....	V., 406		143
1.10.....	V., 410	1.57.....	VI., 145
1.11.....	V., 411	2.10.....	V., 242
	412, 414	2.11.....	V., 176
1.12.....	V., 415	2.12.....	V., 177
	416	2.36 (ed. Mangey, 175)...	V., 149
1.14.....	V., 413	2.39.....	VI., 161
	422	2.43.....	V., 273
1.17.....	V., 426	2 (3), 2.....	V., 419
	428		VI., 60
1.18-19.....	V., 428	2 (3), 2-14.....	VI., 68
	429	2 (3), 3.....	VI., 63
1.20.....	V., 431	2 (3), 3-10.....	VI., 67
1.21.....	V., 431	2 (3), 9.....	VI., 66
	432	2 (3), 8, 10.....	VI., 65
1.23.....	V., 430	2 (3).15.....	VI., 71
1.25.....	V., 436	2 (3).17.....	VI., 73
1.26.....	V., 428	2 (3).19.....	VI., 54
	429	2 (3).20.....	VI., 55
1.27.....	V., 439	2 (3).21.....	VI., 101
	VI., 33	2 (3).23.....	VI., 47
1.29.....	VI., 6	2 (3).24.....	V., 428
	28		VI., 85
1.30.....	VI., 10	2 (3).27.....	VI., 45
1.32.....	VI., 6		70
1.33.....	VI., 14	2 (3).27-28.....	VI., 84
1.34.....	VI., 15		85
1.35.....	VI., 16	2 (3).31.....	VI., 140
1.36.....	VI., 16	2 (3).33.....	V., 111
	20		VI., 4
1.37.....	VI., 20	2 (3).37.....	VI., 55
1.39.....	V., 25	2 (3).38.....	VI., 101
	VI., 129	2 (3).39.....	VI., 154
1.40-41.....	VI., 92	2 (3).34.....	VI., 6
1.41.....	VI., 93		11, 13
	94	2 (3), 97.....	VI., 43
1.42.....	VI., 94	2 (3), end.....	VI., 162
1.45.....	VI., 113		164
	114, 117	3.14.....	V., 64
1.46.....	V., 116		
1.47.....	VI., 118		

## DE MUNDI OPIFICIO

3-4.....	V., 34
5.....	V., 4



7.....	V., 6, 7
8.....	V., 9 112
10.....	V., 17
13.....	V., 28 78
14-15.....	V., 34 95
18.....	V., 9 112
19.....	V., 40
20.....	V., 46
21.....	V., 95
22.....	V., 59
23.....	V., 80
24.....	V., 65 69, 79, 88, 102
25.....	V., 67
28.....	V., 64 120
30.....	VI., 81
30-34.....	V., 9
40.....	V., 98 102
46.....	V., 65 79, 88
47.....	V., 73 78
51.....	V., 72 78, 79; VI., 42
54.....	V., 105
56.....	V., 132
60.....	V., 104

## DE MUTATIONE NOMINUM

2.....	V., 318 VI., 58
3.....	V., 421
3.22.....	VI., 166
5.....	V., 4
8.9.....	V., 232
12.....	V., 307
13.14.....	V., 232
15.....	V., 319 345
16.....	V., 378
17.....	V., 410
20.....	V., 423
37.....	V., 424

## DE NOBILITATE

5.....	V., 216 227, 251
6.....	V., 334

## DE PLANTATIONE NOE

2.4.....	V., 65
3.....	V., 35 40
4.....	V., 23 VI., 44
6.....	VI., 44 63
8.....	V., 91
19.....	V., 64

## DE POSTERITATE CAINI

11.....	V., 145
13.....	V., 165
20.....	V., 135
33.....	V., 147
43.....	VI., 40
44.....	V., 261
48.....	VI., 58

## DE PRAEMIIS

2 (end).....	V., 151
3.....	V., 156
4, 5.....	V., 245
8.....	V., 307 332, 339
9.....	V., 403 422

## DE PROFUGIS

.....	VI., 75
14.....	V., 69
21.....	V., 99
25.....	V., 307
29.....	VI., 58
38.....	V., 307

## QUAESTIONES IN GENESIN

1.12.....	V., 59
1.12-13.....	V., 91
1.14.....	V., 92
1.16.....	V., 99



45.....	VI., 66
52.....	V., 83
	167

## QUOD DETERIUS POTIORI

## INSIDIARI SOLEAT

1.10-11.....	V., 138
7.....	V., 328
9.....	V., 263
14.....	V., 138
	139
29.....	V., 65
41.....	V., 140
46.....	V., 421
48.....	V., 147

## QUOD DEUS SIT IMMUTABILIS

5.....	V., 176
--------	---------

## QUOD OMNIS PROBUS LIBER SIT

7.....	VI., 167
--------	----------

## DE SACRIFICIIS ABELIS ET CAINI

3.....	V., 67
	VI., 62
12.....	V., 423
13.....	V., 136
	423
18.....	V., 63
20.....	V., 136
32.....	V., 89
36.....	V., 307

## DE SOBRIETATE

4.....	V., 260
--------	---------

## DE SOMNIIS

1.3.....	V., 72
1.4.....	V., 35
	40
1.10.....	V., 388
1.11.....	V., 250
	VI., 470
1.13.....	V., 307
1.22.....	V., 22
	23
1.22 (133-136).....	V., 109
1.24.....	V., 291

1.27.....	V., 318
1.28.....	V., 219
1.36.....	V., 64
	388

2.3.....	V., 378
2.4, 6.....	V., 307
2.16.....	V., 35
2.26.....	V., 307
2.35-36.....	VI., 166

## DE SPECIALIBUS LEGIBUS

Passim.....	VI., 50
-------------	---------

## BOOK I

*De Circumcisione*

beg.....	V., 269
----------	---------

*De Monarchia*

7.....	VI., 136
--------	----------

*De Sacerdotibus*

1.4 (322-24).....	VI., 55
-------------------	---------

*De Praemiis Sacerdotum*

3.....	VI., 138
--------	----------

*De Sacrificantibus Offerentibus*

5.....	VI., 219
11.....	VI., 101
15-16.....	VI., 68

## BOOK II

2.1 (2 ed Cohn).....	V., 278
2.1 (3 ed Cohn).....	V., 303

*De Septenario*

2.6.....	VI., 70
2.19.....	V., 107

*De Colendis Parentibus*

1.....	VI., 42
7 (241 ed Cohn).....	V., 278
8.....	VI., 85

## BOOK IV

*De Iudice*

2.....	VI., 33
--------	---------

*De Concupiscentia*

2.....	VI., 43
--------	---------

*De Vita Contemplativa*

11.....	VI., 13
---------	---------

## 2. Josephus

## a. Antiquities

I., 1.....	V., 26
I., 1.2.....	V., 72
I., 1.4.....	V., 94
	95
I., 2.1.....	V., 135
I., 2.2.....	V., 144
	145, 167
I., 2.3.....	V., 120
	149
I., 3.1.....	V., 154
	177
I., 3.2.....	V., 176
I., 3.3.....	V., 184
I., 3.4.....	V., 157
I., 3.5-6.....	V., 186
I., 4.1.....	V., 201
	204
I., 4.2.....	V., 201
	202
I., 6.5.....	V., 214
I., 7.2.....	V., 216
I., 8.1.....	V., 220
	221
I., 8.2.....	V., 222
I., 10.....	V., 235
I., 10.1.....	V., 224
I., 11.....	V., 241
I., 11.2.....	V., 234
	236
I., 11.4.....	V., 242
	243
I., 12.3.....	V., 246
I., 13.....	V., 91
I., 13.1.....	V., 249
I., 13.2.....	V., 253
I., 15.1.....	V., 265
I., 16.1.....	V., 260
I., 16.2.....	V., 261
I., 18.....	V., 283
I., 19.1.....	V., 292
I., 19.4.....	V., 293
I., 19.7.....	V., 295
I., 19.8.....	V., 295
I., 20.1.....	V., 303
	304
I., 20.3.....	V., 312
I., 20.9-11.....	V., 302

I., 21.1.....	V., 313
	318
I., 32.....	V., 175
I., 32.1.....	V., 250
II., 2.1.....	V., 324
	326
II., 2.2.....	V., 326
II., 2.3.....	V., 326
	327
II., 2.4.....	V., 327
II., 3.1-3.....	V., 328
II., 3.2.....	V., 329
II., 4.1.....	V., 338
II., 4.2.....	V., 429
II., 4.4.....	V., 340
II., 4.5.....	V., 341
II., 5.1.....	V., 342
	343
II., 5.2.....	V., 342
II., 5.4.....	V., 344
II., 5.5.....	V., 343
II., 6.1.....	V., 345
	346, 347, 361
II., 6.2.....	V., 347
II., 6.3.....	VI., 129
II., 6.5.....	V., 350
II., 6.6.....	V., 348
	VI., 65
II., 6.7.....	V., 351
	352
II., 6, 8.....	V., 353
II., 6, 10.....	V., 355
II., 7, 2.....	V., 357
II., 7, 3.....	V., 350
II., 7, 4.....	V., 359
II., 7, 7.....	V., 361
II., 9, 1.....	V., 395
II., 9, 2.....	V., 393
	394
II., 9, 3.....	V., 395
	396
II., 9, 4.....	V., 396
	397, 398
II., 9, 5.....	V., 398
	399, 401
II., 9, 6.....	V., 395
	401
II., 9.7.....	V., 398
	401, 402
II., 10-11.....	V., 408

II., 11, 1-2.....	V., 410	IV., 7.....	VI., 143
II., 12, 1.....	V., 410	IV., 8.....	VI., 150
	415	IV., 8, 2.....	VI., 42
II., 12, 3.....	V., 421	IV., 8, 3.....	VI., 164
II., 14, 2.....	V., 429	IV., 8, 5.....	VI., 102
II., 14, 3.....	V., 430	IV., 8, 15.....	VI., 237
II., 14, 5.....	V., 431	IV., 8, 44.....	VI., 155
II., 14, 6.....	V., 436	IV., 8, 48.....	VI., 152
II., 15, 3.....	VI., 2		161, 163
	3, 8	IV., 8, 49.....	VI., 166
II., 15, 4.....	VI., 5	V., 1.2.....	VI., 171
II., 16, 1.....	VI., 5	V., 1.11.....	VI., 172
II., 16, 2.....	VI., 6, 7	V., 1.12.....	VI., 175
II., 16, 3.....	VI., 9	V., 1.13.....	VI., 176
II., 16, 6.....	VI., 11	V., 1.14.....	VI., 174
III., 1, 2.....	VI., 14	V., 1.15.....	VI., 176
III., 1, 3.....	VI., 15	V., 1.17.....	VI., 178
III., 1, 3-5.....	VI., 16	V., 1.19.....	VI., 172
III., 1, 6.....	VI., 17		179
III., 3, 1.....	VI., 27	V., 1.21.....	VI., 179
III., 4, 1-2.....	VI., 28	V., 2.1.....	VI., 185
III., 4, 2.....	VI., 93		317
III., 5, 2-3.....	VI., 35	V., 3.3.....	VI., 181
III., 5, 4.....	VI., 45	V., 5.1.....	VI., 197
III., 5, 5.....	VI., 43	V., 5.4.....	VI., 197
III., 6, 4-5.....	VI., 65	V., 5.11, 12.....	VI., 208
III., 6.7.....	VI., 66	V., 6.2-3.....	VI., 200
III., 7.5.....	VI., 69		201
III., 7.7.....	VI., 68	V., 7.1.....	VI., 202
III., 9.1.....	VI., 219	V., 7.8.....	VI., 202
III., 12.1.....	VI., 23		203
III., 13.1.....	VI., 86	V., 7.10.....	VI., 203
IV., 2.2.....	VI., 99	V., 7.15.....	VI., 204
IV., 2, 3.....	VI., 101	V., 8.2.....	VI., 206
IV., 3, 4.....	VI., 103		213
IV., 3, 32.....	VI., 102	V., 8.3.....	VI., 206
IV., 4.2.....	VI., 106	V., 8.4.....	VI., 205
	107		207
IV., 4, 6.....	VI., 110	V., 8.6.....	VI., 208
IV., 5, 2-3.....	VI., 118	V., 8.9.....	VI., 207
IV., 5, 3.....	VI., 121	V., 9.1.....	VI., 187
IV., 6, 2.....	VI., 122	V., 9.4.....	VI., 193
	123, 124		194
IV., 6, 3.....	VI., 128	V., 10.2.....	VI., 217
IV., 6.5.....	VI., 130	V., 10.3.....	VI., 234
	132, 133	V., 11.2.....	VI., 223
IV., 6, 6-9.....	VI., 135	V., 11.4.....	VI., 217
IV., 6.9-11.....	VI., 136		223
IV., 6.12.....	VI., 137	V., 11.5.....	VI., 220
IV., 6, 13.....	VI., 134	V., 11.12.....	VI., 221

V., 16.2.....	VI., 215	VIII., 4.2.....	VI., 277
V., 16.4.....	VI., 227		306
V., 23.....	VI., 172	VIII., 5.....	VI., 369
VI., 1.1.....	VI., 223	VIII., 5.1.....	VI., 279
VI., 1.2, 4.....	VI., 225	VIII., 5.2.....	VI., 294
VI., 2.2.....	VI., 228	VIII., 5.3.....	VI., 288
VI., 3.3.....	VI., 230	VIII., 6.5-6.....	VI., 291
VI., 4.1.....	VI., 233	VIII., 7.2.....	VI., 294
VI., 4.5.....	VI., 231	VIII., 7.3.....	VI., 276
VI., 5.1.....	VI., 232	VIII., 7.5.....	VI., 280
VI., 7.2-3.....	VI., 232		281
VI., 7 (end).....	VI., 233	VIII., 8.5.....	VI., 211
VI., 8.1.....	VI., 247		345
	249	VIII., 9.....	VI., 306
VI., 8.2.....	VI., 249	VIII., 10.3.....	VI., 308
VI., 11.4.....	VI., 274	VIII., 12.2.....	VI., 309
VI., 11.9.....	VI., 239	VIII., 13.5.....	VI., 320
VI., 12.1.....	VI., 241	VIII., 13.6.....	VI., 321
VI., 12.3.....	VI., 246	VIII., 13.7.....	VI., 312
VI., 12.6.....	VI., 242		322
VI., 12.7.....	VI., 233	VIII., 14.15.....	VI., 311
VI., 13.5.....	VI., 234	VIII., 15.4.....	VI., 312
VI., 14.2.....	VI., 236	IX., 2.2.....	VI., 322
	237	IX., 3.2.....	VI., 314
VI (end).....	VI., 239	IX., 4.2.....	VI., 345
VII., 1.5.....	VI., 278	IX., 4.6.....	VI., 348
VII., 4.2.....	VI., 257	IX., 5.2.....	VI., 325
VII., 4.3.....	VI., 274	IX., 6.1.....	VI., 353
VII., 4.20.....	VI., 275	IX., 7.5.....	VI., 354
VII., 5.4.....	VI., 275	IX., 8.5-6.....	VI., 353
VII., 7.8.....	VI., 277	IX., 9.3.....	VI., 355
VII., 8.5.....	VI., 266	IX., 10.2.....	VI., 351
VII., 9.4.....	VI., 266	IX., 10.4.....	VI., 357
VII., 11.3.....	VI., 307		358
VII., 11.7.....	VI., 278	IX., 11.2.....	VI., 360
VII., 12.3.....	VI., 262	IX., 11.3.....	VI., 351
	263		373
VII., 13, 1 <sup>1</sup> .....	VI., 62	X., 1.4.....	VI., 363
VII., 13.1-3.....	VI., 270		415
VII., 13.4.....	VI., 293	X., 3.1.....	VI., 374
VII., 13.6, 8.....	VI., 275	X., 4.4.....	VI., 345
VII., 15.3.....	VI., 276	X., 5.1.....	VI., 378
VIII., 1.4.....	VI., 279	X., 6.3.....	VI., 379
VIII., 2.5.....	VI., 282		380
	291	X., 7.1.....	VI., 379
VIII., 2.6-7.....	VI., 288		380
VIII., 3.4.....	VI., 295	X., 8.2.....	VI., 383
		X., 8.3.....	VI., 394

<sup>1</sup> In the text the reference is misprinted as 181.



- X., 8.7.....VI., 383  
428  
X., 10.1.....VI., 414  
X., 10.5.....VI., 416  
X., 10.6.....VI., 418  
423  
X., 11.1.....VI., 427  
X., 11.2.....VI., 428  
430, 431  
X., 11.4.....VI., 413  
434  
X., 11.6.....VI., 436  
X., 11.7.....VI., 413  
436, 437  
XI., 1.2.....VI., 436  
XI., 3.1.....VI., 440  
XI., 3.3-9.....VI., 438  
XI., 5.2.....VI., 441  
XI., 5.5.....VI., 446  
XI., 6.1.....VI., 451  
454, 455, 456  
XI., 6.2.....VI., 457  
459, 460  
XI., 6.3.....VI., 470  
XI., 6.4.....VI., 461  
XI., 6.5.....VI., 463  
464  
XI., 6.6.....VI., 466  
XI., 6.7.....VI., 470  
XI., 6.8.....VI., 463  
464, 469  
XI., 6.10.....VI., 476  
XI., 6.13.....VI., 480  
XII., 4.6.....VI., 246  
XII., 14.1.....VI., 92  
XIV., 2.1.....VI., 410  
XIV., 2.2.....VI., 393  
XV., 5.3.....VI., 47  
XVIII., 15.5.....VI., 313
- b. Bellum Judalcum**  
II., 8.9.....VI., 439  
IV., 5.4.....VI., 396  
IV., 8.7.....V., 242  
IV., 9.7.....V., 235  
V., 5.5.....VI., 442  
V., 8.4.....V., 242  
V., 11.5.....VI., 391  
VI., 4.3.....VI., 394  
VI., 4.5-8.....VI., 394
- VI., 5.3.....VI., 395  
VI., 9.2.....VI., 394  
VI., 10.....V., 226  
VII., 5.1.....VI., 407  
408  
VII., 6.3.....V., 190  
298
- c. Contra Aplonem**  
1.8.....VI., 448  
1.26.....V., 413  
2.23.....VI., 101  
102  
1.31.....V., 401  
2.27-28.....VI., 42
- 3. Artapanus**  
344b.....V., 413  
429d (9.23).....V., 361  
431.....V., 406  
432 (9.27).....V., 398  
401, 402, 407  
433c.....V., 401  
433c-d.....V., 435  
434.....V., 401  
434b.....V., 412  
434d.....V., 424  
435c.....V., 428  
436b.....VI., 7  
436c.....V., 425
- 4. Demetrius**  
422d (9.11).....V., 359  
424c (9.12).....V., 343  
425 (9.12).....V., 351  
438d (10.29).....V., 395  
439d.....V., 410
- 5. Eupolemus**  
418d.....V., 198  
419.....V., 158  
431c.....V., 402  
448-449.....VI., 288  
451.....VI., 288  
452.....VI., 277  
454b-c.....VI., 387  
389  
477b.....VI., 239
- 6. Ps.-Eupolemus**  
.....V., 202

## 7. Ezekiel

348-349.....	V., 410
438b.....	V., 403
	404
440.....	V., 422
446.....	VI., 16
458b.....	V., 401

## 8. Ps.-Phocylides

5.8.....	VI., 42
----------	---------

E. TANNAITIC LITERATURE<sup>1</sup>

## Mekilta of R. Ishmael

## SHIRAH

9.43a <sup>2</sup> .....	VI., 109
10.44a.....	V., 207

## WA-YASSA'

1.44b.....	VI., 13
1.46b.....	VI., 15
1.47a.....	VI., 16
5.51a.....	V., 18

## AMALEK

1.53a.....	VI., 354
2.56a.....	VI., 25

## YITRO

1.59a.....	V., 234
2.60a.....	VI., 28

## BAHODESH

6.68.....	VI., 53
7.69b.....	VI., 41

## NOT IN OUR TEXTS

.....	VI., 3
	12

## Mekilta of R. Simon

48.....	V., 324
76.....	VI., 17
94.....	VI., 33

## Mekilta to Deuteronomy

4.....	VI., 33
189, 190.....	VI., 172

## Sifre Zuta

160-162.....	VI., 141
--------------	----------

## Midrash Yannaim

14-15.....	VI., 158
------------	----------

## Megillat Ta'anit

3.....	V., 315
--------	---------

## Seder 'Olam

24.....	VI., 376
30.....	V., 82

## Tosefta Sotah

11.5.....	VI., 232
-----------	----------

F. TALMUD AND MINOR TREATISES<sup>1</sup>

## 1. Babli

## BERAKOT

29b.....	VI., 332
----------	----------

## ERUBIN

18b.....	V., 98
----------	--------

## PESAHIM

117a.....	VI., 13
	375
118a, b.....	VI., 417

## MEGILLAH

16a.....	VI., 478
----------	----------

## GITTIN

68a.....	V., 108
	VI., 299
68b.....	VI., 299
	326

## KIDDUSHIN

6a.....	V., 45a
---------	---------

## BABA MEZIA

107b.....	VI., 419
114a-b.....	VI., 326

## BABA BATRA

91a.....	VI., 205
----------	----------

<sup>1</sup> Only the passages that are explained are cited here.<sup>2</sup> In the text this reference is misprinted as 11.49a.

SANHEDRIN		NEDARIM	
92b.....	VI., 416	6.39d-40a.....	VI., 440
	417, 418		441
93a.....	VI., 418	SANHEDRIN	
101b.....	V., 286	2.20a.....	V., 434
108b.....	V., 175	10.29b.....	VI., 294
	188		295
109a.....	V., 204	MAKKOT	
ABODAH ZARAH		2, 31a.....	VI., 146
73a.....	V., 88	ABODAH ZARAH	
ZEBAHIM		1.39b.....	VI., 308
115a.....	VI., 75	1, 39c.....	V., 116
TALMUD		Quotations not in our editions	
Quotations not in our texts.		.....	VI., 25
.....	VI., 58		198-199, 249,
	186, 429, 481		253, 269, 332.
TALMUD COMMENTARY BY RASHI		3. Minor Treatises	
SUKKAH		ABOT DE R. NATHAN	
52b.....	V., 280	1.6.....	V., 96
MEGILLAH		30.90-91.....	V., 67
12b.....	VI., 455	156.....	VI., 161
15a.....	VI., 471		165
KIDDUSHIN		157.....	VI., 165
70a.....	VI., 324	34.10.....	V., 327
BEKOROT		GERIM	
8a.....	V., 53	2.....	VI., 34
2. Yerushalmi		2.4.....	VI., 412
BERAKOT		KALLAH	
7.11c.....	VI., 449	1.1b.....	VI., 301
KILAYIM		1.4b.....	VI., 44
9.32c.....	VI., 302	1.6a.....	VI., 452
	303		461
SHABBAT		2.4a.....	VI., 60
1, 3b.....	V., 58	2.6.....	VI., 113
14.14c.....	VI., 419	2.8a.....	V., 155
ERUBIN		2.9b.....	VI., 187
10.26c.....	V., 298	3, end.....	VI., 341
YEBAMOT			342
4.6a.....	VI., 170	3.7a.....	V., 223
			224
		3.8a.....	V., 172
		6.13b.....	V., 234
		6.16.....	VI., 257
		8b.....	V., 358
		8.15a.....	VI., 49

G. MIDRASHIM<sup>1</sup>

1. Abba Gorion
  - 12-13..... VI., 452
  - 15-16..... VI., 456
  - 26-29..... VI., 466
  - 36-37..... VI., 474
  - 41..... VI., 477
2. Abkir
  - ..... V., 64
  - 68, 79, 104, 166, 167,
  - 168, 169, 190, 199, 261,
  - 271, 281, 305, 306, 308,
  - 309, 311, 312, 336, 338,
  - 340, 341, 345, 348, 354,
  - 357, 367, 392, 405, 406,
  - 411, 421, 422, 424, 425;
  - VI., 3, 5, 6, 7, 8, 10, 13,
  - 16, 18, 31, 70, 341
3. Aggadat Aggadot
  - 57-59..... VI., 297
  - 77-78..... VI., 195
4. Aggadat Shir ha-Shlrim
  - 6.41 and 88.89..... VI., 95
  - 96
5. Agur
  - ..... VI., 81
6. 2 Alphabet of Ben Sira
  - 23a..... V., 87
  - 24a, 25a, 26a..... V., 56
  - 27a-28a..... V., 57
  - 28b..... V., 95
7. Alphabetot
  - 83..... V., 4
8. Bamidbar Rabbah
  - 9.48..... VI., 59
9. Baraita di Yeshua
  - 46..... VI., 311
10. Bereshit Rabbah
  - 8.1..... V., 74
  - 8.2..... V., 89
  - 11.1..... V., 112
  - 11.9..... V., 107
  - 12.6..... V., 112
  - 15.7..... V., 98
  - 22.6..... V., 137
  - 25.3..... V., 220
  - 35.2..... V., 189
  - 45.2..... V., 231
  - 45.5-8..... V., 232
  - 49.13..... V., 239
  - 64.4..... VI., 384
  - 65.1-3..... V., 294
  - 67.11..... V., 287
  - 68.2..... V., 288
  - 98.12..... V., 298
11. Dibre ha-Yamim shel Mosheh
  - 2..... V., 396
12. Ekah Rabbah
  - 2, 114-115..... VI., 382
13. Esfah
  - ..... VI., 72
  - 79, 83, 87, 88,
  - 90, 91, 107,
  - 138
14. Esther Rabbah
  - 1.2..... VI., 405
  - 406
  - 1.7, 13..... VI., 454
  - 1.9, 9-10..... VI., 455
15. Hallel
  - 103..... VI., 389
16. Hekalot
  - 6.170-171..... V., 162
  - 6.172..... V., 152
  - 170
  - 6.173..... V., 151
  - 6.175..... V., 164
  - 6.179, 180..... V., 4-5
17. Konen
  - 25..... V., 16
  - 17, 40
  - 26..... V., 40
  - 41
18. Lekah Tob, Genesis
  - 4.8..... V., 139
  - 140
  - 5.24..... V., 157

<sup>1</sup> In this section only the passages explained are cited, unless there is an asterisk.

- 27.36.....V., 285  
40.4-6.....V., 342
19. **Lekah Tob, Numbers**  
2.2, 1.....VI., 122
20. **Leket Midrashim**  
5a.....V., 386
21. **Ma'aseh Abraham.**  
.....V., 212  
213  
27.....V., 209  
32.34.....V., 211  
212  
(In Beth 11a-Midrash)....  
II., 118.....V., 210
22. **Maasiyyot**  
(Jellinek's Beth ha-Midrash  
V., 150-156).....V., 17
23. **Midrash Aggada**  
GENESIS  
9.2.....V., 188  
9.27.....V., 225  
30.14.....V., 297  
298  
NUMBERS  
27.38.....VI., 80
24. **Midrash ha-Gadol**  
GENESIS  
11.....V., 9  
26.....V., 18  
12-13.....V., 6  
76.....V., 91  
127.....V., 105  
179-80.....V., 195  
182.....V., 194  
401.....V., 278  
407-8.....V., 279  
440.....V., 287  
463.....V., 294  
503.....V., 303  
304  
594-5.....V., 342  
721.....V., 365  
761.....V., 371
- EXODUS  
11.....V., 396
- Midrash Rabbah**, see respective  
Hebrew names of the Penta-  
teuch and the five Scrolls.
25. **Mishle**  
1.1.....VI., 282  
23.94.....VI., 59  
30.107-108.....VI., 281
26. **Nistarot R. Simon**  
8.....V., 48
27. **Oseh feleh**  
II., 21.....VI., 336  
II., 22b, 23.....VI., 336  
338  
II., 44a.....VI., 328  
II., 52.....VI., 327
28. **Panim Aherim**  
63.....VI., 459  
66.....VI., 462  
70.....VI., 470  
71-72.....VI., 474  
76.....VI., 478
29. **Perek ha-Shalom**  
.....VI., 27  
28
30. **Pesikta de R. Kahana**  
7.65b.....V., 222  
13.116a.....VI., 386  
71b, 72b.....VI., 476
31. **Pesikta Rabbati**  
3.12a-b.....V., 365  
20.97a.....V., 25  
24.124b.....VI., 42  
26.131a-b.....VI., 382  
383  
33.155a.....V., 53  
40.167a.....V., 4  
47, 191a.....V., 382

- |                             |                       |                              |                  |
|-----------------------------|-----------------------|------------------------------|------------------|
| 32. Petirat Aharon          | 92.....VI., 110       | 39. Shlr ha-Shlrim Rabbah    | 3.4.....VI., 368 |
|                             | 93-94.....VI., 111    |                              | 7.9.....VI., 417 |
|                             | 94-95.....VI., 112    |                              |                  |
| 33. Petirat Mosheh          |                       | 40. Tadshe                   | 8.....VI., 196   |
|                             | 121.....V., 12        |                              |                  |
|                             | 149                   | 41. Tanhuma                  |                  |
|                             | 125.....VI., 152      | ED. BUBER                    |                  |
|                             | 127-128.....VI., 160  | Intro., 156.....V., 66       |                  |
|                             | 128-129.....VI., 161  | I., 103.....VI., 201         |                  |
| 34. Pirke R. Ellezer        |                       | 202                          |                  |
|                             | 3.....V., 9           | I., 133.....V., 283          |                  |
|                             | 11.....V., 199        | 11., 33.....VI., 426         |                  |
|                             | 12.....V., 90         | V., 41-42.....V., 24         |                  |
|                             | 14.....V., 100        |                              |                  |
|                             | 20.....V., 114        | VULGATE TEXT                 |                  |
|                             | 115                   | BERESHIT                     |                  |
|                             | 21.....V., 136        | 11.....V., 146               |                  |
|                             | 25.....V., 240        | 12.....V., 152               |                  |
|                             | 27.....V., 244        |                              |                  |
|                             | 29.....V., 247        | NOAH                         |                  |
|                             | 273                   | 10.....VI., 419              |                  |
|                             | 30.....V., 247        |                              |                  |
|                             | 32.....V., 293        | LEK.                         |                  |
|                             | 33.....VI., 346       | 12.....V., 248               |                  |
|                             | 35.....VI., 85        | Not in our texts.....VI., 58 |                  |
|                             | 38.....V., 330        |                              |                  |
|                             | 45.....VI., 91        | 42. Tehillim                 |                  |
|                             | 48.....VI., 62        | Quotation not in our texts   |                  |
|                             | 53.....VI., 428       | .....VI., 90                 |                  |
| 35. Ruth Rabbah             |                       | 278                          |                  |
|                             | 1.4.....VI., 188      | 1.14.....VI., 101            |                  |
|                             | 189                   | 2.26.....V., 93              |                  |
|                             | 1.7.....VI., 190      | 60.305.....VI., 259          |                  |
| 36. Seder Ellahu Rabbah     |                       | 78.349-350.....V., 430       |                  |
|                             | 8.39.....VI., 348     | 90.389.....VI., 384          |                  |
|                             | 8.46.....VI., 367     | 104.442-3.....V., 61         |                  |
|                             | 18.95.....VI., 333    | 104, 445.....V., 60          |                  |
|                             | 18.97-98.....VI., 318 | 109.471.....V., 10           |                  |
|                             | 28.154.....VI., 406   | 118.484.....V., 214          |                  |
| 37. Seder Rabba di Bereshit |                       | 43. Wayikra Rabbah           |                  |
|                             | 5-6.....V., 10        | 18.2.....VI., 425            |                  |
|                             | 7-8.....V., 110       | 426                          |                  |
| 38. Shemuel                 |                       | 19.6.....VI., 380            |                  |
|                             | 5.60.....VI., 419     | Not in our text.....V., 26   |                  |
|                             |                       | 44. Wa-Yissa'u               |                  |
|                             |                       | .....V., 315                 |                  |
|                             |                       | 316, 321-322                 |                  |



45. Wehizhir	157..... V., 367
Quotation not in our texts	167..... V., 405
..... VI., 63	406
46. Yalkut I*	168..... V., 407
17..... V., 68	169..... V., 411
20..... V., 31	171..... V., 421
86	173..... V., 422
34..... V., 79	424
104, 115	182..... V., 57
38..... V., 146	427
41..... V., 82	184..... V., 431
VI., 246	186..... V., 41
42..... V., 163	187..... VI., 6
166, 167, 168	213..... VI., 27
44..... V., 169	219..... VI., 66
199	230..... VI., 3
47..... V., 100	233..... VI., 5
147, 151, 152	234..... VI., 6, 8
57..... V., 178	235..... VI., 10
183	240..... VI., 11
61..... V., 190	241..... V., 425
194	VI., 3, 5, 7, 12
77..... V., 214	13
96..... V., 249	243..... VI., 7
98..... V., 249	256..... V., 242
250, 256	VI., 479
100..... V., 253	258..... VI., 16
255	18
101..... V., 252	276..... VI., 31
281	33
109..... V., 261	301..... VI., 44
262, 263	304..... VI., 44
110..... V., 271	363..... VI., 46
276	408..... VI., 70
114..... V., 281	426..... VI., 21
132..... V., 305	427..... VI., 82
306, 308, 315,	429..... VI., 63
321	513..... VI., 68
133..... V., 311	540..... VI., 161
142..... V., 329	673..... VI., 107
145..... V., 340	683..... VI., 83
146..... V., 336	719..... VI., 62
340, 341, 345	79
148..... V., 64	723..... VI., 62
347, 348	729..... V., 37
150..... V., 351	VI., 64, 160
352, 353, 354	732..... VI., 86
153..... V., 392	87
VI., 341	736..... VI., 87

737.....	VI., 72
	83
738.....	VI., 90
	91
739.....	VI., 85
	90, 91
742.....	VI., 92
743.....	VI., 64
	92, 93, 96, 97,
	146
744.....	V., 98
	325
752.....	VI., 101
	102, 103, 104
763.....	VI., 106
	108, 114, 116
764.....	VI., 7
	21, 108, 109,
	110, 111, 112,
	113, 114, 116,
	117
765.....	VI., 128
	130, 131, 132,
	133
766.....	V., 382
	387; VI., 123,
	125, 129, 130,
	131, 133
768.....	VI., 131
771.....	VI., 132
	133, 134, 135,
	138, 269
773.....	VI., 138
	139
776.....	VI., 141
783.....	VI., 142
785.....	V., 240
	VI., 135, 142,
	143, 144
787.....	VI., 111
	112, 113
810.....	VI., 118
	120
813.....	VI., 86
	147
815.....	VI., 44
	147
836.....	VI., 332
854.....	VI., 59

## Yalkut II

15.....	VI., 19
	22, 172
24-28 (Joshua 15).....	V., 207
43.....	VI., 55
47.....	VI., 31
62.....	VI., 199
	200
64.....	VI., 201
69.....	V., 22
80.....	VI., 218
	219
86.....	VI., 149
123.....	VI., 249
124.....	V., 312
	VI., 249
130.....	VI., 243
	254
131.....	VI., 242
139.....	VI., 75
141.....	VI., 234
	275
151.....	VI., 257
182.....	V., 53
214.....	VI., 319
215.....	VI., 319
219.....	VI., 311
	321
223.....	VI., 80
229-230 (2 Kings, 5).....	VI., 346
241.....	VI., 362
243.....	VI., 366
257.....	VI., 383
271.....	VI., 105
	177
284.....	VI., 147
285.....	V., 346
	VI., 239
292.....	VI., 102
296.....	V., 216
317.....	VI., 45
319.....	VI., 32
321.....	V., 268
358.....	VI., 420
359.....	VI., 420
367.....	V., 96
	165; VI., 424
376.....	VI., 104
378.....	VI., 22
382.....	V., 228

394.....	V., 295	916.....	V., 76
404.....	VI., 357	925.....	VI., 22
418.....	VI., 121	932.....	V., 259
424.....	VI., 366	936.....	VI., 185
439.....	VI., 110	940.....	VI., 12
440.....	V., 241		77
447.....	VI., 44	950.....	V., 277
456.....	VI., 198	956.....	V., 281
479.....	VI., 45	959.....	VI., 169
503.....	V., 415	960.....	V., 188
508.....	V., 178		VI., 32
527.....	VI., 13	961.....	V., 101
542.....	VI., 308		VI., 84
549-551.....	VI., 348	988.....	V., 434
	351, 355, 405,	1001.....	VI., 392
	409	1054.....	VI., 465
554.....	VI., 19		479
561-562 (Nahum).....	V., 225	1057.....	VI., 475
578.....	VI., 19		476, 477
588.....	VI., 21-	1059.....	VI., 475
	22		478, 479
589.....	VI., 78	1074.....	VI., 411
667.....	V., 248	1080.....	VI., 99
702.....	V., 437		
704.....	V., 116		YALKUT, SUPPLEMENT
709.....	VI., 39	16.....	V., 272
723.....	V., 240	18.....	V., 288
750.....	VI., 249	19.....	V., 289
	251		
758.....	V., 306	47. Yalkut David*	
	346		GENESIS
782.....	VI., 133	4.16.....	V., 141
819-822.....	V., 228	12.1.....	V., 165
	VI., 2	27.27.....	V., 254
831.....	V., 65		EXODUS
	344	11.7.....	VI., 1
843.....	VI., 39	32.1.....	VI., 52
862.....	VI., 332		NUMBERS
869.....	VI., 106	13.32.....	VI., 93
873.....	VI., 149		
	160	48. Yalkut Hadash	
874.....	V., 258		KESHAFIM
	VI., 110, 347,	55.....	VI., 192
	350		S. v. HURBAN
879.....	VI., 108	7 and 18.....	VI., 411
890.....	VI., 262		
897.....	V., 354	49. Yalkut Makiri	
907.....	VI., 110		PSALMS
916.....	V., 76	136, 260.....	VI., 119

## 50. Yalkut Reubeni\*

## GENESIS

1.1.....	VI., 40
	179, 258
1.26.....	V., 4
	VI., 325, 402
2.2.....	VI., 408
2.3.....	V., 110
3 (end).....	V., 143
4.1.....	V., 133
	142
4.8.....	VI., 284
4.16.....	V., 141
5.22.....	V., 166
5.24.....	V., 162
5. (p. 25b-25c).....	V., 152
7.7.....	V., 188
7.14.....	V., 181
15.14.....	V., 361
19.1.....	V., 290
22.2.....	V., 254
23.9 (p 44c).....	VI., 254
	255
28.12.....	V., 290
25.18.....	V., 265
25.25.....	V., 273
25.32.....	V., 277
26. (p. 2, 36c).....	V., 265
27.27.....	V., 254
28.20.....	V., 293
29.15.....	V., 294
29.17.....	V., 300
32.4.....	V., 303
32.25-33.....	V., 306
	309-310
32.29.....	V., 307
41.46.....	V., 361
45.28.....	V., 357
47.31.....	V., 359

## EXODUS

1.1.....	V., 280
1.8.....	V., 373
1.10.....	V., 392
3.5.....	V., 419
15.7.....	V., 10
16.14.....	VI., 20
19.2.....	VI., 48
34.35.....	VI., 61

## LEVITICUS

1.1.....	V., 420
1.3.....	V., 385

## NUMBERS

13.17.....	VI., 93
23.22.....	VI., 124
26.56.....	VI., 179
	258
30.14.....	VI., 54

## DEUTERONOMY

1.1.....	VI., 63
3.22.....	VI., 179
12.2.....	VI., 256

## ADDENDA S. V. ELIJAH

.....	VI., 324
-------	----------

## 51. Yashar Bereshit.\*

## BERESHIIT

9a.....	V., 135
	136, 139
9b.....	V., 139
	140
10a.....	V., 150
	151
10b, 11a.....	V., 146
	147
11a, 13a.....	V., 126
	128, 157, 158
	165, 169
13b.....	V., 168

## NOAH

14a-14b.....	V., 172
	174, 175, 176
	179
15a-16a.....	V., 177
	182
16b.....	V., 182
17a.....	V., 193
	199, 214
17b.....	V., 199
18a.....	V., 199
	200, 208, 209
	214, 216
18b-19b.....	V., 216
20a.....	V., 210

20b-21a.....	V., 201
	202, 203, 210
23a.....	V., 200
23b-26b.....	V., 214
	218
27a.....	V., 215
	218
27b-28a.....	V., 215
29a.....	V., 223

## LEK

29b.....	V., 222
31a.....	V., 220
	222
31b.....	V., 220
	221
32a.....	V., 221
32b.....	V., 221
	223
33a.....	V., 223
34a.....	V., 231
	232

## WA-YERA

35b.....	V., 235
	237
36a, 38a.....	V., 237
39a-b.....	V., 238
	241, 243
40a.....	V., 243
40b.....	V., 246
	247
41a-b.....	V., 247
42a.....	V., 247
42b.....	V., 248
	266, 387
43a.....	V., 266
	281
43b.....	V., 248
	281
43b-44a.....	V., 249
44b.....	V., 249
	267
45a-b.....	V., 249
	250
46a.....	V., 251
46b.....	V., 250
	252, 255
47a.....	V., 255

## HAYYE SARAH

47a-48b.....	V., 257
	260, 264
49a.....	V., 270
	300

## TOLEDOT

50a.....	V., 270
	271
50b.....	V., 267
	270, 271, 272
	274, 276
51a.....	V., 274
51b.....	V., 276
52a-b.....	V., 276
	278, 279
53a-b.....	V., 274
	278, 279, 280
	286
54b.....	V., 267
	287
55a-55b.....	V., 287
	288

## WA-YEZE

57a.....	V., 295
57b-58b.....	V., 295
	300, 317
58b.....	V., 301
59a.....	V., 301
	302, 303
59b.....	V., 303
(end).....	V., 303

## WA-YISHLAH

60b-61b.....	V., 303
	304, 336
62b.....	V., 309
63a-b.....	V., 313
63b-69a.....	V., 314
69a-b.....	V., 317
	318, 319
70a.....	V., 322
70b-79b.....	V., 315

## WA-YESHEB

80a-90b.....	V., 337
80b.....	V., 327
81a.....	V., 328
	329
81b-82a.....	V., 329

82b-84a . . . . .	V., 330
84a-85a . . . . .	V., 331
	332
85b . . . . .	V., 330
	332
86a . . . . .	V., 330
86b-89a . . . . .	V., 339
	340, 341
89a-b . . . . .	V., 336
	341, 362
91a-b . . . . .	V., 342
92a-93a . . . . .	V., 320

## MIKKEZ

94a-b . . . . .	V., 343
95a-b . . . . .	V., 343
	371
95b-97a . . . . .	V., 344
95b-97a . . . . .	V., 344
97a-99a . . . . .	V., 345
	346
99b-101a . . . . .	V., 347
101b-102a . . . . .	V., 348
	349
102b-103a . . . . .	V., 349
	350
103b-104a . . . . .	V., 350
	351
104b . . . . .	V., 351
105a . . . . .	V., 351
	352, 353
(end) . . . . .	V., 353

## WA-YIGGASH

(beg.) . . . . .	V., 353
107a-108a . . . . .	V., 355
108b-109a . . . . .	V., 355
	356
109b-110a . . . . .	V., 356
	357
110b . . . . .	V., 357
	358
111a . . . . .	V., 358
111b . . . . .	V., 360
	361

## WA-YEHI

112a-113a . . . . .	V., 370
	371, 391

113b-114a . . . . .	V., 371
114b-117b . . . . .	V., 372
	373

## SHEMOT

118a . . . . .	V., 391
118b-125b . . . . .	V., 372
121a-b . . . . .	V., 373
122a-b . . . . .	V., 391
124a-b . . . . .	V., 392
125a-b . . . . .	V., 391
125b-127a . . . . .	V., 373
	391
127b . . . . .	V., 393
128a-130b . . . . .	V., 373
	393, 394, 396
	397, 398
131a-131b . . . . .	V., 373
	398, 399, 400
	402
132a-132b . . . . .	V., 402
	404
133a . . . . .	V., 404
	405
133b . . . . .	V., 405
	VI., 84, 406, 407
134a-136b . . . . .	V., 373
	407; VI., 179
137a-b . . . . .	V., 373
	VI., 3
138a . . . . .	V., 407
138b . . . . .	V., 412
	413
139a-140a . . . . .	V., 412
	413
141a . . . . .	V., 373
	412
141b . . . . .	V., 412
	423
142a-143b . . . . .	V., 412
	415
143a . . . . .	V., 411
145b-146a . . . . .	VI., 3
	4
146b . . . . .	VI., 5
147a . . . . .	VI., 23
	25

## Bo

114b . . . . .	V., 371
	431



142b.....	V., 429
143b.....	V., 428
144b-145a.....	V., 435

## JOSHUA

157a-b.....	V., 373
-------------	---------

## 52. Yelammedenu\*

.....	V., 4,
16, 19, 21, 22, 37, 70, 73,	
76, 77, 89, 100, 101, 141,	
178, 179, 203, 207, 214,	
215, 216, 219, 224, 225,	
227, 228, 237, 240, 241,	
243, 245, 248, 258, 259,	
264, 267, 268, 272, 274,	
288, 289, 291, 295, 299,	
303, 306, 309, 320, 321,	
324, 325, 326, 344, 346,	
347, 350, 358, 363, 364,	
365, 367, 368, 369, 382,	
387, 415, 426, 427, 437;	
VI., 2, 3, 7, 12, 13, 18, 19,	
21, 22, 31, 32, 37, 39, 44,	
45, 54, 59, 62, 64, 65, 68,	
75, 77, 78, 79, 84, 85, 86,	
90, 92, 93, 94, 95, 96, 97,	
99, 101, 102, 103, 104, 105,	
106, 107, 108, 109, 110,	
111, 112, 113, 114, 116,	
117, 118, 120, 121, 123,	
125, 128, 129, 130, 131,	
132, 133, 134, 135, 138,	
141, 142, 143, 146, 148,	
149, 160, 166, 169, 171,	
172, 177, 185, 199, 200,	
201, 219, 228, 241, 242,	
243, 249, 254, 256, 269,	
275, 277, 281, 311, 312,	
321, 328, 332, 347, 350,	
357, 366, 405, 416, 420,	
421, 426	

## 53. Yerahmeel\*

23.1-4.....	V., 165
23.5-6.....	V., 150
	166

24.7.....	V., 150
24.10-12.....	V., 172
25.....	V., 170
27.7.....	V., 208
28-29.....	V., 197
29.2.....	V., 203
32.....	V., 201
32.3.....	V., 323
35.1.....	V., 215
35.5.....	V., 235
36.....	V., 315
37.....	V., 321
42.8.....	V., 396
45.....	V., 407
45.2.....	V., 406
46.6-9.....	V., 407
48.128.....	VI., 10
50.4.....	V., 372
53.149.....	VI., 82
53.151-152.....	VI., 82
53.152-153.....	VI., 83
54.159.....	VI., 10
57.165-173.....	VI., 181
	182, 183, 184
58.2.....	VI., 194
58.172.....	VI., 198
58.174.....	VI., 197
	198 <sup>1</sup>
58.175.....	VI., 199
	202 <sup>2</sup>
59.176.....	VI., 203
59.180.....	VI., 214
59.180-181.....	VI., 211
66.205-206.....	VI., 423
66.206.....	VI., 427
	428
67.207-212.....	VI., 430
71-72.....	V., 211
72.220-221.....	VI., 434
79.236.....	VI., 461
81.241-244.....	VI., 466
84.251-253.....	VI., 296
89.237.....	VI., 469
91.....	V., 340

<sup>1</sup> In the notes the reference is misprinted as 58.184.

<sup>2</sup> In this note the reference is misprinted as 68, 175, and 48, 175.

54. Zerubbabel  
.....VI., 438

55. Midrashim\*

LOST AND UNKNOWN

.....	V., 3,
4, 13, 18, 37, 40, 42, 49,	
66, 73, 78, 81, 84, 95,	
188, 195, 215, 219, 224,	
228, 233, 234, 235, 238,	
239, 243, 247, 249, 250,	
251, 252, 253, 254, 255,	
256, 258, 261, 263, 265,	
269, 273, 275, 276, 277,	
281, 287, 292, 297, 307,	
317, 323, 324, 332, 335,	
340, 341, 344, 347, 348,	
350, 351, 352, 353, 355,	
366, 367, 368, 369, 370,	
373, 379, 383, 384, 385,	
386, 392, 414, 417, 420,	
431, 433, 434; VI., 1, 4,	
7, 11, 12, 19, 23, 24, 29,	
35, 37, 41, 45, 46, 49, 53,	
54, 59, 61, 62, 66, 74, 78,	
79, 80, 82, 84, 85, 87, 93,	
94, 104, 106, 114, 117,	
126, 134, 136, 137, 145,	
149, 155, 160, 161, 169,	
174, 176, 180, 182, 186,	
209, 212, 225, 227, 231,	
233, 235, 243, 246, 248,	
251, 252, 255, 257, 260,	
262, 263, 264, 265, 273,	
278, 282, 301, 307, 319,	
340-341, 344, 349, 359,	
366, 378, 382, 386, 389,	
395, 396, 398, 438, 455,	
460, 462, 475, 478	

II. MEDIEVAL BIBLE COMMENTATORS.<sup>1</sup>

1. Abravanel

ISAIAH

45.....	VI., 439
---------	----------

2. Alshekh

II SAMUEL

12.....	VI., 265
13.....	VI., 252

3. Bahya

INTRODUCTION

.....	VI., 296
-------	----------

GENESIS

1.1.....	V., 12
	23
1.31.....	V., 4
2.4.....	V., 421
2.9.....	V., 91
2.19.....	V., 84
3.21.....	V., 199
11.32.....	V., 230
14.5.....	V., 224
18.21.....	V., 238
26.15.....	V., 324
26.18.....	V., 279
35.19.....	V., 319
36.6.....	V., 316
37.3.....	V., 326
	328
38.12.....	V., 21
40.1, 21.....	V., 342
41.45.....	V., 337
	338
45.22.....	V., 355
47.28.....	V., 367

EXODUS

3.12.....	VI., 30
12.37.....	V., 357
15.12.....	V., 371
16.9.....	VI., 24
17.9.....	VI., 465
19.13.....	V., 252
	VI., 262
20.8.....	V., 33, 112
22.7.....	VI., 237
22.23.....	VI., 55
23.20.....	VI., 173
28.17.....	VI., 69
32.8.....	VI., 361
40.17.....	VI., 74

LEVITICUS

9.24.....	VI., 85
20.21.....	V., 295

NUMBERS

10.35.....	V., 13
11.1.....	VI., 85

<sup>1</sup> In this section all passages are cited.

13.7.....	VI., 94	30.29-30.....	V., 366
13.22.....	VI., 95	31.52.....	V., 303
13.23.....	VI., 94	31.52 (Wa Yeze end).....	VI., 128
21.34 (Hukkat end).....	V., 188	32.33.....	V., 308
	VI., 177	34.1.....	V., 337
32.38.....	VI., 146	35.8.....	V., 317
		37.2.....	V., 330
	DEUTERONOMY	37.31.....	V., 331
25.19 (Ki Teze, end).....	VI., 233	38.22-23.....	V., 330
4. Ba'al ha-Turim		40.21.....	V., 342
	GENESIS	41.45.....	V., 336
23.2.....	V., 255		345
32.14.....	V., 309	45.4.....	V., 355
42.6.....	V., 347	45.22.....	V., 355
	NUMBERS	45.27.....	V., 357
1.46.....	VI., 80	46.5.....	V., 358
22.1.....	VI., 122	47.8-9.....	V., 360
5. Bekor Shor		47.22.....	V., 362
	GENESIS	47.30.....	V., 364
45.16.....	V., 355	48.1.....	V., 362
6. Da'at Zekenim			364, 367
	TOSAFOT ON THE PENTATEUCH	48.2.....	V., 365
	GENESIS	49.2.....	V., 369
1.1.....	V., 6	50.12.....	V., 371
3.21.....	V., 42		
	103, 199		EXODUS
5.29.....	V., 168	1.10.....	V., 303
	169	1.13.....	V., 395
7.7.....	V., 188	3.2.....	VI., 68
18.1.....	V., 233	4.13.....	V., 421
18.8.....	V., 235	8.12.....	V., 429
	236	14.16.....	V., 278
22.23.....	VI., 123	14.21 <sup>1</sup> .....	VI., 6
23.1.....	V., 255	17.16.....	VI., 23
24.5.....	V., 263	19.17.....	VI., 36
25.25.....	V., 273	22.23.....	VI., 55
25.27.....	V., 278	30.21.....	VI., 62
25.29-32.....	V., 199		LEVITICUS
	277	24.11.....	VI., 84
25.33.....	V., 278		NUMBERS
26.8.....	V., 279	11.26.....	VI., 89
27.1.....	V., 285	21.34 (Hukkat, end).....	VI., 117
27.15.....	V., 199	26.59.....	V., 396
27.30.....	V., 285		DEUTERONOMY
28.22.....	V., 292	1.44.....	VI., 99
	307	32.12.....	V., 362
		34.5.....	VI., 161

<sup>1</sup> In the notes the reference is misprinted as 17, 18.

7. Haadar Zekenim.

TOSAFOT ON THE PENTATEUCH

GENESIS

1.1.....	V., 6
1.4.....	V., 18
1.9.....	V., 17
1.16.....	V., 40
1.27.....	V., 69
3.20.....	V., 91
	93
3.21.....	V., 42
	103, 199
3.22.....	V., 91
4.3, 4.....	V., 136
4.5.....	V., 139
4.26.....	V., 150
5.29.....	V., 167
	169
6.2.....	V., 169
	172
7.5.....	V., 18
8.19.....	V., 188
9.21.....	V., 190
15.10 (6b).....	V., 229
18.1.....	V., 233
19.8, 7b.....	V., 243
19.3, 7c.....	V., 245
23.1, 8a.....	V., 252
	255
23.2.....	V., 255
24.33, 9a (Hayye Sarah).....	V., 258
	262, 263
24.1, 9a.....	V., 258
24.10, 9a.....	V., 260
25.25.....	V., 273
	274
25.27.....	V., 270
25.29-32.....	V., 199
	277
25.33.....	V., 278
26.8.....	V., 279
26.25.....	V., 277
27.1, 10b (Toledot).....	V., 254
27.15.....	V., 199
27.30.....	V., 285
27.42.....	V., 287
28.13.....	V., 169

28.22.....	V., 292
	307
30.29-30.....	V., 366
31.4.....	V., 317
31.52 (Wa-Yeze, end).....	VI., 127
31.52.....	V., 303
31.53.....	V., 303
32.14.....	V., 309
32.19.....	V., 311
32.33.....	V., 308
34.1.....	V., 337
35.8.....	V., 317
35.22.....	V., 319
37.2.....	V., 330
37.15.....	V., 328
37.31.....	V., 331
38.15.....	V., 334
38.22-23.....	V., 330
40.1, 21.....	V., 342
41.45.....	V., 336
	345
42.27, 20b (Mikkez).....	V., 349
44.18.....	V., 354
44.20.....	V., 354
45.4.....	V., 355
45.22.....	V., 355
45.26.....	V., 356
45.27.....	V., 357
46.5.....	V., 358
47.8-9.....	V., 360
47.22.....	V., 362
47.30.....	V., 364
48.1.....	V., 364
	367
48.2.....	V., 365
48.22.....	V., 316
49.2.....	V., 369
49.33.....	V., 372
50.12.....	V., 371

EXODUS

1.10.....	V., 303
	VI., 123
1.13.....	V., 392
	395
3.2.....	VI., 68
4.4.....	V., 437
4.13.....	V., 421

6.1.....	V., 281
7.14.....	V., 57
8.12.....	V., 429
12.3.....	V., 433
13.17.....	VI., 2
	81
13.19.....	V., 376
14.10.....	VI., 4
	5, 7-8
14.16.....	V., 278
	VI., 6, 8
14.21.....	VI., 6
14.28.....	VI., 10
15.8.....	V., 12
15.10.....	VI., 10
17.16 <sup>1</sup> .....	VI., 23
34b (Yitro).....	VI., 35
19.17.....	VI., 36
19.19.....	V., 15
21.11, 37a (Mishpatim).....	V., 223
24.6.....	VI., 34
24.10.....	V., 7
27.20.....	VI., 55
30.21.....	VI., 62
32.1, (42d, 43a).....	VI., 51
32.4.....	VI., 209
33.7.....	VI., 37
35.22.....	VI., 71

## LEVITICUS

9.2.....	VI., 74
24.11.....	VI., 84

## NUMBERS

7.28.....	VI., 80
11.26.....	VI., 89
12.3.....	VI., 91
13.2, 28.....	VI., 94
14.7.....	VI., 48
17.23.....	VI., 106
21.8.....	VI., 115
21.17-20.....	VI., 116
21.34 (Hukkat, end).....	VI., 117
22.5.....	VI., 123
23.28.....	VI., 344
26.59.....	V., 396
32.38.....	VI., 146

## DEUTERONOMY

1.44.....	VI., 99
2.20.....	V., 172
3.25.....	VI., 150
22.5.....	VI., 198
25.18.....	VI., 3
31.26 (Wa-Yelek, end), 75a VI.,	186
32.1.....	V., 37
	VI., 46, 160
33.24.....	V., 356
34.5.....	V., 196
	VI., 161
(end).....	VI., 166

## 8. Hizkuni

## GENESIS

3.16.....	V., 100
3.21.....	V., 103

## 9. Ibn Ezra.

## GENESIS

35.31.....	VI., 28
------------	---------

## NUMBERS

22.28.....	VI., 128
------------	----------

## MICAH

1.2.....	VI., 355
4.8.....	V., 319

## ZEPHANIAH

1.1.....	VI., 386
----------	----------

## 10. Imre No'am.

## GENESIS

3.20.....	V., 91
	93
3.22.....	V., 91
4.3-4.....	V., 136
25.3.....	V., 265
25.26.....	V., 277
29.15.....	V., 294
32.25.....	V., 309
38.22-23.....	V., 330
41.16.....	V., 365
46.34.....	V., 360
47.8.....	V., 360
47.22.....	V., 362

<sup>1</sup> In the notes the reference is misprinted as 17.18.

## EXODUS

1.13.....	V., 392
	395
1.15.....	V., 393
6.1.....	V., 281
7.14.....	V., 57
11.6 (Bo, end).....	VI., 328
14.16.....	VI., 6
15.10.....	VI., 10
21.1 (Mishpatim, end).....	V., 122
28.12.....	VI., 93
38.32.....	VI., 78

## LEVITICUS

16.8 (Ahare Mot).....	V., 171
	172

## NUMBERS

25.13.....	VI., 138
1.4-14.....	VI., 80
1.46.....	VI., 80
2.2 (Bamidbar, end).....	VI., 83
7.89 (Naso, end).....	VI., 167
10.34.....	VI., 82
15.38.....	VI., 85
15.32 (Shelah, end).....	VI., 84
16.2.....	VI., 100
22.23.....	VI., 127
22.24.....	VI., 128
24.3 (Balak, end).....	V., 373
25.6.....	VI., 136
32.14 (Mattot, end).....	VI., 149
34.21 (Mass'e).....	VI., 89
	90

## DEUTERONOMY

25.18.....	VI., 3
------------	--------

## 11. Kara, Joseph.

## JOSHUA

22.57.....	VI., 349
------------	----------

## I KINGS

10.1.....	V., 265
-----------	---------

## 12. Kimhi, David.

## GENESIS

9.12.....	V., 189
49.23.....	V., 369

## JOSHUA

8.3.....	VI., 176
24.26.....	VI., 182
24.30.....	VI., 180

## JUDGES

5.23.....	VI., 195
11.1.....	VI., 202
11.39.....	VI., 203
17.2.....	VI., 209
20.5.....	VI., 212
21.19.....	VI., 213

## I SAMUEL

3.20.....	VI., 227
4.21.....	VI., 223
6.12.....	VI., 225
15.12.....	VI., 319
17.40, 44, 49.....	VI., 251
18.25.....	VI., 237
22.18.....	VI., 238

## II SAMUEL

5.6.....	VI., 255
8.13.....	VI., 260
12.24.....	VI., 277
21.10.....	VI., 213

## I KINGS

2.8.....	VI., 279
3.3.....	VI., 281
	282
6.19.....	VI., 377
14.25.....	VI., 301
15.2.....	VI., 308
17.4.....	VI., 317
18.30.....	VI., 233
18.37.....	VI., 320
2.1.....	V., 163

## II KINGS

2.24.....	VI., 344
4.1.....	VI., 345
22.8, 11.....	VI., 377
25.4.....	VI., 382
25.27.....	VI., 428

## ISAIAH

6.6.....	VI., 366
27.1.....	V., 45
	46
34.13.....	V., 158



- JEREMIAH
- 1.1.....VI., 384  
 20.14-15.....VI., 384  
 39.4.....VI., 382
- EZEKIEL
- 1.3.....VI., 421  
 12.13.....VI., 382
- MICAH
- 4.8.....V., 319  
 5.4.....V., 131
- ZEPHANIAH
- 1.1.....VI., 386
- MALACHI
- 3.23.....VI., 323
- I CHRONICLES
- 20.5.....VI., 276
- II CHRONICLES
- 20.11.....VI., 114  
 35.3.....VI., 377
13. Kimhi, Joseph.
- I KINGS
- 10.1.....VI., 389
14. Masnut.
- JOB
- 1.3.....V., 383  
 2.10.....V., 386  
 3.1.....V., 390  
 29.13.....V., 383
- MINHAT YEHUDAH,  
 SEE DA'AT ZEKENIM
15. Nahmanides.
- GENESIS
- 36.6.....V., 316
- NUMBERS
- 8.2.....VI., 79
16. Pa'aneah Raza.
- GENESIS
- 1.1.....V., 6  
 3.24.....V., 104
- 5.29.....V., 168  
 8.19.....V., 188  
 24.64.....V., 254  
 25.22.....V., 272  
 25.25.....V., 273  
 27.2.....V., 295  
 31.52 (Wa-Yeze, end).....VI., 128  
 32.33.....V., 308  
 34.65.....V., 263  
 35.8.....V., 317  
 41.10.....V., 373  
 41.45.....V., 345  
 45.27.....V., 357  
 47.22.....V., 362  
 48.1.....V., 367  
 49.2.....VI., 80
- EXODUS
- 6.1.....V., 281  
 13.18.....V., 433  
 13.21.....VI., 49  
 14.7.....VI., 9  
 18.13.....VI., 27  
 32.4.....VI., 52  
 (end).....VI., 55
- LEVITICUS
- 11 (end).....V., 59  
 12.2.....V., 55  
 24.11.....VI., 84
- NUMBERS
- 1.4-14.....VI., 80  
 1.7.....V., 92  
 11.26.....VI., 89  
 11.33.....VI., 90  
 13.17.....VI., 93  
 13.2.....VI., 94  
 13.28.....VI., 94  
 16.1.....VI., 99  
 32.14 (Mattot, end).....VI., 149
- DEUTERONOMY
- 3.24.....VI., 148  
 32.44 (Haazinu, end).....VI., 173
17. Rashi.
- GENESIS
- 1.27.....V., 63  
 4.4.....V., 135

11.6.....	V., 220
19.11.....	V., 288
28.18.....	V., 292
29.34.....	V., 296
30.11.....	V., 297
31.42.....	V., 302
	303
35.8.....	V., 317
36.43.....	V., 323
37.35.....	V., 332
40.4.....	V., 342

## NUMBERS

1.1.....	VI., 80
1.49.....	VI., 80
11.1.....	VI., 85
16.11.....	VI., 105
21.4.....	VI., 114
22.23.....	VI., 127

## JOSHUA

24.26.....	VI., 182
24.30.....	VI., 180

## JUDGES

3.10.....	VI., 187
17.2.....	VI., 209

## I SAMUEL

3.20.....	VI., 227
20.30.....	VI., 232

## II SAMUEL

5.6.....	VI., 255
5.24.....	VI., 255
8.13.....	VI., 260

## I KINGS

18.30.....	VI., 233
------------	----------

## II KINGS

25.4.....	VI., 382
-----------	----------

## ISAIAH

30.6.....	V., 50
-----------	--------

## JEREMIAH

39.4.....	VI., 382
44.14.....	VI., 399

## EZEKIEL

12.13.....	VI., 382
------------	----------

## MICAH

1.15.....	VI., 454
4.8.....	V., 319
1.1.....	V., 384
1.3.....	V., 383

## JOB

39.26.....	V., 47
------------	--------

## DANIEL

6.29.....	VI., 439
-----------	----------

## PS.-RASHI

## I CHRONICLES

20.5.....	VI., 276
-----------	----------

## II CHRONICLES

20.11.....	VI., 114
------------	----------

## 18. Recanati.

## GENESIS

2.....	V., 82
3.6.....	V., 133
3.13.....	V., 133
3.24.....	V., 33
	91, 112, 196
6.9.....	V., 179
25.6 (Hayye, end).....	V., 265

## EXODUS

3.1.....	V., 415
3.2.....	V., 417
20.17.....	VI., 60
33.6 (Ki-Tissa).....	VI., 37

## LEVITICUS

18.6.....	V., 295
23.24.....	V., 73

## DEUTERONOMY

31.17 (Wa-Yelek).....	V., 418
-----------------------	---------

## 19. Sabba.

## BERESHIT

Gen. 2.19.....	V., 83
Gen. 3.6.....	V., 95
5a.....	VI., 269
7a.....	V., 100

8d.....	VI., 186		
9a.....	V., 166		
9b.....	V., 167		
NOAH			
10d.....	V., 186		
WA-YERA			
18b.....	V., 235		
22a <sup>1</sup> .....	V., 219		
22b.....	VI., 126		
HAYYE SARAH			
24a.....	V., 257		
27c.....	V., 248		
TOLEDOT			
28a.....	V., 199		
WA-YEZE			
27d.....	VI., 198		
31a.....	V., 291		
33b.....	VI., 288		
34a.....	V., 296		
	298		
35d.....	V., 296		
36b.....	VI., 155		
42c.....	V., 302		
WA-VISHLAH			
45a.....	V., 321		
	322		
46b.....	V., 292		
	316		
WA-YESHEB			
48a.....	V., 328		
MIKKEZ			
51b-c.....	V., 344		
53a.....	V., 347		
	348		
53b, (Gen. 43.16).....	V., 123		
53c.....	V., 350		
	351		
53b.....	V., 351		
	352		
53d.....	V., 352		
54a.....	V., 353		
WA-YIGGASH			
54d.....	V., 352		
	355		
55c.....	V., 359		
56b.....	V., 357		
56c.....	V., 379		
(Gen 45.16).....	V., 355		
(Gen., 45.19).....	V., 356		
(Gen., 49.21).....	V., 369		
WA-YEHI			
59a-d.....	VI., 174		
59c.....	V., 366		
60a.....	V., 367		
62a (top).....	V., 368		
63a, 63c.....	V., 369		
104a.....	V., 370		
(end).....	V., 376		
SHEMOT			
66d, 67a.....	V., 416		
BO			
71b.....	V., 432		
WA-ERA			
69d.....	V., 429		
	430		
(end).....	V., 426, 427		
	431		
BESHALLAH			
74b.....	VI., 1		
77a (Exodus 17.16) <sup>2</sup> .....	VI., 23		
TEZAWWEH			
84.....	VI., 288		
ZAW			
95c.....	VI., 37		
EMOR			
104c.....	VI., 30		
(end).....	VI., 84		
BAMIDBAR			
110a-b.....	VI., 82		

<sup>1</sup> In the notes it is misprinted as 32a

<sup>2</sup> In the notes it is misprinted as 17.18

BEHA'ALOTEKA		HAYYE SARAH	
116b.....	VI., 86	10d.....	V., 215 VI., 377
HUKKAT		11a.....	V., 255
(end).....	VI., 116	11b.....	V., 254
BALAK		11c.....	V., 263 264
127c.....	VI., 138	TOLEDOT	
PINHAS		Genesis 25.25.....	V., 273
128 (end).....	VI., 137	12c.....	V., 284
WA-ETHANAN		12d.....	V., 274
134a.....	VI., 288	13a.....	V., 270
KI TABO		13b.....	V., 276
152a.....	VI., 155	WA-YESHEB	
152c.....	V., 302	18d.....	V., 335
HAAZINU		21.....	V., 228
162b.....	VI., 480	22a.....	V., 341
BERAKAH		WA-YISHLAH	
165b.....	VI., 153	16a.....	V., 309 336
20. Shu'aib.		16c.....	V., 304
BERESHIT		MIKKEZ	
3a.....	V., 196	Genesis 41.10.....	V., 373
5d.....	V., 142	WA-YIGGASH	
(end).....	VI., 178	21a.....	V., 281 VI., 35
NOAH		Genesis 45.19.....	V., 356
4b.....	V., 179	45.27.....	V., 357
4d.....	V., 167	47.8-9.....	V., 360
5a.....	V., 173 181	47.22.....	V., 362
5b.....	V., 178 181, 191	47.28.....	V., 360
5d.....	V., 190	48.1.....	V., 367
(end).....	V., 206	WA-YEHI	
LEK		22d.....	V., 255 366
6b.....	V., 219	24a.....	V., 366
7a.....	V., 223 419	SHEMOT	
WA-YERA		25b.....	V., 415
8c.....	V., 238	Bo	
9a.....	V., 247	28c.....	VI., 262
9b.....	V., 245	29c.....	V., 434

## WA-ERA

Exodus 8.12.....	V., 429
26d.....	VI., 27
27a.....	V., 426

## BESHALLAH

Exodus 14.16.....	V., 278
30a.....	VI., 7
	11
30b.....	VI., 6
	11
Exodus 17.11.....	VI., 25

## YITRO

32b.....	V., 275
33b.....	VI., 38
	329

## SHEKALIM

34c.....	VI., 284
----------	----------

## TERUMAH

36b.....	VI., 63
	67
36c.....	VI., 63
37b.....	VI., 66
(end).....	V., 105

## ZAKOR

37c.....	VI., 23
----------	---------

## KI TISSA

Exodus 32.4 .....	VI., 209
39c.....	V., 78
40b.....	VI., 55
	56

## PEKUDE

41c.....	VI., 62
(end).....	VI., 74

## WA-YIKRA

44b.....	VI., 44
----------	---------

## ZAW

47c.....	V., 433
----------	---------

## I PESAH

51c.....	VI., 30
----------	---------

## TAZRI'A

61a.....	V., 80
----------	--------

## AHARE MOT

62d.....	VI., 41
----------	---------

## BAMIDBAR

.....	VI., 81
74a.....	VI., 83

## BEHA'ALOTEKA

Numbers 11.26 .....	VI., 89
11.28.....	VI., 89

## SHELAH

(beg.).....	VI., 263
83d-84a.....	VI., 302

## KORAH

Numbers 16.2 .....	VI., 100
17.23.....	VI., 106

## HUKKAT

88c.....	VI., 79
----------	---------

## BALAK

90d.....	VI., 344
----------	----------

## MATTOT

91d.....	VI., 386
----------	----------

## DEBARIM

(beg.), 98c.....	VI., 56
100b.....	V., 381

## 'EKEB

104b.....	VI., 235
-----------	----------

## RE'EH

107c.....	V., 197
-----------	---------

## NIZZABIM

114a.....	VI., 307
-----------	----------

## HAAZINU

119a.....	V., 196
-----------	---------

## KIPPURIM

121a.....	VI., 264
	265

- JONAH  
122a.....VI., 350  
351
- SHEMINI 'AZERET  
126b.....V., 275
21. Sifte Kohen.  
BERESHIT  
(end).....V., 165
- NOAH  
4d.....V., 165
- HAYYE SARAH  
Genesis 23.2.....V., 256
- SHEMOT  
Exodus 2.25.....V., 414
- BESHALLAH  
Exodus 14.2 .....VI., 3
22. Sforno.  
GENESIS  
9.25.....V., 192
23. Samuel Laniado.  
I SAMUEL  
17.50.....VI., 252
24. Toldot Yizhak.  
GENESIS  
1.1.....V., 6  
1.16.....V., 40  
2.19.....V., 84  
21.23, Wa-Yera, 25c.....V., 247  
22.13.....V., 252  
30.14.....V., 298  
41.45.....V., 345
- EXODUS  
28.17.....VI., 69  
38.21.....VI., 72
- LEVITICUS  
9.24.....VI., 85

## 25. Ziyayoni.

- GENESIS  
4.26.....V., 152  
11.4 Noah end.....V., 203  
-204  
12.7.....V., 219  
18.8.....V., 236  
25.22.....V., 271  
25.5 (Hayye, end).....V., 265  
25.25.....V., 274  
32.27.....V., 306  
38.8.....VI., 128

## EXODUS

- 3.2.....V., 417  
3.14.....V., 421  
13.19 (Beshallah, beg.)....V., 362  
24.21.....V., 235  
23.20 (Mishpatim, end)....V., 305  
32.1.....VI., 52  
32.4.....VI., 209

## LEVITICUS

- 18.21.....V., 196  
20.6 (Kedoshim, end)....VI., 237

## NUMBERS

- 1.1.....VI., 83  
1.52 (Bamidbar) .....VI., 82  
21.29.....VI., 122

## DEUTERONOMY

- 5.6.....VI., 54  
60  
31.27 (Wa-Yelek) .....VI., 148

## 26. Zohar I.

- 2b-3a.....V., 6  
5a.....VI., 46  
61  
6b.....VI., 108  
367  
7b.....VI., 346  
8a.....V., 267  
8b.....VI., 265  
9b.....V., 143  
10a-11b.....V., 248  
10b.....V., 62

13a.....	VI., 326	56b.....	V., 126
	367	57b.....	VI., 12
13b.....	VI. 424		245
15b.....	V., 9	58a.....	V., 169
16.....	VI., 322		172
17b.....	V., 309	58b.....	V., 169
17.....	VI., 101		177
18b.....	V., 49	59b.....	V., 325
19b.....	V., 87	60a.....	V., 303
	344	60b-61a.....	V., 134
23a.....	V., 171	61b.....	VI., 12
24b.....	VI., 92	62a.....	V., 178
25a.....	V., 171	62.....	V., 174
	VI., 53	63.....	V., 186
26a.....	VI., 53	63b.....	VI., 56
28b.....	VI., 53		242
31a.....	V., 133	64b.....	VI., 346
31b.....	V., 9	65b.....	V., 128
33b.....	V., 264	66a.....	V., 178
34a.....	V., 9		416; VI., 367
34b.....	V., 87	67b.....	VI., 55
36a.....	V., 93	68a.....	V., 182
36b.....	V., 97		186
	103, 141; VI., 118	68b.....	V., 182
37a.....	V., 171	69a.....	V., 182
	173		184
37b.....	V., 118	71b.....	V., 325
	158, 177	72a.....	V., 62
38a.....	V., 9	72b.....	V., 158
	93, 169		177; VI., 333
39b-40a.....	V., 143	73b.....	V., 199
40b.....	V., 62	74a.....	V., 199
41a.....	V., 32		VI., 295
45b.....	V., 9	75b.....	V., 206
46a.....	V., 21	76a.....	V., 203
48b.....	VI., 41	77a-77b.....	V., 63
49a.....	VI., 202		211, 214, 215,
52b.....	VI., 56		230
53a.....	VI., 180	78b.....	V., 230
53b.....	V., 74	79a.....	V., 77
54b.....	V., 128		94, 216, 240
	133, 138, 139	81a.....	V., 128
	143, 148	81b.....	V., 220
55a.....	V., 82	82a.....	V., 221
	147; VI., 246		VI., 265
55b.....	V., 114	82b.....	V., 62
	117; VI., 246		220; VI., 272
56a.....	V., 153	84a.....	V., 240



- 85a.....V., 325  
   VI., 349  
 85b.....V., 10  
 86a.....V., 223  
   225  
 86b.....V., 224  
   275  
 88a.....VI., 345  
 90b.....V., 82  
 92a; 92b.....V., 62  
 93b.....V., 423  
 94a.....VI., 265  
 95b.....VI., 129  
 96.....V., 170  
 96b.....VI., 128  
 97a.....V., 377  
 98a.....V., 77  
 98b.....V., 233  
   VI., 301  
 99a.....V., 57  
   VI., 160  
 99b.....VI., 302  
 100a.....V., 228  
 100b.....V., 265  
 101b.....V., 237  
 102a.....V., 236  
 102b.....V., 235  
 103.....V., 262  
 104a.....V., 236  
 104b-105a.....V., 238  
 105-106b.....VI., 302  
 105b.....V., 238  
 108a.....V., 223  
 112b.....V., 224  
 113b.....V., 114  
 113b-114a.....V., 362  
   363  
 114b.....VI., 170  
 117a.....V., 221  
   434  
 118a.....V., 118  
 120b.....V., 251  
   252  
 121a.....V., 74  
   VI., 349, 350  
 122a.....V., 74  
 123b.....V., 80  
   377  
 125a.....V., 30  
   80, 83, 257;  
   VI., 135  
 125b.....V., 377  
 126a.....V., 170  
 127a.....V., 128  
   256  
 128a.....V., 256  
   257  
 128b-129a.....V., 257  
   363  
 131b.....VI., 49  
 132a.....V., 261  
 133b.....V., 263  
   264, 265  
 135a.....V., 245  
   VI., 301  
 136b-137a.....V., 363  
 137b.....V., 271  
   272  
 138a.....V., 313  
 138b.....V., 271  
 139a-139b.....V., 277  
 140a.....V., 30  
   31, 82; VI., 246  
 140b.....V., 279  
 142a.....V., 282  
 142b.....V., 80  
   199  
 143a.....V., 285  
 144a.....V., 236  
   285  
 144b.....V., 76  
   285  
 146a.....V., 309  
 146b.....V., 262  
 151b.....VI., 266  
 153b.....V., 325  
   351  
 154a.....V., 351  
 155a.....V., 171  
 157a.....V., 143  
 158a.....V., 325  
 160b.....V., 294  
   VI., 346  
 161a.....V., 300  
 165b.....V., 76  
 166a.....V., 302  
   304

166b.....	V., 303
167a-167b.....	V., 302
	304
168a.....	V., 82
	83
168a-b.....	VI., 246
169b.....	V., 74
	301
171b.....	V., 309
172a.....	V., 309
173a.....	V., 317
175b.....	V., 320
176a.....	V., 320
	VI., 221
177a.....	V., 320
178b.....	V., 62
180a.....	V., 324
	362
180b.....	V., 356
182b.....	V., 324
183a.....	V., 74
184a.....	V., 328
185a.....	V., 328
185b.....	V., 328
	331
186a.....	V., 332
188a-b.....	V., 322
	334
189.....	V., 338
189b.....	V., 325
191.....	V., 94
191a.....	V., 76
194a.....	V., 343
194b.....	V., 325
	343
195b.....	V., 432
196.....	V., 361
196a.....	V., 344
198b.....	V., 348
200a.....	V., 74
	VI., 264
200b.....	V., 348
202b.....	V., 351
204a.....	V., 325
205b.....	V., 6
206a.....	V., 353
206b.....	V., 325
206b-207b.....	VI., 262
207a.....	V., 325

207b.....	V., 365
208a.....	V., 325
209a.....	V., 249
	322
209b.....	V., 355
	VI., 322
216b.....	V., 326
	356, 362
217b.....	V., 326
218b.....	V., 62
222a.....	V., 324
223a.....	V., 49
	265, 294
223b.....	V., 265
225b.....	VI., 302
227a.....	V., 362
231.....	V., 292
246b.....	V., 325
248b.....	V., 82
	VI., 246
250b.....	V., 372
294.....	V., 370

## ZOHAR II

3.....	VI., 47
4a.....	VI., 84
4b.....	V., 307
5a.....	VI., 27
8a.....	V., 33
11a.....	V., 75
11b.....	V., 75
	397; VI., 43
12a.....	VI., 43
12b.....	V., 411
13b.....	V., 411
16.....	V., 357
16b.....	V., 391
18b.....	V., 8
19.....	V., 395
19a.....	V., 396
19b.....	V., 373
	VI., 4
21a.....	V., 415
22a.....	VI., 125
23a.....	V., 275
	325
26a.....	V., 432
28.....	V., 428
28b.....	V., 363
29b.....	V., 294

30a.....	V., 369
32b.....	V., 385
33a.....	V., 394
	VI., 5
33b.....	V., 382
34a.....	V., 5
	431
38a-b.....	V., 438
39b.....	V., 263
41b-42a.....	V., 76
41b.....	V., 143
	309-310
43a.....	V., 23
44a.....	VI., 346
45a.....	V., 438
45a-b.....	V., 436
	VI., 1
46a.....	V., 62
	376
46b.....	VI., 3
49a.....	V., 324
51a-b.....	VI., 3
52b.....	VI., 8
53a.....	VI., 7
54b.....	VI., 8
55a.....	V., 80
	89, 158
57a.....	V., 62
58a.....	VI., 46
	50, 325
60a.....	VI., 13
61a.....	VI., 288
63a.....	VI., 18
65b.....	V., 8
66a.....	VI., 170
69b.....	VI., 26
70a.....	VI., 302
78a.....	VI., 284
78b.....	VI., 30
80a.....	V., 143
80b.....	V., 159
82a.....	VI., 44
	78
82b <sup>1</sup> .....	VI., 78
84a.....	VI., 50
84b.....	VI., 39,
	50

90a.....	VI., 43
91b.....	VI., 31
	40
92a.....	VI., 41
94a.....	VI., 44
96b.....	V., 75
101a.....	VI., 263
107a.....	VI., 256
	265
107b.....	VI., 267
108a.....	VI., 256
	279
108b.....	V., 41
113b.....	VI., 54
125b.....	VI., 414
127a.....	VI., 302
146a.....	VI., 44
147b.....	V., 220
148a.....	VI., 63
150a.....	V., 103
150b.....	V., 20
151a.....	V., 14
151b.....	VI., 186
156a.....	V., 391
157.....	V., 15
158b.....	V., 9
159a.....	VI., 288
164b-165a.....	V., 10
166a.....	V., 387
170b.....	VI., 12
	349
171b.....	V., 159
	VI., 302
172a.....	V., 10
173b.....	V., 62
175a.....	VI., 427
175b.....	V., 62
181b.....	VI., 5
191a.....	VI., 31
	51
191b.....	V., 439
	VI., 18, 20, 21
192a-b.....	VI., 31
	51
196a.....	V., 62
197a.....	VI., 323
	325

<sup>1</sup> In the notes misprinted as 51b.

198a	V., 220
198b	V., 68
203	VI., 70
206a-b	VI., 251
211	V., 52
214b	VI., 294
224a-b	VI., 344
226	VI., 72
230b	V., 324
	349, 350
231a-b	V., 139
	VI., 349, 350
235a	V., 82
	VI., 246
240b	VI., 411
241a	VI., 74
250b-251a	V., 360
254a-263a	V., 11
256a	V., 125
258a	V., 325
270	VI., 8

## ZOHAR III

3a	VI., 91
3b	VI., 74
9a-9b	V., 10
	143
10a	V., 143
14a	V., 325
16b	V., 125
19a	V., 87
19b	VI., 196
21b	VI., 196
22a	V., 62
	VI., 196
22b	VI., 30
	62
23a	V., 62
23b	VI., 69
24a	VI., 267
26a	V., 325
27b-28a	VI., 340
32b	VI., 74
	293
33a	VI., 74
34b	V., 8
44b	V., 89
	138
45a	V., 307
49a	VI., 100

52a	V., 221
52b	V., 62
53a	V., 78
55a	V., 308
56b	VI., 75
57a	VI., 418
57b	VI., 75
64b	V., 26
70a	V., 109
76b	V., 147
	148
78b	VI., 46
	265
83b	V., 80
84a	VI., 272
84b	VI., 40
86a	V., 159
87a	V., 136
88a	V., 125
92b	VI., 41
101b	VI., 5
106a	V., 76
	84
112b	VI., 129
	291
113a	V., 302
	VI., 129
113b	V., 279
114a	VI., 378
117a	V., 133
118b	VI., 82
119a	V., 74
	VI., 198
124a	VI., 219
124b	VI., 15
147b	VI., 126
148a	V., 227
149a	V., 434
	438
157a	VI., 139
158a	VI., 93
158b	VI., 94
159a	VI., 94
	95
160b	VI., 94
161b	V., 14
	15
162a	VI., 95
164a	V., 372



## 27. Zohar Hadash

## BERESHIT

8a-8b .....	V., 143
(11b-12a) .....	V., 21
(Genesis, 1.9) .....	V., 19
3.17b .....	V., 62
4.19b .....	V., 36
	40
22a .....	V., 109
4.23a .....	V., 38
	39
24a .....	V., 136
24a .....	V., 100
24b .....	V., 102
25a .....	V., 136
(end) .....	V., 172
	VI., 305

## NOAH

(beg.) .....	V., 91
28b .....	V., 185
	188
29a .....	V., 185
	186; VI., 199
	201
29b .....	V., 187
	225
(end) .....	VI., 322
Lek .....	V., 377
	VI., 330
Wa-Yeze (end) .....	V., 291
Beshallah .....	VI., 14
Terumah .....	V., 177
Ahare Mot (end) .....	VI., 262
Balak, 66a .....	V., 125
	129, 418;
	VI., 308
Ki Teze .....	V., 420
Ki Tabo (beg.) .....	VI., 326
	337

## RUTH

1.1 (beg.) .....	VI., 323
1.7 .....	VI., 345
2.1 .....	VI., 316
	325

97b .....	V., 161
	126
98b .....	VI., 246
99a .....	V., 172

## 28. Tikkune Zohar

(beg.) .....	VI., 337
17 .....	VI., 337
20 .....	VI., 460
47 .....	V., 66
	269
48, 86a .....	V., 111
70 .....	V., 63
(end) .....	V., 27

## I. OTHER MEDIEVAL WRITINGS

## 1. Azilut

(beginning) .....	V., 23
-------------------	--------

## 2. Emunot we-Deot

3.92 .....	V., 415
	VI., 93
7 .....	VI., 73
7.150 .....	V., 130

## 3. Eshkol (Hadassl)

24b-c-d .....	V., 50
	52, 59
30a, nos. 82, 338 .....	VI., 80
36a, no. 82 .....	V., 233
45a, nos. 117, 118 .....	VI., 51
	140
45b, no. 118 .....	VI., 192
45b, no. 119 .....	VI., 229
45b .....	VI., 175
	418
92c, no. 242 .....	VI., 292
132a, no. 358 .....	VI., 72
133a, no. 362 .....	V., 285
134a .....	VI., 418
134d, nos. 362, 363 .....	VI., 51
137a-b, no. 364 .....	VI., 149
	150, 161
137a-b, no. 379 .....	VI., 151
137c, 364 .....	VI., 160

## 4. Eshkol (Abraham b. Isaac)

I. 17 .....	V., 434
-------------	---------

## 5. Hasidim

18.....	VI., 153
23.....	V., 116
31.....	V., 385
36.....	V., 77
46.....	VI., 421
71.....	V., 273
	VI., 149
78.....	VI., 347
80.....	V., 237
85.....	V., 262
91.....	VI., 284
	308
122.....	VI., 212
123.....	VI., 58
126.....	V., 110
183.....	VI., 481
225.....	VI., 167
231, 232.....	VI., 3
240-241.....	V., 59
247.....	V., 166
269.....	V., 278
277.....	V., 22
290.....	V., 86
294.....	V., 263
294-295.....	V., 265
296.....	VI., 61
341.....	V., 278
383.....	V., 370
394.....	V., 417
397.....	VI., 459
399.....	VI., 20
400.....	V., 25
416.....	VI., 258
426.....	V., 415
438.....	VI., 80
446.....	V., 277
	278
454.....	V., 94
455.....	V., 173
461.....	V., 243
478.....	V., 65
479.....	V., 365
480.....	V., 297
	365
(Bologna ed.), 1161,.....	VI., 192

## 6. Hibbur Yafeh

8-21.....	VI., 334
57-59.....	VI., 326
82-84.....	VI., 327

## 7. Josippon

.....	VI., 61
2.....	V., 372
	373
2.8.....	V., 150
3.....	VI., 410
3.2b.....	VI., 435
3.3a, 3b.....	VI., 435
3.4b-5a.....	VI., 434
3.5b.....	VI., 437
6c-7b.....	VI., 430
3.7b-d.....	VI., 435
3.8b-c.....	VI., 435
	436
3.9b-10a.....	VI., 436
3.10a-11a.....	VI., 438
3.11d-12a.....	VI., 439
4.....	VI., 461
	469, 470, 472
	473

## 8. Kad ha-Kemah

68a.....	V., 4
78b.....	VI., 186
93a.....	V., 48

## 9. Kuzari

I., 89.....	VI., 39
II., 14.....	V., 173
III., 73.....	V., 433

## 10. Ma'aseh Book

143.40a-40b.....	V., 148
145.42d-43c.....	VI., 259
157.47d.....	VI., 328
	332
161.....	VI., 435
163.49b.....	VI., 388
169.52c.....	VI., 328
180.54d.....	VI., 338
194.....	V., 58
199.67d.....	VI., 250
201.....	V., 50
230.....	VI., 302

## 11. Mazhor Vitry

3.....	VI., 271
8.....	VI., 262
33.....	VI., 278
164.....	VI., 167



- 320-32.....VI., 418  
 331.....VI., 278  
 332.....VI., 259  
   278, 302  
 337-338.....VI., 418  
 341-2.....VI., 278  
 388.....VI., 87  
 520.....VI., 280
- 12. Menorath ha-Maor**  
 III., 1.5.....VI., 37
- ROSH HODESH  
 556.....VI., 257
- 13. Mishneh Torah**  
       YESODE HA-TORAH  
 2.7.....V., 23  
   124  
 3.9.....V., 40
- ABODAH ZARAH  
 1.1.....V., 151  
   153  
 1.3.....V., 209
- TESHUBAH  
 2.4.....V., 233  
 9.2.....VI., 142
- ISSURE BIAH  
 17.13.....VI., 354
- BET HA-BEHIRAH  
 4.1.....V., 15
- KELE HA-MIKDASH  
 5.10.....VI., 354  
 9.9.....VI., 69
- MELAKIM  
 9.1.....V., 396
- SANHEDRIN  
 2.7.....VI., 27
- 14. Moreh Nebukim**  
 I., 1.....V., 66  
 I., 21.....VI., 58  
 I., 66.....V., 415  
 II., 8.....V., 38  
   39, 40  
 II., 10.....V., 110  
 II., 29.....V., 68  
 II., 30.....V., 91  
 II., 34 and 48.....V., 325  
 II., 39.....V., 166  
   176  
 II., 42.....VI., 128  
 II., 46.....VI., 356  
 II., 47.....V., 99  
   VI., 119  
 III., 13.....V., 67  
 III., 23.....V., 49  
   76  
 III., 46.....V., 325  
 III., 49.....V., 269
- 15. Or Zaru'a**  
 I., 139, no. 321.....VI., 79
- PIYYUT, SEE HEBREW INDEX
- 16. Raziel**  
 6b.....V., 307  
 11b.....VI., 18  
   40  
 12a-13d.....V., 11  
 18a-b.....V., 8  
 19a-c.....V., 11  
 27c-27d.....V., 11  
   18  
 20b.....V., 3  
 52a, 61a.....V., 24
- 17. Rimze Haftarot**  
       YITRO  
   VI., 360
- I SHEBUOT  
   V., 5
- NASO  
   V., 55

## 18. Rokeah

221.....VI., 114

HASIDUT ZAKUYYOT 'ARUM

.....V., 210

## 19. Semag

10 Positive Precept.....VI., 27

29 Negative Precept... ..VI., 41

116 Negative Precept... ..VI., 27

## 20. Shalshelet ha-Kabbalah

13a.....V., 381

405; VI., 89

16a.....VI., 276

19a.....VI., 356

92b.....V., 190

93b.....V., 165

96.....VI., 8

97.....VI., 357

99b.....VI., 357

99b-100a, 101a.....VI., 400

100a.....VI., 422

101a.....VI., 407

101b.....VI., 447

102b.....VI., 283

## 21. Shibbole ha-Leket

7.....VI., 45

## 22. Tola'at Ya'akob

(end of Asher Yazar).....V., 11

## 23. Yezirah

.....V., 108

4.....V., 9

..... Unknown text.....V., 20

210

AL BARCELONI'S COMMENTARY ON

YEZIRAH,

57.....V., 250

247.....V., 164

## J. NEW TESTAMENT

MATTHEW

1.17.....VI., 294

1.21.....VI., 93

3.9.....V., 233

3.16.....V., 7

5.18.....VI., 299

6.34.....V., 420

7.1.....V., 427

7.4.....VI., 187

7.29.....VI., 298

8.22.....VI., 56

9.28.....V., 418

10.5.....V., 242

10.30.....V., 383

11.24.....V., 242

12.3-4.....VI., 243

12.5.....VI., 41

12.29.....V., 311

12.39.....VI., 351

14.25.....VI., 413

15.5.....VI., 368

16.14.....VI., 341

386

18.10.....V., 76

19.17.....V., 4

19.28.....V., 130

21.16.....VI., 442

22.31-32.....VI., 56

22.35.....VI., 396

23.14.....VI., 101

24.38.....V., 179

26.29.....V., 29

26.53.....V., 421

27.45.....V., 102

27.46.....VI., 473

33.15.....V., 239

## MARK

8.22.....VI., 328

9.1.....VI., 323

9.7.....VI., 45

11.21.....V., 422

12.44.....VI., 71

13.32.....V., 367

15.34.....VI., 473

## LUKE

1.41.....V., 271

3.38.....V., 156

3.52.....V., 401

10.19.....V., 311

11.29.....VI., 351

11.51.....VI., 399

17.32.....	V., 241
18.12.....	VI., 56
22.30.....	V., 130
24.5.....	V., 425

JOHN

4.5, 12.....	V., 313
5.4.....	VI., 22
5.17.....	V., 111
8.6.....	VI., 328
8.39-44.....	VI., 269
8.44.....	V., 94
8.52.....	VI., 349
8.56.....	V., 228
10.34-35.....	VI., 97
11.39.....	V., 78
11.51.....	V., 250
12.28.....	VI., 75
12.31.....	V., 28
14.2.....	V., 30

ACTS

1.15.....	VI., 28
5.19, 23.....	VI., 461
7.5.....	V., 219
7.7.....	V., 229
7.23.....	V., 404
8.20.....	V., 401
12.23.....	VI., 98
13.36.....	VI., 272

ROMANS

4.3.....	V., 227
4.15.....	V., 259
5.14.....	V., 75

1 CORINTHIANS

6.2.....	V., 130
4.19.....	VI., 331
9.5.....	V., 288
10.4.....	VI., 21
11.10.....	V., 190
13.12.....	VI., 45
15.22.....	V., 75

2 CORINTHIANS

3.7.....	VI., 61
3.18.....	VI., 45
11.4.....	V., 121
15.6.....	V., 10

GALATIANS

3.8.....	V., 219
3.19.....	VI., 47
3.24.....	VI., 31
4.26.....	V., 246

1 TIMOTHY

2.15.....	V., 90
5.6-7.....	VI., 56

2 TIMOTHY

3.8.....	V., 425
----------	---------

HEBREWS

1.6.....	V., 85
1.14.....	V., 85
2.9.....	VI., 323
6.3.....	VI., 331
6.13.....	V., 251
7.1-3.....	V., 226
9.19-22.....	VI., 34
11.3.....	V., 63
11.5.....	V., 157
11.19.....	V., 251
11.37.....	VI., 374
	399
12.23.....	V., 401
12.24-25.....	V., 405

JAMES

2.23.....	V., 208
4.15.....	VI., 331
5.17.....	VI., 331

1 PETER

3.20.....	V., 174
-----------	---------

2 PETER

2.4.....	V., 153
	154
2.7.....	V., 240
2.15.....	VI., 126
3.5.....	V., 63

1 JOHN

3.12.....	V., 133
-----------	---------

## JUDE

6.....	V., 154
9.....	VI., 159
11.....	VI., 126
14.....	V., 157

## REVELATION

(beg.).....	V., 142
	164
1.8.....	V., 421
2.7.....	V., 105
2.14.....	VI., 135
3.21.....	V., 418
4.4.....	V., 418
9.2.....	V., 229
9.14.....	V., 87
11.3.....	V., 157
	VI., 386
12.9.....	V., 85
	121
14.8.....	VI., 280
17.18.....	VI., 280
20.2.....	V., 94
	311
20.3.....	V., 311
20.4.....	V., 130
22.2.....	V., 105
22.14.....	V., 105
22.17.....	V., 92
(end).....	V., 23

## K. NEW TESTAMENT PSEUDEPIGRAPHA

## ACTS OF ANDREW AND MATTHEW

.....	V., 406
(end).....	VI., 405

## ACTS OF BARNABAS

9.8.....	V., 224
12.2.....	VI., 25
15.4.....	V., 128
(end).....	VI., 255

## ACTS OF MATTHEW

.....	VI., 172
-------	----------

## ACTS OF PHILIP

.....	VI., 103
-------	----------

## ACTS OF PILATE

2.....	V., 229
--------	---------

## ACTA THOMAE

.....	VI., 326
-------	----------

## ACTS OF XANTHIPPE

60.....	V., 61
---------	--------

## DESCENT OF CHRIST

3.....	V., 119
--------	---------

## EVANGEL OF SETH

39.....	V., 176
	177, 178, 179
	180
40.....	V., 185
	188

## 5 EZRA

2.12.....	V., 119
-----------	---------

## HISTORY OF JOSEPH

## THE CARPENTER

13.....	V., 76
31-32.....	V., 164
22.....	V., 70

## GOSPEL OF THE SAVIOR'S

## INFANCY

10.....	V., 211
---------	---------

## GOSPEL OF PS. MATTHEW

7.....	V., 138
	VI., 316
12.....	VI., 55
20.....	VI., 255
21.....	V., 98
22.....	V., 260
23.....	V., 211
31.....	V., 6
35.....	VI., 435

## GOSPEL OF NICODEMUS

7.....	V., 237
9 (Latin version).....	V., 164
18.....	V., 119

## GOSPEL OF THOMAS

6.....	V., 6
--------	-------

LIBER JOHANNIS APOCRYPHUS  
890.....V., 162

MARTYRDOM OF BARTHOLOMEW  
.....V., 72

NARRATIVE OF ZOSIMUS  
.....VI., 409  
2.....V., 61

NICEPHORUS, STICHOMETRY  
.....VI., 89

PASSING OF MARY  
7.....V., 98  
8.....V., 71

PASSING OF MARIA, 2ND VERSION  
10.....VI., 1

PROTEVANGELIUM OF JAMES  
5.1.....VI., 145  
8.1.....V., 212  
9.2.....VI., 103  
13.....V., 133  
18.....VI., 39  
24.....VI., 396

QUESTIONS OF BARTHOLOMEW  
.....V., 84

SLAVONIC PALAEA  
.....V., 134  
52.....V., 142

VISIO PAULI  
4.....V., 77  
78  
4-6.....V., 35  
38  
14.....V., 76  
377  
18.....VI., 42  
20.....V., 156  
22.....V., 142  
23.....V., 29  
27.....V., 240

29.....VI., 273  
49.....V., 240  
386, 388; VI.,  
375, 400, 422  
50.....V., 174

L. CHURCH FATHERS AND MEDIEVAL  
CHRISTIAN WRITERS.

**Albertus Magnus**  
PHYSICS, XIX  
1.731.....V., 19

**Ambrosius**  
DE CAIN  
2.10.....V., 136

DE FIDE  
(ed. Migne), III., 11.88; XVI.,  
607.....VI., 325

DE VIDUIS, I  
8.45.....VI., 196  
16.248.....VI., 196

**Aphraates**  
HOMILIES  
28.....V., 350  
57.....VI., 127  
173  
58.....VI., 362  
63.....V., 136  
84-85.....VI., 425  
110.....V., 423  
122.....VI., 88  
138.....V., 99  
174  
162.....VI., 164  
168.....V., 99  
106  
196.....V., 414  
215.....V., 384  
234.....V., 180  
240.....V., 63  
245.....V., 101  
272.....VI., 220  
293.....V., 239  
310.....V., 190  
314.....VI., 316  
317  
354.....V., 83  
362.....VI., 357  
358

363.....	VI., 257
400.....	V., 253
420.....	VI., 151
	155
452.....	VI., 114
461.....	VI., 300
	301
471.....	VI., 378
481.....	VI., 185

**Apuleius**  
**APOLOGIA**

90.....	V., 425
---------	---------

**Aristides**  
**Apologia**

I., 7.1.....	V., 210
(bottom).....	V., 687
4.....	V., 87
(Syriac text), 26.1.27.....	V., 68

**Athenagoras**  
**LEGATIO**

**PRO CHRISTIANIS**

10.20.....	V., 76
24.....	V., 151
33.....	V., 63

**Augustine**  
**CIVITAS DEI**

15.27.....	V., 177
	182
16.3.....	V., 195
16.11.....	V., 180
	195
16.17.....	V., 223
16.24.....	V., 227
17.13.....	V., 216
26.17.....	V., 201

**IN EPISTOLAM JOAN.**  
**AD PARTHOS**

5.3.....	V., 133
----------	---------

**CONTRA FAUSTUM**

12, 71.....	V., 437
-------------	---------

**CONTRA ADVERSARIUM LEGIS**

2.5.....	V., 88
----------	--------

**QUAESTIONES IN EXODUM**

69.....	V., 83
---------	--------

**QUAESTIONES EX NOVO**  
**TESTAMENTO**

III 2282 (Mignes' edition) ..	V., 133
-------------------------------	---------

**Bar Hebraeus**

**HISTORIA**

**DYNASTIARUM**

13.....	V., 215
---------	---------

**Basillus**

**HEXAEMERON**

3.....	V., 7
4.....	V., 34
9.6.....	V., 69

**Chrysostom**

**IN PETRAM**

**ET ELIAM,**

1 765 (ed. Fronto Ducaeus) VI.,	319
---------------------------------	-----

**ps.-Chrysostomus**

**OPUS**

**IMPERFECTUM IN MATTHEUM**  
**HOMILY**

1.....	VI., 371
--------	----------

**Clement**

**FIRST EPISTLE TO**

**THE CORINTHIANS**

7.6.....	V., 174
	179
10.1.....	V., 208
43.....	VI., 107

**SECOND EPISTLE TO THE**  
**CORINTHIANS**

12.....	VI., 64
---------	---------

**Clementine**

**Homilies**

2.52.....	V., 63
3.18.....	V., 83
3.20.....	V., 63
3.25, 26, and 42.....	V., 138
3.39.....	V., 176
	186, 239
7.18-19.....	V., 196
8.11.....	V., 155
	170
8.11-15.....	V., 154
8.12.....	V., 170
8.13.....	V., 172
8.15.....	V., 173
	180
9.4-6.....	V., 200
	201

9.5.....	V., 150
11.4.....	V., 66
16.19.....	V., 66
17.7.....	V., 66
18.9.....	V., 128
19.12.....	VI., 41

#### RECOGNITIONES

1.27.....	V., 8
1.29.....	VI., 120
1.30.....	V., 180
	191, 193, 200
	206
1.31.....	V., 214
1.35.....	VI., 2
	17
1.45.....	V., 110
	119
1.47.....	V., 78
1.52.....	V., 129
2.42.....	V., 205
3.30.....	VI., 57
3.59.....	VI., 41
4.13.....	V., 156
4.13-15.....	V., 151
4.28-29.....	V., 200
7.....	V., 210
8.28-33.....	V., 82
8.50.....	V., 205
8.53.....	VI., 41
9.26.....	V., 13

#### Clemens Alexandrinus

##### EXHORTATIO

94.....	V., 241
	242

##### HORTATIO

4.....	V., 63
--------	--------

##### INSTRUCTOR

1.3.....	V., 63
	89
1.7.....	V., 305
3.2.....	V., 208

##### PROTREPTICUS

(end).....	V., 66
------------	--------

#### STROMATA

1.5.....	V., 226
1.15.....	V., 275
	402, 422
1.20.....	VI., 356
	357
1.21.....	V., 83
	174, 401; VI.,
	196, 288, 352
	384, 387
1.22.....	V., 398
	406, 414; VI.,
	445
1.23.....	V., 402
	437
1.26.....	V., 194
2.1.....	V., 190
2.5.....	V., 208
	307
4.6.....	VI., 67
5.1, 10.....	V., 155
6.11.....	V., 224
6.16.....	V., 128
6.17.....	V., 76
	VI., 43

#### Commodianus

##### INSTRUCTIONES

3.....	V., 98
	154

#### Chronicon Paschale

1.299.....	VI., 423
92.396.....	VI., 437

#### Comestor

##### GENESIS

41.....	V., 215
---------	---------

#### Codex Nazareus

III 72.....	V., 18
-------------	--------

#### Constitutiones Apostolicae

2.23.....	VI., 376
2.60.....	V., 379
	VI., 458
6.20.....	VI., 52



**Christian-Palestinian Homilies**

ANECDOTA OXON.; SEMITIC SERIES,

**I., PART IX**

56..... V., 174

**Cyprian**

EPISTOLA AD DONATUM

1.14..... V., 68

**EPISTOLAE**

62.3..... V., 180

**Cyril of Alexandria**

GLAPHYRA

1.3..... V., 136

**DE TRINITATE**

19..... V., 307

**Ephraem**

OPERA OMNIA, I

5, 2 E..... V., 175

8B..... V., 74

8B, E..... V., 7

15A..... V., 107  
198

15B-C..... V., 19

19C..... V., 106

23C..... V., 99

23E..... V., 92

26D..... V., 146

41..... V., 139

43E..... V., 144

47..... V., 167

47E-F..... V., 174

47F..... V., 168

51J..... V., 195

52C-D..... V., 177

54B..... V., 188

56F..... V., 191

57A-B..... V., 191

59E..... V., 214

61D..... V., 272

61E..... V., 226

64B-C..... V., 227  
229

65..... V., 221

76E..... V., 254

77B..... V., 250

77D..... V., 284

78B..... V., 260

79D..... V., 226

100, 17C..... V., 253

102..... V., 416

105E..... V., 323

126A-B..... VI., 55

127C..... V., 34

135..... V., 241

143D..... V., 136

148B..... V., 187

149E..... V., 183

150C..... V., 188

153C..... V., 193

153E..... V., 133  
134

156D-157A..... V., 215

159..... V., 78

166B..... VI., 137

166D..... VI., 138

173..... V., 263

178C..... V., 399

181B..... V., 306

191A-C..... VI., 155

200D..... V., 423

202A..... V., 420

205A-B, D..... V., 424

216B..... V., 116

216D..... V., 10

218..... VI., 17

222D..... VI., 37

223A..... VI., 87

224A..... VI., 51

225B..... VI., 53

254E..... V., 410

257..... VI., 90

257E..... VI., 89

263..... VI., 21  
115

287A..... VI., 22

526C..... VI., 345

560..... VI., 366

**OPERA OMNIA II**

189F..... VI., 425

313E..... V., 136

362E..... V., 233

**GENESIS**

19.31..... V., 243

## EXODUS

- 2.5.....V., 398  
20.3-6.....VI., 40

## I SAMUEL

- 1.1.....VI., 215  
2.22.....VI., 221  
15.27.....VI., 233  
16.13.....VI., 249  
17.55.....VI., 252

## II SAMUEL

- 6.7.....VI., 257  
12.24-25.....VI., 277

## I KINGS

- 14.25.....VI., 301  
18.19.....VI., 319

## II KINGS

- 3.26-27.....VI., 314  
6.1.....VI., 313

## ISAIAH

- 36.1.....VI., 370

## JOB

- 42.16.....V., 388

## ED. LAGARDE

- 80.22.....V., 185

## Eusebius

## PRAEPARATIO

## EVANGELICA

- 206.....V., 109  
410-11.....V., 402  
418d, 9.17.....V., 211  
420b, 9.18.....V., 222  
430d-431, 9.25.....V., 384  
452.....VI., 288  
484c.....V., 201  
515c.....V., 83  
517b.....V., 90  
689a.....V., 76

## ISAIAH

- 22.15.....VI., 364  
39.1.....VI., 366

## Epiphanius

## HAERESSES

- 1.1, 4.....V., 186  
1.4, 4.....V., 79  
5.....V., 138  
15 (ed. Migne, XII, 976) ..VI., 325  
26.5.....V., 133  
40.5.....V., 133  
45.....V., 97  
55.3.....VI., 316  
55.6.....V., 226

## DE MENSURIS ET PONDERIBUS

- 16.....V., 273

## ANCORATUS

- 97.....VI., 155

## Ps. Epiphanius

## HEXAEMERON

- 251.....V., 101

## DE VITIS PROPHETARUM

- (s. v. Elijah) .....VI., 316

## ISAIAH

- .....VI., 357

## JEREMIAH

- .....VI., 400

## AMOS

- .....VI., 357

## OBADIAH

- .....VI., 345

## Hippolytus

## GENESIS

- 1.3.....V., 26  
1.27.....V., 89  
49.5.....V., 360  
49.27.....V., 377

## DEUTERONOMY

- 33.11.....V., 397

## ISAIAH

- 630-631.....VI., 367

## DANIEL

3.16.....	VI., 416
4.....	V., 128
4.32.....	VI., 419
641.....	VI., 379

## SUSANNAH

1.1.....	VI., 384
	400

## DE CONSUMMATIONE MUNDI

18 .....	V., 368
----------	---------

## DE ANTI-CHRISTO

9.....	V., 368
--------	---------

## HAERESSES

2.175.....	V., 242
4.33.....	V., 52
5.21.....	V., 133
8.7.....	V., 63
9.25.....	V., 61

## PHILOSOPHUMENA

5.1.....	V., 89
5.2.....	V., 79
	92, 119
5.3.....	V., 89
5.4 (end).....	VI., 249
5.21.....	V., 46
5.22.....	V., 92
6.1.....	V., 89
6.22.....	V., 98
7.1.....	V., 98
7.16, 20.....	V., 69
8.16.....	V., 79
10.26.....	V., 194

## Ps.-Hippolytus

## SERMO IN SANCTA THEOPHANIA

2.....	V., 193
2-3.....	V., 176
	184, 188
4.....	V., 188
705.....	VI., 364
	375

## Hermas Pastor

2.3.....	VI., 89
V., 6.2.....	V., 76

## Irenaeus

## ADVERSUS HAERESSES

I., 30.....	V., 217
I., 30.7.....	V., 80
	133
2.5.....	V., 69
2.58.....	V., 63
2.66.....	V., 164
III., 5.3.....	V., 192
5.5, 1.....	V., 63
III., 21.2.....	VI., 445
III., 23.5.....	V., 98
	103, 115
IV., 31.....	V., 242
V., 22.2.....	V., 79
	98, 106
5.23.....	V., 142
V., 30.....	V., 368

## FRAGMENTA

32.....	VI., 91
---------	---------

## Jerome

## QUAESTIONES

## GENESIS

1.2.....	V., 7
1.8.....	V., 19
2.12.....	V., 92
2.17.....	V., 98
2.21.....	V., 83
2.23.....	V., 90
	91
3.1.....	V., 94
3.8.....	V., 99
4.4.....	V., 136
4.26.....	V., 151
5.....	V., 165
5.29.....	V., 168
6.3.....	V., 174
9.27.....	V., 192
10.25.....	V., 193
11.28.....	V., 215
11.29.....	V., 214
12.17.....	V., 222
13.3.....	V., 222
14.2-7.....	V., 224
14.18.....	V., 225
	272
19.14.....	V., 241

19.31.....	V., 243
21.9.....	V., 246
22.2.....	V., 253
22.21.....	V., 384
23.2.....	V., 126
23.16.....	V., 257
24.2.....	V., 260
24.63.....	V., 263
25.1.....	V., 264
27.16.....	V., 283
33.16.....	V., 313
35.21.....	V., 319
36.10.....	V., 322
36.24.....	V., 322
37.36.....	V., 337
41.45.....	V., 345

## ISAIAH

1.10.....	VI., 373
6.6.....	VI., 359
7.3.....	VI., 358
7.12.....	VI., 360
10.3.....	VI., 363
10.13.....	VI., 363
10.16.....	VI., 363
14.19.....	VI., 427
15.7.....	VI., 317
17.....	V., 139
20.1.....	VI., 370
21.2.....	V., 272
22.15.....	VI., 364
27.1.....	V., 45
30.2.....	VI., 362
36.1.....	VI., 370
39.1.....	VI., 366
39.7.....	VI., 368
	414
43.27.....	V., 229
44.2.....	VI., 178
47.2.....	VI., 208
	404
56.4-5.....	VI., 415
64.1.....	V., 17
	178
I., 902.....	V., 78

## JEREMIAH

22.11.....	VI., 382
22.12.....	VI., 379

22.20.....	VI., 395
29.....	VI., 427

## EZEKIEL

1.1.....	VI., 377
18.4.....	VI., 178
23.12.....	V., 151
27.18.....	V., 139
28.11.....	VI., 425

## HOSEA

1.1.....	VI., 356
1.3.....	VI., 356
2.10.....	V., 151
3.2.....	VI., 201
4.14.....	VI., 308
7.4-7.....	VI., 307
10.2.....	VI., 361

## AMOS

1.3.....	VI., 358
2.1.....	VI., 315

## JOEL

1.1.....	VI., 314
	356
1.4.....	VI., 314
4.4-12.....	VI., 333

## MICAH

5.4.....	V., 130
6.7.....	VI., 314

## JONAH

INTRODUCTION.....	VI., 318
1.2 and 3.....	VI., 349
1.6.....	VI., 350
1.16.....	VI., 350
2.8.....	VI., 350
3.10.....	VI., 351
4.1.....	VI., 349

## OBADIAH

INTRODUCTION.....	VI., 344
1.1.....	VI., 321

## HABAKKUK

2.15.....	VI., 384
-----------	----------

## ZECHARIAH

8.18-19.....	VI., 96
--------------	---------

## MALACHI

INTRODUCTION.....	VI., 441
1.1.....	VI., 432

## ECCLESIASTES

1.1.....	VI., 277
7.16.....	VI., 232
12.13.....	VI., 301

## EPISTOLA

36 (ed. Migne, I., 458)...	VI., 139
39.3.....	V., 277
72 (22, 674).....	VI., 277
125.....	V., 144
	145, 146
I., 369.....	VI., 374
1.375.....	VI., 359

## EPISTOLA AD EVARGIUM

73.....	V., 226
---------	---------

## ADVERSUS HELVIDIUM

7.....	VI., 443
--------	----------

## ADVERSUS JOVINIANUM

1.16.....	V., 134
-----------	---------

## Ps.-Jerome

## LEVITICUS

26.8.....	VI., 260
-----------	----------

## QUAESTIONES IN JUDICES

5.1.....	VI., 195
	197
5.4-5.....	VI., 31
5.23.....	VI., 197
5.25.....	VI., 195

## I SAMUEL

1.1.....	VI., 215
1.3.....	VI., 215
1.4-5.....	VI., 216
2.5.....	VI., 220
2.22.....	VI., 221
2.27.....	VI., 222
	317
4.19.....	VI., 225
7.6.....	VI., 55
	225

9.20.....	VI., 231
10.6.....	VI., 232
13.1.....	VI., 232
14.34.....	VI., 232
15.6.....	VI., 232
16.10.....	VI., 264
17.18.....	VI., 251
21.1.....	VI., 222
21.6.....	VI., 243
25.44.....	VI., 274
28.7.....	VI., 236
28.8.....	VI., 235
31.6.....	VI., 237
	244

## II SAMUEL

1.2.....	VI., 243
3.5.....	VI., 273
4.2.....	VI., 261
5.4-5.....	VI., 266
5.24.....	VI., 255
6.11.....	VI., 275
10.10.....	VI., 271
11.3.....	VI., 256
13.37.....	VI., 276
14.26.....	VI., 266
15.25.....	VI., 267
16.10.....	VI., 304
17.25.....	VI., 245
18.18.....	VI., 268
19.29.....	VI., 244
21.8.....	VI., 274
21.19.....	VI., 260
23.8.....	VI., 260
23.20-25.....	VI., 302
24.9.....	VI., 270
24.15.....	VI., 270
24.24.....	VI., 255

## I KINGS

1.6.....	VI., 275
1.17.....	VI., 277
2.11.....	VI., 266
2.34.....	VI., 258
4.31-32.....	VI., 283
7.14.....	VI., 295

## I CHRONICLES

2.17.....	VI., 253
3.1.....	VI., 275
4.17.....	VI., 89

6.13.....	VI., 229
8.38.....	VI., 240
	241
9.44.....	VI., 243
11.11.....	VI., 260
11.18.....	VI., 261
14.14.....	VI., 255
17.8.....	VI., 265
20.7.....	VI., 280
21.7.....	VI., 279
33.19.....	VI., 375

II CHRONICLES

2.7.....	VI., 177
2.13.....	VI., 295
15.16.....	VI., 308
20.5.....	VI., 310
20.31 and 37.....	VI., 310
23.9.....	VI., 360
24.17.....	VI., 354
24.27.....	VI., 354
26.22.....	VI., 358
32.21.....	VI., 364
33.10.....	VI., 373
32.33.....	VI., 370
33.13.....	VI., 375
35.3 and 22-25.....	VI., 377
36.8.....	VI., 379

Joel

CHRONOGRAPHIA

p. 3.....	V., 149
-----------	---------

Johannes Malalas

CHRONOLOGIA

1.151.....	V., 149
71.....	V., 223
97, 257,.....	VI., 436

John a Lapide

COMMENTARIUM IN GENESIM

.....	V., 139
-------	---------

Julius Africanus

I., 93.....	VI., 234
-------------	----------

EPISTOLA AD ARISTIDEM

.....	V., 393
	VI., 138

Justin Martyr

APOLOGIA

1.10.....	V., 68
1.45.....	V., 68
2.15.....	V., 151
11.5.....	V., 155

1 APOLOGIA

60.....	VI., 115
---------	----------

2 APOLOGIA

5.....	V., 76
7.....	V., 68

DIALOGUE

5.....	V., 76
10.....	V., 68
19.....	V., 268
20.....	V., 189
	190, 416
33.....	V., 226
	268; VI., 366
34.....	VI., 289
49.....	VI., 340
55.....	V., 205
56.....	V., 234
57.....	V., 236
60.....	V., 21
62.....	V., 69
75.....	V., 307
79.....	V., 155
81.....	V., 98
90.....	VI., 25
91.....	VI., 25
	115
94.....	VI., 115
95.....	V., 129
96.....	V., 226
97.....	V., 228
99.....	V., 99
112.....	V., 304
	311; VI., 115
113.....	VI., 93
116.....	VI., 426
120.....	VI., 375
121.....	V., 205
124.....	V., 85

128.....	V., 21
	416
131.....	V., 438
	439; VI., 24, 83
139.....	V., 191
141.....	VI., 265

## COHORTATIO

## AD GENT.,

30.....	V., 89
---------	--------

## AD DIOGENEM

7.....	V., 68
--------	--------

## Ps.-Justinian

## QUAESTIONES...

## AD ORTHODOXES

VI., 1293.....	V., 104
----------------	---------

## Lactantius

## DIVINAE INSTITUTIONES

2.11.....	V., 68
2.13.....	V., 65
	92, 99
2.14.....	V., 175
2.15.....	V., 155
	175, 201
2.16.....	V., 151
4.10.....	V., 253
	VI., 52, 185
4.14.....	VI., 427
5.6.....	VI., 43
7.4.....	V., 60
8.5.....	V., 68
12.13.....	V., 105

## DE IRA DEI

13.....	VI., 41
---------	---------

## Manoimus

## PHILOSOPHOUMENA

8.7.....	V., 426
----------	---------

## Martinus Raymundi

## PUGIO FIDEI

554.....	V., 80
563.....	V., 84

837-838.....	V., 169
	170
956.....	VI., 432

## Methodius

## SYMPOSIUM

.....	V., 174
2.....	V., 97

## Michael Glycas

## ANNALES

228-233.....	V., 149
--------------	---------

## Minucius Felix

## OCTAVIUS

26.7.....	V., 151
-----------	---------

## Moses bar Cepha

45.....	V., 97
	98

## DE PARADISO

84A.....	V., 104
90A.....	V., 106

## Moses Choronenensis

53.....	VI., 179
---------	----------

## Novatian

## DE CIBIS JUDAICIS

2.....	V., 93
--------	--------

## Origen

## GEN. SELECTA

7.19.....	V., 188
-----------	---------

## GENESIS

1.7.....	V., 35
2.2.....	V., 34
3.9.....	V., 275
9.20.....	V., 97
	190, 191
12.10d.....	V., 180
15.9.....	V., 227
19.3.....	V., 240
37.36.....	V., 337
41.45.....	V., 345

## NUMBERS

36.8.....	VI., 202
-----------	----------

## NUMBERS (ED. MIGNE)

12, 578B.....	VI., 164
---------------	----------



## IN JOSUAM, HOMILY

2.1 (Lommatzsch ed.) 11.22 VI., 164

## ISAIAH, HOMILY

1.5..... VI., 373

39.7..... VI., 368

## EZEKIEL, HOMILY

4..... V., 384

## JOHN

..... VI., 220

2.25..... V., 275

2.31..... V., 310

6.7..... VI., 317

## CONTRA CELSUM

3.41..... V., 174

4.27-31..... V., 68

4.31..... V., 155

4.34..... V., 17

4.37..... V., 63

4.38..... V., 89

4.40..... V., 103

4.41..... V., 176

4.43..... V., 243

4.66..... V., 5

5.30..... V., 202  
206

6.22..... VI., 425

6.27..... V., 119

6.30..... VI., 82

6.43..... V., 382

6.62..... VI., 44

6.66..... V., 338

7.63..... V., 66

## DE PRINCIPIIS

I., 3.3..... V., 74

I., 3.7..... V., 83

I., 8.1..... V., 71

I., 33..... V., 7

III., 2.5..... V., 208

III., 6.1..... V., 66

3.21..... V., 121

## EPISTOLA AD AFRICANUM

..... VI., 426

4..... V., 19

12..... V., 90

## Petrus Damascus

(ED. MIGNE), CXLV

382B..... VI., 317

## Photius

## BIBLIOTHECA

VII., ..... V., 382

## Procopius

II., 20..... VI., 177

## Schatzhöhle

7..... V., 106

34..... V., 138

78..... V., 146

116..... VI., 187

## Syncellus

## CHRONOGRAPHIA

1.16-17..... V., 149

21..... V., 174  
186

I., 34..... V., 155

107 al. 86..... V., 317

I., 176, 18..... V., 219

I., 227..... V., 402

## Tertullian

## AD NATIONES

2.8..... VI., 51

3.8..... V., 402

11.8..... VI., 1

## ADVERSUS OMNES HAERESSES

1..... V., 11

2..... V., 133

4..... VI., 41

## ADVERSUS HERMOGENEM

26..... V., 89

34..... V., 21  
164

## ADVERSUS JUDAEOS

2.....	V., 93
4.....	V., 268
	VI., 174
7.....	VI., 289
9.....	VI., 93
10.....	V., 367
	VI., 115
14.....	VI., 427

## ADVERSUS MARCIONEM

I., 25-26.....	V., 73
2.....	V., 63
2.2.....	V., 97
	99
2.3.....	V., 73
2.3-4.....	V., 68
2.5.....	V., 66
2.8.....	V., 66
2.21 and 12.....	VI., 174
2.24.....	V., 99
2.25.....	V., 204
2.26.....	VI., 53
2.30.....	V., 437
3.8.....	VI., 115
3.18.....	V., 367
4.24.....	VI., 15
	16
5.8.....	V., 90
	268
5.9.....	VI., 366
11.....	V., 83

## ADVERSUS PRAXEAN

12.....	V., 66
14.....	VI., 45
16.....	V., 3

## DE ANIMA

23.....	V., 69
40.....	V., 75
43.....	V., 74
50.....	VI., 22
	135

## APOLOGIA

16.....	V., 402
---------	---------

## DE BAPTISMO

3.....	V., 18
13.....	V., 268
19.....	V., 438

## DE CULTU FEM.

3.....	VI., 443
	445

## DE HABITU MULIEBRI

1.....	V., 90
--------	--------

## DE IDOL.

5.....	VI., 115
9.....	V., 155

## DE ORATIONE

22.....	V., 90
26.....	V., 234

## DE PATIENTIA

5.....	V., 133
14.....	VI., 375

## DE PUDICITIA

9.....	V., 103
10.....	VI., 349

## DE RESURRECTIONE

5.....	V., 63
	69
6.....	V., 66
7.....	V., 103

## SPECILEGIUM SYRIACUM

89.....	VI., 51
---------	---------

## DE SPECTACTULIS

4.....	V., 49
--------	--------

## DE VIRGIN.

7.....	V., 155
--------	---------

## Ps.-Tertullian

## GENESIS

35-40.....	V., 63
85.....	V., 97
86.....	V., 98
113.....	V., 99
184.....	V., 137

## SODOMA

41. .... V., 240  
160-170. .... V., 242

## ADVERSUS MARCIONITAS

- 3.210. .... VI., 347  
3.235. .... VI., 388  
3.245 and 257. .... VI., 400  
280-281. .... VI., 445  
446

## ADVERSUS OMNES HAERESIS

2. .... V., 121  
181

## DE JONA

20. .... VI., 349

## Theodoretus

## HAERES.

- 1.11. .... V., 138

## GENESIS

- 1.2. .... V., 7  
74  
1.27. .... V., 69  
3.15. .... V., 229  
3.27. .... V., 104  
9.3 and 29. .... V., 190  
191  
12.17. .... V., 222  
15.9. .... V., 222  
229  
18. .... V., 177  
18.8. .... V., 236  
25.22. .... V., 272  
31.19. .... V., 301  
43. .... V., 144  
247. .... V., 151

## EXODUS

- 2.6. .... V., 399  
3.1. .... V., 416  
3.5. .... V., 420  
11.2. .... V., 437  
14.16. .... VI., 7  
20.3-6. .... VI., 40  
32.10. .... VI., 53  
72. .... V., 107

## NUMBERS

- 10.11. .... V., 410  
11.17. .... VI., 88  
11.21. .... VI., 90  
12.1. .... VI., 90  
22.23. .... VI., 127  
24.17. .... VI., 133

## DEUTERONOMY

- INTERR., 43. .... VI., 164

## II KINGS

- 4.1. .... VI., 345

## Theophilus

## πρὸς Αὐτόλυκον

- 1.2. .... V., 338  
2. .... V., 86  
2.3. .... V., 226  
2.13. .... V., 17  
2.15. .... V., 34  
2.18. .... V., 63  
69, 93  
2.19. .... V., 92  
2.26 and 29. .... V., 99  
2.27. .... V., 66  
2.30. .... V., 147  
2.31. .... V., 204  
223, 253  
3.19. .... V., 168  
174, 191  
7. .... VI., 57

## Tatian

## ORATIO AD GRAECOS

8. .... V., 151

## Victorinus of Peteau

## APOCALYPSE OF JOHN

11. .... VI., 400

## DE FABRICA MUNDI

- .... V., 106  
.... V., 128

## M. GREEK AND LATIN WRITERS.

## Aristotle

## DE COELO

- 1., 4. .... V., 60

DE GENERATIONE ANIMALIUM  
III., 6.5. . . . . V., 55

HISTORIA ANIMALIUM  
V., 19. . . . . V., 52  
V., 47. . . . . V., 55  
IX., 13. . . . . V., 59

Arrian  
ALEXANDER'S CAMPAIGNS  
7.2. . . . . V., 376

Berosus  
(RICHTER'S ED.)  
56. . . . . V., 186  
56.39. . . . . V., 203

Diogenes of Babylonia  
PHILODEM. DE PIET.,  
ED. GOMPERZ  
82. . . . . V., 80

Herodotus  
I., 8. . . . . VI., 33  
I., 32. . . . . V., 83  
I., 134. . . . . V., 301  
I., 181. . . . . VI., 425  
II., 21, 23. . . . . V., 27  
II., 35. . . . . V., 392  
III., 23. . . . . VI., 135  
III., 109. . . . . V., 50  
III., 153. . . . . V., 250  
IV., 65. . . . . VI., 418  
IV., 120. . . . . VI., 99  
IV., 168. . . . . V., 261

Juvenal  
SATURNALIA  
6.542. . . . . VI., 264

Lobeck  
AGLAOPHAMOS  
909. . . . . V., 290

Plato  
TIMAEUS  
92a. . . . . V., 59

SYMPOSIUM  
189d, 190d. . . . . V., 88

Pliny  
HISTORIA NATURALIS  
VIII., 32. . . . . V., 59  
X., 68, 87. . . . . V., 52  
26.1, 5. . . . . V., 413  
30.1, 11. . . . . V., 425  
31.2. . . . . VI., 407

Strabo  
GEOGRAPHIA  
16.11. . . . . V., 376

Seneca  
EPISTOLAE  
65.24. . . . . V., 80  
Stoicorum Veter. Fragmenta  
(ED. ARNIM),  
II., 584. . . . . V., 107

Suidas  
LEXICON  
S.V. *Χαναάν*. . . . . VI., 177  
S. V. SETH. . . . . V., 149

Tacitus  
ANNALES  
XIV., 15.2. . . . . VI., 406

Xenophon  
MEMORABILIA  
IV., 3. . . . . V., 338

# N. ORIENTAL LITERATURE.

Buchari  
SAHIH  
III., 379. . . . . V., 312

Ibn Tufail  
. . . . . V., 50

Istahri  
54. . . . . V., 211

Koran  
2.33. . . . . V., 84  
2.60. . . . . V., 152  
2.61. . . . . VI., 85

2.67.....	VI., 19
4.124.....	V., 208
6.100.....	V., 213
7.174.....	V., 152
9.30.....	VI., 432
11.73.....	V., 236
12.26-28.....	V., 362
12.30-33.....	V., 340
18.59-82.....	VI., 334
21.69.....	V., 212
47.16-17.....	V., 29

**Maras**

II., 519.....	V., 211
---------------	---------

**Mas'udi****LES PRAIRIES D'OR**

.....	V., 50
-------	--------

I., 100.....	VI., 395
I., 161.....	VI., 408

**Pantschatantra**

(ED. BENFEY)

I., 376, 377.....	V., 210
IV., 1.....	V., 57

**Pend-Nameh**

207.....	V., 56
----------	--------

**Tabari****ANNALES**

I., 414.....	VI., 234
II., 45.....	VI., 351

# INDEX OF HEBREW AND ARAMAIC WORDS AND PHRASES

אבות.....V., 378	באחד.....VI., 207
אבינו.....V., 403	אחז.....V., 88
אבותיך.....VI., 337	אחזה.....V., 117
אבלון.....V., 386	ואחתיה נשיין.....VI., 205
אבני אישתא.....V., 15	לאט.....VI., 364
אבירים.....VI., 17	אי.....VI., 223
אברך.....VI., 416	איקון.....V., 169
אבריקא.....VI., 178	איש אלהים.....VI., 166
אנוכטיאני.....VI., 405	איש הבינים.....VI., 250
אדם.....V., 72	אנשי שם.....VI., 100
178; VI., 21	איתמלאי.....V., 208
אדם הקדמוני.....V., 78	אכל לעלמיה.....VI., 326
אדום.....V., 277	אל.....V., 146
אדמי.....VI., 240	155, 310
241	ואל אחיו.....V., 327
אדן.....V., 50	אלה.....V., 140
אדנת נשא.....V., 146	אלהים.....V., 4,
אדורין.....V., 321	155, 160, 185;
אוהב.....V., 207	VI., 51, 212
אהוב.....V., 208	האלהים.....VI., 5
לאהליך.....VI., 307	אלהים עולם.....VI., 236
אומות.....V., 194	אלקים.....V., 160
אופסים.....VI., 17	אם ירצה השם.....VI., 331
אוקינוס.....V., 27	אמה תיביקין.....V., 176
אור הגנוז.....V., 9	אמורע.....V., 146
אורולי דימא.....V., 50	179
אוריאל.....V., 160	אמפורין.....V., 379
אוריה.....V., 160	אמר המגיד.....V., 213
198	אמיתי.....VI., 318
אוריו.....V., 160	אמתלא.....V., 208
אותיותיה משולשות.....VI., 30	אמתלאי.....V., 208
אחיו.....V., 278	אניפונים.....VI., 453
אחיך במצות.....V., 288	אניפורנים.....VI., 453
אחד.....V., 279	אנקה.....V., 60

אינקא.....	VI., 296	בונה.....	V., 336
אנוקו.....	V., 215	בוה.....	V., 250
איניקש.....	V., 215	מבוה אותו בקלון.....	VI., 426
אנונות.....	VI., 109	ביל.....	V., 164
אנקקניחא.....	V., 60	בישין.....	V., 143
אסותא.....	V., 364	בית יואב.....	VI., 258
אסטרטא.....	V., 315	בכאים.....	VI., 255
אספים.....	VI., 17	בכי.....	VI., 375
אספיים.....	VI., 17	ולבכהה.....	V., 255
אספסוף.....	VI., 3	בכך.....	VI., 241
אסקופים.....	VI., 17	בלצוציהא.....	VI., 150
אסקפטריא.....	VI., 303	בולקה.....	VI., 123
איסקבטיריי.....	VI., 303	במה.....	VI., 231
אסרטא.....	V., 315	בן אחרונו של עולם.....	V., 299
אפלטוס.....	VI., 462	בן דודוהו.....	VI., 310
אפים.....	VI., 216	בן יומו.....	V., 358
אפיקון.....	VI., 431	בן ימים.....	V., 319
אפרעניח.....	V., 413	בן נבו.....	V., 209
אצטרננא.....	VI., 49	בן נץ.....	V., 47
אקטורין.....	VI., 3	בני.....	V., 379
ארה.....	VI., 130	בני אלהים.....	V., 310
ארים.....	V., 164	בני בליעל.....	VI., 308
ארמי.....	V., 164	בני דויה.....	VI., 141
	270, 321	בני ימא.....	V., 53
ארץ.....	V., 7	בנים.....	VI., 268
ארקלין.....	VI., 291	בסוסו.....	VI., 346
ארעא תקיף.....	V., 153	בספריה.....	V., 158
אשה.....	V., 90	בעל.....	VI., 404
	287, 297	בעל בכי.....	VI., 375
אשיא.....	VI., 41	בער.....	VI., 376
אשל.....	V., 248	בקמון.....	VI., 202
את.....	V., 327	ברונא.....	VI., 83
מאת ה'.....	V., 241	ברוי.....	V., 5
אתוראח.....	V., 214	ברולא.....	VI., 83
אתרונ.....	V., 97	בריא.....	V., 56
	339	בראילא.....	VI., 83
בבל.....	VI., 411	ברחילא.....	VI., 83
בנר.....	V., 297	בר יוכני.....	V., 47
בד.....	V., 40	ברנבו.....	V., 208
בהמות שדה.....	V., 44	בר נפלי.....	VI., 381



ברקוליאני.....VI., 405	דיקומני.....VI., 405
בר נש דטורא.....V., 50	דכיין.....V., 294
ברנשא.....VI., 413	דליים ובגדיות.....V., 232
ברא.....V., 47	דמואל.....V., 5
ברית.....V., 267	דקלים.....V., 19
בריתו של אברהם.....V., 267	דקוריוני.....VI., 405
ברכת הנומל.....VI., 11	דרך שמים מת.....VI., 112
ברק נביאה.....VI., 195	דורשי רשומות.....VI., 241
בת אנוש.....V., 146	דהנה.....V., 328
נביא.....VI., 430	הבל.....V., 135
גדר.....V., 297	הדר עלה.....VI., 294
גדוד.....V., 288	295
גדול הדור.....V., 394	היכל.....VI., 62
ואנגדלהו.....V., 303	הימק סורו.....VI., 417
גדלם.....VI., 110	הכי.....V., 285
גדלת שפתים.....V., 371	המרתא.....VI., 463
גוטאזקי.....V., 194	הימקסירוס.....VI., 417
גועש.....V., 315	הינדק.....V., 92
גוף.....V., 75	הלך.....V., 294
86	הלך וגדל.....V., 279
גוש של רוק.....VI., 419	הלכו לאורה.....VI., 275
גוריון.....V., 373	הליכתו.....V., 105
גיחין.....V., 114	ותהם הארץ.....VI., 222
גלוי אליהו.....VI., 333	הן.....VI., 148
גלוי עריות.....V., 193	הצללפוני.....VI., 205
גליני לאימין.....V., 173	להורת.....V., 358
גלומי.....V., 53	וי.....V., 314
גלמא.....V., 53	VI., 223
גם זו לטובה.....VI., 326	זיבורית.....V., 277
גענע.....V., 4	זהוב.....V., 277
מתגענעין.....VI., 158	גורוונה.....V., 134
גדוד.....V., 288	זונה.....VI., 170
גדיא.....V., 288	202
גדסי.....V., 413	זונרא.....VI., 444
גורפת מחוטמה.....V., 287	זירורי.....V., 315
גר'שה.....VI., 146	זח.....V., 217
דוביאלי.....V., 5	זוחא.....V., 217
דויג.....VI., 243	זמרי.....VI., 184
דוכיפת.....VI., 299	זכות אבות.....VI., 245
דולפינין.....V., 53	זכר.....VI., 259

זכר ונקבה.....V.,	88	חליפין.....VI.,	194
זכור לטוב.....VI.,	316	חליצה.....VI.,	193
	325	חמור גרם.....V.,	298
זמין.....V.,	257		299
זמרנד.....V.,	385	חמור חמרתים.....VI.,	207
זעקפי המלחמה.....V.,	367	וחמשים.....VI.,	138
זקן.....VI.,	236	חנם.....VI.,	86
זקף.....VI.,	236	חסד.....VI.,	261
זקק לאישה.....V.,	122	חסיד.....V.,	115
זקאל.....V.,	153		325, 404; VI.,
זרועאל.....VI.,	183		97, 261
	252	חסידות.....VI.,	97
המחבל.....V.,	135	חסנת.....V.,	374
חנב בעל כנפים.....V.,	81	חוסנא.....V.,	374
חד שבעה.....VI.,	416	חצות.....VI.,	226
חדים.....V.,	26	החצר החדשה.....VI.,	310
בחדש.....VI.,	32	חצר מות.....V.,	197
חזה.....V.,	91	חורב.....V.,	415
	134	מחרמת.....V.,	217
מחזיא.....V.,	118	חרס.....VI.,	171
חויא.....V.,	91	חרסום.....VI.,	430
חות.....V.,	58	חרפה.....V.,	299
חול.....V.,	51	חרש.....VI.,	170
חוץ לפילייה.....VI.,	379	יחשב.....VI.,	130
חיצא.....V.,	251	ונתחדש.....V.,	388
חוצה.....V.,	251	חתך.....VI.,	469
חוויל.....V.,	197	חכמי המשנה.....VI.,	448
חזיר מיער.....V.,	294	טוב.....VI.,	60
חטה.....V.,	97		202
חי.....VI.,	382	בטובתו.....V.,	362
חייא.....V.,	170	טוטפן.....VI.,	480
חיה.....V.,	307	טטרנונא.....VI.,	49
חיה יחיה.....VI.,	342	טורא בריכא.....VI.,	202
חייה.....V.,	170	טחן.....VI.,	208
חיל.....V.,	321		404
חכם.....VI.,	384	טחרי זהב.....VI.,	224
חלילה.....V.,	239	טליא.....V.,	393
חלומו בראשו.....V.,	342		VI., 296
החלות.....VI.,	148	טלנוס.....VI.,	417
חלונות.....V.,	210	טפסר.....VI.,	416

ויואל.....V., 414	הימם.....V., 322
423	323
יאנים.....V., 217	והניקהו.....V., 399
יבין.....VI., 184	יפי.....V., 217
יברוחא.....V., 298	והוציא.....V., 297
יד.....VI., 233	יקר.....VI., 110
יד ה'.....VI., 321	יירד.....V., 153
ידיד.....V., 207	יירח.....V., 40
208	יירוקה.....V., 115
ידעוני.....VI., 123	ירושלמי.....V., 248
ידעתי.....V., 252	ירושת שלמה.....V., 253
יה.....V., 146	ישוע ליסטאה.....VI., 177
152, 160, 217	ישראל סבא.....VI., 7
יהו.....V., 152	ישר.....VI., 158
יהואל.....V., 229	יתרך.....VI., 108
יהודי.....V., 378	כבוד.....VI., 38
VI., 458, 477	כרוביין.....VI., 477
מתיהדים.....VI., 480	כרי כניסה.....V., 239
שנתיהרו.....VI., 188	כה.....V., 250
יהועזי.....V., 153	כהן.....V., 410
יו.....V., 160	VI., 260
יום הלדת.....V., 342	כהנים.....VI., 275
היום כפול.....VI., 45	כורות ברזל.....VI., 96
יומא.....VI., 290	בכזיב.....V., 334
מימים ימימה.....VI., 213	כוס של עקרים.....V., 231
215, 216, 217	כושאי.....VI., 303
יומברוס.....V., 407	כוחא.....V., 211
יורקמי.....VI., 417	כחושים.....V., 391
ייחר.....VI., 79	כידנו לרחים.....V., 222
שנתיחדו.....VI., 188	כיון.....V., 135
יחדיו.....V., 250	כיל.....V., 164
יחני.....V., 425	כיפה.....V., 201
יחני.....V., 407	כוכבים.....V., 40
יחנה.....V., 425	כל ונוכחת.....V., 244
יין המשומר.....V., 284	כלוב.....VI., 382
יין שחור.....VI., 455	כלבו.....V., 115
יינוס.....V., 407	כלוני.....VI., 405
יכולנו.....VI., 405	כלי לרברות.....V., 121
ילדא בהות.....V., 138	במלנית.....V., 430
יס.....V., 11	כנס.....V., 429

כנניה.....	VI., 87	מדורי.....	V., 20
כנסת ישראל.....	VI., 360	מדינה.....	V., 211
כנעני.....	V., 336	מדינים.....	VI., 142
	VI., 117	מדרש.....	V., 248
כנענית.....	V., 336		361; VI., 12
כאפא רנומיתא.....	VI., 417	מה לו.....	VI., 329
כרב.....	V., 104	מהוויא.....	V., 118
כרדו.....	V., 211	מהנדיא.....	VI., 480
כרה.....	VI., 348	מולא.....	VI., 474
כרש.....	VI., 433	מומסים.....	VI., 456
כרשינה.....	VI., 269	מונחס.....	V., 407
כשף.....	V., 169	מוקרת ראש.....	V., 89
כששלחא.....	VI., 453	מושב.....	VI., 224
כתב.....	VI., 386	מוזנת.....	VI., 452
כתב ליבונאה.....	V., 194	מזלות.....	VI., 24
כתב ומכתב.....	V., 109	מזרע.....	V., 146
כתובין.....	VI., 477	מזרק.....	VI., 77
כתים.....	VI., 134	מטבע תפלה.....	VI., 449
לא.....	V., 39	למחות.....	VI., 281
	279	מטעת.....	VI., 234
לא ירבה.....	VI., 298	מטריאל.....	V., 153
לובש תפלין.....	VI., 274	מי נדה.....	VI., 19
לבוזר דוק.....	VI., 430	מים.....	VI., 19
לבנים.....	V., 56	מים מתוקים.....	V., 11
לביאל.....	V., 71	מינין.....	V., 145
לו.....	V., 279	מינקת רבקה.....	V., 318
לוה.....	V., 296	מיתת קרח.....	VI., 406
לולבא.....	V., 384	מך.....	VI., 195
לחי.....	VI., 207	מכרותיהם.....	V., 367
לחם אבירים.....	V., 236	מלאך בשמים.....	VI., 325
	VI., 17	מלאכי חבלה.....	V., 104
לילה.....	VI., 236	מלאכי שטן.....	V., 85
ליליאל.....	V., 153	מלאכי השרת.....	V., 157
לשונות.....	V., 194	מלח סדומית.....	V., 242
מאמרא אפיתרנויו.....	V., 162	מלחם.....	V., 51
מביט.....	VI., 290	מלחם.....	V., 95
מנבעון.....	VI., 373	מלך.....	V., 385
מרבחא.....	VI., 71		VI., 471, 475
מרברא.....	VI., 71		478
מדון.....	V., 320	המלך.....	V., 403
מדורה.....	V., 20		

מלכת.....V., 265	משמר.....VI., 462
מלכיות.....VI., 416	משפטן.....VI., 140
מלתם.....V., 51	משקה.....V., 433
95	משישלחא.....VI., 453
ממשיח.....VI., 80	משולשות.....VI., 30
מקושש.....VI., 85	משלשת.....V., 227
ממתח.....VI., 80	משנה.....VI., 384
מנות.....VI., 216	נבאר.....VI., 430
מנרכוס.....V., 407	הנביא.....V., 403
מסורת.....V., 300	נביאים אחרונים.....VI., 442
VI., 194	נבזין.....VI., 218
מעדנות.....VI., 233	ננר השמש.....VI., 135
מעונות.....V., 10	נוגף ישמעל.....V., 287
17	נהר.....V., 209
מעינות.....V., 10	נופך.....V., 389
כמעט.....V., 280	נחל.....V., 209
מעלה.....VI., 323	318
מעשה חיוי.....V., 94	נחל קרומים.....VI., 197
מעשה כל הדורות.....VI., 324	נחשול.....VI., 76
מעשר כספים.....V., 292	נינוס.....V., 92
מעשר ממון.....V., 292	VI., 80
מפלצת.....VI., 308	נינוח היה נישול.....VI., 24
מצוה.....VI., 147	נכה.....VI., 378
מצפיר.....VI., 122	נכה רנלים.....VI., 297
מצרים.....V., 87	נסות.....VI., 36
344, 347	נסיכי.....V., 130
מצרים סבא.....VI., 7	נעל.....VI., 193
מקום.....V., 289	למסעיו.....V., 222
VI., 121, 470	נעם זרע.....V., 179
מקלו.....VI., 106	נעמיות.....VI., 233
מראה.....V., 53	נעץ חרב.....VI., 273
מריאים.....V., 107	נעוריתא.....V., 430
מרכבה.....V., 36	נער פורפורה.....V., 353
מרורים.....V., 333	נוער.....V., 88
מרפא.....V., 364	ויפלו.....V., 137
מרום.....VI., 323	נפילים.....V., 154
מריו.....V., 160	נקבה.....V., 294
נמרצת.....VI., 266	הקיש בנוג.....V., 90
משה רבינו.....V., 403	נרתיק.....V., 35
משוח מלחמה.....VI., 143	

נשא פניו . . . . . VI., 252	סקריטורין . . . . . VI., 477
נשא ראש . . . . . VI., 61	סרטן . . . . . V., 315
מנשבין . . . . . V., 30	סריסים . . . . . VI., 415
נשיין . . . . . VI., 205	ובסחרים . . . . . VI., 33
נשמה . . . . . V., 78	172
נתזה . . . . . VI., 218	ועברתי . . . . . V., 294
נתן . . . . . V., 437	ויעבר . . . . . VI., 471
ויתן לך האלהים . . . . . VI., 208	עד לו . . . . . VI., 443
סבא . . . . . V., 276	עדאל . . . . . VI., 246
מסנן . . . . . V., 189	עדה . . . . . VI., 246
סנן סנניאל . . . . . VI., 150	עדיאל . . . . . VI., 246
סננואל . . . . . VI., 150	עדישה . . . . . V., 247
סדר תפלה . . . . . VI., 449	עדית . . . . . V., 241
סהר . . . . . V., 40	עורד . . . . . VI., 346
סוניה . . . . . V., 189	עול . . . . . V., 286
סוד העבור . . . . . V., 432	עור . . . . . V., 97
סומא . . . . . V., 121	103, 104
סוף . . . . . V., 398	עורבתי . . . . . VI., 463
VI., 350	בעזר השם . . . . . VI., 331
סטרטן . . . . . V., 315	עזרא וסייעתו . . . . . VI., 445
סינרי . . . . . V., 413	עזרה . . . . . VI., 264
סינר . . . . . VI., 444	עזרו . . . . . V., 146
סילונית . . . . . V., 430	עזריאל . . . . . V., 146
סלונות . . . . . V., 210	עזריה . . . . . V., 146
סלם . . . . . VI., 21	עזיה . . . . . V., 152
סלמאל . . . . . V., 309	עזיהו . . . . . V., 152
סמל . . . . . VI., 372	עטהאל . . . . . VI., 183
סמלנית . . . . . V., 430	עטיאל . . . . . VI., 183
ססוכין . . . . . VI., 100	עיר . . . . . V., 211
סנאב . . . . . VI., 88	עיפה . . . . . V., 247
סנאה . . . . . VI., 88	עירם . . . . . V., 320
סנרשור . . . . . VI., 169	עכבית . . . . . V., 52
סנהדרין . . . . . VI., 193	עכן . . . . . VI., 177
סנואה . . . . . VI., 88	עכניא . . . . . VI., 177
סניאב . . . . . VI., 88	עולה ויורדת . . . . . V., 75
ספר . . . . . VI., 59	בעלות המנחה . . . . . VI., 320
ספר עזרא . . . . . VI., 444	עלילה . . . . . V., 286
ספר התורה . . . . . VI., 170	VI., 216
ספיר . . . . . VI., 59	התעללת . . . . . VI., 128
סקנרדי . . . . . VI., 477	עלומה . . . . . VI., 205

לעולם הבא.....	VI., 17	הפליט.....	VI., 120
עליתא.....	V., 52	פלילה.....	V., 286
עם שופרא.....	VI., 476	פננוס.....	VI., 32
עומד בבכי.....	VI., 13	לפני.....	V., 256
מתענין.....	VI., 158	פנים.....	V., 157
עניתני.....	VI., 247	פנימי.....	V., 169
ענקים.....	V., 155	פניקי.....	V., 194
עסתר.....	V., 153	פסוסו.....	V., 315
עסתראל.....	V., 153	פסים.....	V., 329
עפלים.....	VI., 224	פסל.....	VI., 214
עפר.....	VI., 132	פספסין.....	V., 329
עצה.....	V., 384	פקד יפקד.....	V., 375
עצורה.....	V., 146	פקירה.....	VI., 386
עצורתי.....	V., 146	פקפילי.....	V., 194
ער.....	V., 333	פרגור.....	V., 75
ערב רב.....	VI., 3	פרגור מצייר.....	V., 329
ערוב.....	V., 430	פרח רוחה.....	V., 81
ערבים.....	VI., 317	פרטוריאני.....	VI., 405
ערומים.....	V., 121	פרמשתקו.....	V., 413
	122	פרי.....	V., 182
לעתיד לבוא.....	VI., 17	מתפרסמת.....	V., 101
ויעתר.....	V., 271	פריעה.....	V., 234
פנה.....	VI., 265	פרנטוס.....	VI., 394
ויפנע.....	V., 289	פרעתון.....	V., 315
פדיאל.....	VI., 205	פרץ.....	V., 336
פואה.....	V., 393	בפרק אחד.....	VI., 356
פוך.....	V., 389	פורק על.....	V., 286
פולסא.....	VI., 150	פרת.....	V., 376
פונדקיתא.....	VI., 171	פרתמים.....	VI., 452
	202	פתח עינים.....	V., 334
פוסטין.....	VI., 348	פתקא.....	VI., 454
פועה.....	V., 393	צדי.....	V., 60
בפחד אביו.....	V., 303	צדק.....	V., 325
פחדריאל.....	VI., 205	צדקה.....	V., 248
פטורה.....	VI., 90		VI., 336
פטרנוס.....	VI., 394	צדקות.....	V., 248
פלא.....	V., 154	צדק לא.....	VI., 236
פלנים.....	VI., 417	צדוק הדין.....	V., 331
פלנש.....	VI., 289		VI., 152, 227
	389		



צדיק.....V., 179	קניתי.....VI., 193
324,-325; VI.,	קניתו.....V., 45
335, 426, 429	קנסור.....VI., 85
ווצדקה אבות.....VI., 245	קנסרי.....VI., 259
צופים.....VI., 215	קנעתי.....V., 45
צורי.....V., 194	קסדור.....VI., 333
ציון.....VI., 102	קסרין.....VI., 259
ציר.....VI., 295	קפדקי.....V., 194
צפרה.....V., 393	קפרקי.....V., 194
צפיה.....VI., 431	קפישילין.....V., 376
צרדי.....V., 194	קפיצת הדרך.....V., 260
צרי.....VI., 295	קציעי צואריא.....VI., 95
צרוע.....VI., 305	קר.....VI., 419
והצדעת זרחה.....VI., 358	קרא על יברוחא.....V., 298
קבוע.....V., 231	קרדו.....V., 211
קובע.....V., 231	קרדוניא.....VI., 479
מקדם.....V., 21	ויקר.....VI., 192
שמקדם.....VI., 108	קרינוס.....VI., 476
קברניטין.....V., 376	קרקע.....VI., 118
קוריר.....VI., 333	קרקע בהולה.....V., 72
קול צאני.....V., 209	קשר תפלה.....V., 390
מקולל.....VI., 15	קשר הכפר.....V., 390
קוליני.....V., 209	לראות.....V., 314
קוסטינר.....VI., 169	358
קוץ.....VI., 48	ראש סנהדרין.....V., 394
קצתי.....V., 287	רב.....V., 403
קורסור.....VI., 85	רב לך.....VI., 148
קדור.....VI., 333	רבי.....V., 403
קטורין.....VI., 3	רבינו.....V., 403
קינסלי.....VI., 259	דבן.....V., 403
קיפא.....VI., 85	למרבה.....VI., 366
הקל ראש.....V., 89	רגנ.....V., 97
קלקל.....VI., 390	ברנול.....V., 365
מקולקל.....VI., 15	ברנליו.....VI., 197
קמין.....VI., 202	לרנליו.....V., 423
לקמצים.....V., 345	424
קמוש.....V., 58	וירד.....V., 333
קן צפור.....VI., 227	רהט.....V., 189
קנים.....VI., 227	רהומי.....V., 194
	רזונים.....VI., 281

רוח.....V., 78	שרים.....V., 104
VI., 419	שדה.....V., 44
רוח אלהים.....V., 7	50, 108; VI., 118
74	שדי.....V., 15
רוסתקיאחא.....VI., 174	VI., 328
הרם.....VI., 6	שה.....VI., 248
הרים.....V., 26	שהוצדה.....VI., 190
רחמי.....V., 208	שוה.....VI., 237
רחומי.....V., 194	שוח.....VI., 182
רק.....VI., 419	שופט.....VI., 188
420	שוריןקא.....VI., 296
ראקא.....VI., 331	שור הבר.....V., 47
ריקה.....VI., 331	49
רינוסר.....VI., 430	שושן.....V., 146
ריש קטיעא.....VI., 95	שותף.....V., 85
רמון.....VI., 212	ווישתהו.....V., 363
רומניא.....VI., 212	364
רננים.....V., 48	שחוק באמך.....V., 173
רעמיאל.....V., 153	שחור.....VI., 455
רעיא מהימנא.....V., 414	שיפדז.....VI., 476
רפאים.....VI., 293	שיפרגו.....VI., 476
רצואל.....V., 146	שיר נצח.....V., 159
רצויה.....V., 146	שכה.....V., 214
וותרקנה כבודו.....V., 16	שכוי.....V., 47
מרחוק.....V., 328	וואשטיף.....VI., 331
הרמחים.....VI., 215	משכמם.....VI., 300
הרפה.....VI., 250	שכרה.....VI., 349
חרצח.....VI., 42	שלג.....VI., 203
רקת.....V., 368	שלח.....V., 165
הרשע.....V., 59	166
שאל.....V., 436	שלם.....V., 313
שבא.....VI., 389	225
שבוע.....V., 295	שלשה סימנים.....VI., 19
שבעה.....VI., 381	שלחאל.....VI., 446
שבעה עדנין.....VI., 423	שם.....V., 301
שבעחים.....V., 20	335
143	שם רוח טומאה.....V., 301
שבת.....V., 112	שמו של אל עליון.....VI., 218
VI., 408	שמות שאינן נמחקין.....V., 310
שנעון.....VI., 348	שמחה.....V., 146

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